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**EUSTATHIUS' COMMENTARY ON HOMER'S  
ODYSSEY  
(CH. 1379-1397)**

**BY  
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Thesis submitted for the Degree of Doctor of Philosophy in the University of London

LONDON 2004



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**EUSTATHIUS**

**ARCHBISHOP OF THESSALONICA**

**COMMENTARY  
ON HOMER'S ODYSSEY**

**EDITED ACCORDING TO CODICES MARCIANUS AND PARISINUS**

**BY**

**ANTONIOS MAKRINOS**

**INTRODUCTION AND COMMENTARY ON CHAPTERS 1379-1397**



**UNIVERSITY COLLEGE LONDON**



**UNIVERSITY OF LONDON**

**LONDON 2004**

## ABSTRACT

Eustathius' *Commentary on Homer's Odyssey* is preserved in two manuscripts (Parisinus Graecus 2702 and Marcianus Graecus 460). The latest edition of the work by G. Stallbaum in two volumes (1:1825, 2:1826) is a printed reproduction of the first edition by N. Maioranus in 1550 which was the first attempt of comparative study of the two manuscripts. Since then, there has been no complete edition based on the scientific comparison of both manuscripts and although Stallbaum's edition corrects some minor editorial mistakes, it does not offer a text based on a full study of both manuscripts; furthermore, it preserves a substantial number of mistakes and it does not provide the reader with neither an apparatus criticus or testimonia. Additionally, there are neither comments nor any translating remarks which could help the understanding of the text.

The aim of my research is to accomplish a comparative study of both manuscripts of Eustathius' *Commentary on Homer's Odyssey* and to provide a full edition of a sample of text (chapters 1379-1397). Hence, my PhD thesis is divided in three parts: the introduction, the text and the fontes and testimonia.

The introduction is divided in five chapters:

1. The first chapter provides background information on Eustathius' life and writings.
2. In the second chapter I discuss the chronological order of Eustathius' *Commentaries on the Iliad and the Odyssey*.
3. The third chapter is a complete comparative study of the codices; there is an analytical description of both codices (treating matters like the use of ink, the marginal notes, the information acquired in the first and last pages) and a comparative examination of their physical features; the combination of the external evidence together with a short description of the history of the manuscripts and an evaluation of their quality provide the reader with some useful conclusions on their relationship (including a stemma of the codices and the suggestion for an Archetype theory).
4. The fourth chapter treats the subject of Eustathius as a commentator and it deals with problems like his interpretative method and terminology and his allegorical interpretative strategy.
5. In the fifth chapter, there is the identification of Eustathius' sources.

6. And finally in the sixth chapter, there is a short discussion of Eustathius' style and language.

The introduction is followed by the edition of the text of Eustathius' *Commentary on the Odyssey* (1379-1397), with an apparatus criticus based on the comparative study of the manuscripts, the editio princeps and Stallbaum's edition. The edition of the text also provides the reader with testimonia together with some comments and translating remarks on the most problematic passages.

“καὶ ἔστιν ἀληθῶς βασιλικὸν πρᾶγμα ἡ Ὀμήρου ποίησις”.

**Eustathius *Commentary on the Iliad* I.2.2-3.**

“βιωφελὴς γὰρ πᾶσα ποίησις”.

**Eustathius *Commentary on the Odyssey* I.2.34.**



**Eustathius, archbishop of Thessalonica**

(Copy of the fresco of the North wall of St. Georges' temple in Staro Nagoričino  
(1317/8) by M. Tsamplakos)

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## ACKNOWLEDGEMENTS

I should like to begin by expressing my gratitude to Mrs. Matrona Egon – Xylas who offered me a private sponsorship for my post graduate studies and for the needs of this Ph.D and who supported me in every possible way in this difficult task. Without her generous help and kind support, no part of my research would ever be possible.

Secondly, I would like to thank my previous supervisor in UCL Professor Richard Janko with whom I collaborated for the first 3 years of my research and who repeatedly assisted me with advice and valuable information on all the aspects of Homeric scholarship. It is a great honour for me that such a prominent Homeric scholar has accepted to be my supervisor. There were occasions where my views differed from his but even if I was of a different opinion, I had great admiration and respect for his learning and insight and I shall always be grateful to him for teaching me what real research means.

I would also like to address many thanks to Dr. Maria Broggiato who has kindly advised me on matters of Homeric scholarship and bibliography and accepted to be my temporary supervisor for 5 months. I will never forget her kindness.

I should also like to take this opportunity to express my thanks to my current supervisor Professor Chris Carey who helped me in the most crucial point of my trip, when everything seemed dark. I am most indebted to the kindness and patience which he showed in all our meetings and to the moral support that he gave me of which I stood in great need. It has been a great honour for me to have as a supervisor such a distinguished scholar and I hope that our collaboration will continue in the future.

For their help in clarifying numerous points and aiding me in matters of English idiom I would like to thank Dr. Stephen Instone and Mr. Alan Griffiths.

I am grateful to the staff and the people of the Korais National Library of Chios, the Library of the Philosophy School of the University of Athens and Thessalonica, the British Library, the University of London Library, the UCL Main Library, the Department of Greek and Latin, the Institute of Classical Studies, the Warburg Institute, the Institute of Historical Research, the Courtauld Institute of Art Library, the National Library of Paris and the National Library of Venice for their kind



assistance. I am grateful in particular to the National Libraries of Venice and Paris for their permission to include in my PhD the plates which accompany my thesis.

Additionally, I would like to thank my parents and my brother. Their moral support and their thought was the most important thing that kept me going. To them I owe everything.

Great are my debts to my companion Chiara. She has helped me in every possible way often sacrificing her own work and she offered me precious advice on all the matters of my Ph.D. I will never forget our precious moments with our glasses of wine, discussing what links Picasso with Homer. I thank her for teaching me love for my work: Chiara, *sei sempre stata la parte migliore di me...*

Many people have helped and supported me over the past difficult years, not least by indulging my obsession and persistence to talk about my thesis and related topics at all times. To all those people who have honoured me by sacrificing their personal time and effort in discussing matters concerning Homer or Eustathius or both, I dedicate the results of my labour.

Finally, I would like to end these acknowledgements with the words of Van der Valk (whose work has been my guide for all my research) in his preface in the *Researches on the text and scholia of the Iliad*:

...I know well that, when the author ceases to speak, the critics begin their task. Now that the verdict is with them, I may perhaps address them in Lear's words:

“Here I stand, your slave.”

## PREFACE

The first part of my PhD thesis begins with an introductory section dealing with Eustathius' life and writings; after that, I discuss the chronological order of Eustathius' *Commentaries on the Iliad and the Odyssey*.

The third part of the introduction concerns the history of the text of the *Commentary on the Odyssey*. The text is preserved through the following manuscripts:<sup>1</sup>

1. Codex Marcianus Graecus 460 (12<sup>th</sup> c.)
2. Codex Parisinus Graecus 2702 (13<sup>th</sup> c.?)
3. Codex Laurentianus plut. 59.6 (14/15<sup>th</sup> c.)
4. Codex Parisinus Graecus 2703 (16<sup>th</sup> c.)

Excerpts of Eustathius' *Commentary on the Odyssey* can be found in the following manuscripts:

1. Codex Ambrosianus Graecus 1091 (16<sup>th</sup> c.)
2. Codex Bodleianus Canonicus Graecus 29 (18<sup>th</sup> c.)
3. Codex Monacensis Graecus 182 (1472?)

In the present edition of the text, I make use only of Codex Marcianus 460 (M) and Parisinus 2702 (P); As Martini's analysis has established,<sup>2</sup> Codex Laurentianus 59.6 (which is the next codex chronologically closer to Eustathius) was copied from M (all the lacunae of M are also found in Laur. 59.6) and though of interest of subsequent transmission of the text, there is of no value for the establishment of the text. Since my own investigations confirm Martini's view that the manuscripts M and P are by Eustathius's own hand, the later manuscripts have little to contribute to the text.

The first printed editions of Eustathius' *Commentary on the Odyssey* are the following:

1. the first edition<sup>3</sup> of the text was printed in Rome (1542-50) by Nicolaus Majoranus<sup>4</sup> and it occupied the 3<sup>rd</sup> volume of an edition of both Eustathius'

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<sup>1</sup> Martini (1907), pp. 277, 279.

<sup>2</sup> Martini (1907), p. 287.

<sup>3</sup> N. Maioranus (1542-50), *Εἰσαθίου ἀρχιεπισκόπου Θεσσαλονίκης παρεκβολαὶ εἰς τὴν Ὅμηροι Ἰλιάδα καὶ Ὀδύσσειαν μετὰ εἰσπορωτάτου καὶ πάνυ ὠφελίμου πίνακος*, 4 vols, Rome.

<sup>4</sup> For more on the edition, cf. Martini (1907), pp. 287ff.

*Commentaries* (the *Commentary on the Iliad* occupies the first two volumes) with an index (vol. 4) by Matthaeus Devarius. The edition was based on a collation of both M and P and the 3<sup>rd</sup> vol. starts from p. 1379 up to p. 1970 (so the whole of the *Commentary on the Odyssey* numbers 591 pages in its first edition). It contains an introduction by Majoranus in which there is a dedication letter to Pope Julius III and introductory notes on Homer and Eustathius. Apart from Eustathius' text, Majoranus' edition also contains the Homeric verses to which each page of Eustathius' commentary refers.

2. The 2<sup>nd</sup> edition<sup>5</sup> of the text was made in Basel (1560-9) and it occupied the last volume of a three volume edition of Eustathius' *Commentaries on the Iliad and the Odyssey*. The edition is mainly a reproduction of the Roman one (with some more editorial mistakes) and contains 847 pages of Eustathius' *Commentary on the Odyssey* and an index of 126 pages added at the end. The first two volumes contain the *Commentary on the Iliad* and Majoranus introduction from the Roman edition.

All the editions<sup>6</sup> of Eustathius' *Commentary on the Odyssey* which followed were a reproduction of the Roman edition and follow the majority of its readings.

The latest editions of Eustathius' Homeric *Commentaries* are:

1. Stallbaum's edition of the *Commentary on the Odyssey*<sup>7</sup> in two volumes (Leipzig 1825-6) and of the *Commentary on the Iliad*<sup>8</sup> in four volumes (Leipzig 1827-30) which are a reprint of the Roman edition with some minor corrections and some new editorial mistakes.
2. M. Van der Valk has rightly noted that Stallbaum's edition of the *Commentary on the Iliad* needed to be reviewed and he published Eustathius' *Commentary*

<sup>5</sup> S. Guldenbeck (1560-93), *Εἰσαθίου ἀρχιεπισκόπου Θεσσαλονίκης παρεκβολαὶ εἰς τὴν Ὅμηρου Ἰλιάδα καὶ Ὀδύσσειαν μετὰ εἰπωρωτάτου καὶ πάνυ ὠφελίμου πίνακος*, Froben: Basileae.

<sup>6</sup> For example cf. M. Casaubon *Εἰσαθίου ἀρχιεπισκόπου Θεσσαλονίκης παρεκβολαὶ εἰς τὴν Ὅμηρου Ὀδύσσειαν*, London 1659.

<sup>7</sup> G. Stallbaum (1825-6), *Eustathii archiepiscopi Thessalonicensis commentarii ad Homeri Odysseam ad fidem exempli romani*, 2 vols, Leipzig: Weigel (repr. Hildesheim: Olms, 1970).

<sup>8</sup> G. Stallbaum (1827-30), *Eustathii archiepiscopi Thessalonicensis commentarii in ad Homeri Iliadem ad fidem exempli romani editi*, vols 1-4, Leipzig: Weigel.

on the *Iliad* in four volumes<sup>9</sup> (Leiden 1971-87) in a modern edition with analytical introduction, apparatus criticus, fontes and testimonia.

The purpose of the 3<sup>rd</sup> chapter of the introduction is to examine and compare for the first time after five centuries the two manuscripts and to give an evaluation of the codices.

In the 4<sup>th</sup> chapter, I intend to examine Eustathius as a commentator: the discussion includes his interpretative method (with several remarks on the purpose of the *Commentary*, the way of his commenting and several other issues on Eustathius' scholarship, like his verbosity) and his terminology. Finally, there is an analytical examination of Eustathius' interpretative strategy through allegorical interpretation applied to examples from *the Commentary on the Odyssey*.

In the 5<sup>th</sup> chapter, my aim is to identify Eustathius' sources in the *Commentary on the Odyssey*, to establish possible similarities and differences with the sources of *the Commentary on the Iliad*, and to present the image of Eustathius as a polymath and a writer with many different interests.

In the 6<sup>th</sup> chapter there is a short discussion of Eustathius' style and language.

Although many prominent scholars<sup>10</sup> have underlined the urgent necessity for a new edition of Eustathius' *Commentary on the Odyssey* based on the comparison of his autograph manuscripts and accompanied with an introduction, apparatus criticus, fontes and testimonia, such an edition has never been published up to now. The version of Eustathius' *Commentary on the Odyssey* (ch. 1379-97) presented in part II and III of my thesis, is the first attempt after almost 500 years from the first edition (in which both manuscripts were collated) and 200 years from the most recent edition (which was a reprint) to present a text based on a collation of both M and P and to provide the reader with an updated and adequate edition of the text with an apparatus criticus (where the changes of the tradition of the text both through M and P, the first editions and Stallbaum's one together with editorial and other mistakes will be apparent) and a section with *fontes* and *testimonia*.

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<sup>9</sup> M. Van der Valk (1971-87), *Eustathii archiepiscopi Thessalonicensis commentarii ad Homeri Iliadem pertinentes*, 4 vols, Leiden: Brill.

<sup>10</sup> Cf. Browning (1962), p. 186f., n. 1 on the urgent necessity of a new edition by a team of scholars, Severyns (1929-30), p. 90f. on the deficiency of Stallbaum's edition and the need for a methodic study of Eustathius' work, Reynolds – Wilson (1968), p. 197 where the lack of an apparatus criticus in Stallbaum's edition is noted, Collard (1969), p. 165 on the "continuing inaccessibility of much of Eustathius' writings and the inadequacy of what editions there are...".

In his edition, Stallbaum numbers the lines of the text by 10; additionally, he indicates the page of the edition of Basel and the page / line of the Roman edition. However, because of the difference in the length of the lines between the page of the Roman edition and Stallbaum's page, there can be confusion with the citation of the pages. Hence, I have decided to use my own line numbering system by rearranging and numbering the lines by 5, to omit the numbering system of the edition of Basel and Stallbaum, to include the number of the chapters of the Roman edition (in bold from 1379 to 1397) which I have inserted on the left of my text in order to provide the reader with an idea of the arrangement in the first edition and to make the citations in Stallbaum's text easy to find. In all the references from Eustathius' *Commentary on the Odyssey*, I have used Stallbaum's edition (cited by page / line). When a reference is made to a passage included in my own text of the *Commentary on the Odyssey* (ch. 1379-97), I cited Stallbaum's edition and in parenthesis the number of page and line of my edition. However, I have kept Stallbaum's numbering of the *Odyssey* verses in Eustathius' text; on the top of each page, I have inserted the number of the *Odyssey* verse that Eustathius' comments refer to, so that the reader can identify the Homeric verses commented on (this should be useful esp. if one considers that Eustathius goes forwards and backwards when commenting).

In order to distinguish where each manuscript's line finishes, I have applied the following system: for the Parisinus manuscript, I have used a single, black, vertical line for the division of the lines and two black lines for the change of the page whilst for the Marcianus' manuscript, a single, red, vertical line for the division of the lines and two red lines for the change of each page. Furthermore, an indicator (in black for P and in red for M) on the top of the double lines shows the exact number of the manuscript recto or verso page. In my edition, I have also indicated the exact point of change of a chapter in the editio princeps with an asterisk (\*).

In Eustathius' text one can find two separate kinds of mistakes: some are made by Eustathius<sup>11</sup> and others by the editors of his text.<sup>12</sup> In my edition of the text, I have generally tried to correct all editorial and spelling mistakes in order to provide the reader with a better quality text and to clarify the meaning where necessary. For Eustathius' mistakes, I have acted depending on whether the mistake influences the

<sup>11</sup> For example in Eust. *ad Od.* 1.2.27 (=3.16 Makr.) ἀπέθητο instead of ἀπέδοτο, 1.10.19 (=18.16 Makr.) σίρινος instead of σίραιος, 1.13.11 (=23.21 Makr.) Παφλαγόνος instead of Παφλαγονικός etc.

<sup>12</sup> For example in Eust. *ad Od.* 1.4.44 (=8.4 Makr.) ὑπεροπῆα instead of ἡπεροπῆα, 1.5.12 (=8.21 Makr.) πολλίνους instead of πολύνους, 1.24.39 (=46.3 Makr.) δίδωσι διὸ καὶ instead of διὸ καὶ δίδωσι etc.

meaning of the text or whether it is a minor error due to carelessness or lack of memory; in the first case, I have intervened to correct any abnormalities<sup>13</sup> whilst in the second case I have left the text intact and I have added a note to indicate the existence of the mistake.<sup>14</sup>

In Eustathius' text there is a number of odd combinations, punctuations and accentuations which reflect Eust.'s practice. For example, the words διατοῦτο, μέντοι, οὐχῆκιστα appear to be written as one word. I have kept this odd combination like Van der Valk in his *Commentary on the Iliad*. Stallbaum has mainly copied Majoranus' old punctuation and accentuation (with some minor changes); this is why I have also inserted some changes in the accentuation and the punctuation of the text.

My edition of the text includes an apparatus criticus in which I give different readings of the text from the two codices (Marcianus and Parisinus), the two oldest editions (Romana and Basileensis) and that of Stallbaum so that the reader is able to identify mistakes due to either Eustathius himself or to his editors and at the same time to have an overview of the history of the text and its different readings.

In part III, sometimes I refer to works with more than one editions serving for different needs: for example, for the scholia on the *Odyssey* 1.1-309 I used Ludwich's edition; for the rest of the *Odyssey* I refer to Dindorf's edition. The same applies for works like *Etymologicum Genuinum*, *Etymologicum Gudianum*, Photius' *Lexicon* etc. for which there are several editions of which the usage I explain in the bibliography. The reference to the scholia of the *Odyssey* includes the codex or codices from which the scholium is taken (in bold) and the book and verse of the *Odyssey* to which it refers; the references to the scholia of the *Iliad* contain all the previous information together with the source of the scholia according to Erbse's edition. The citation of the different manuscripts in the testimonia is made according to the system that their editor has followed.

In view of the lack of an English translation of Eustathius' text and the fact that some passages need clarification, I have included a translation of some words whenever I judged it was necessary for the reader in order to have a complete view of the meaning. In the identification of sources in part III, I have included some notes

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<sup>13</sup> For example in Eust. *ad Od.* 1.13.37 (=25.1 Makr.), I have corrected τοῦ δαίμονος to Ζηνός, in 1.24.36 (=45.33) ἐνδεσιν to εἰλησιν and in 1.28.46 (=54.3) πείρας to ἀπ' ἴρας etc.

<sup>14</sup> In Eust. *ad Od.* 1.25.44, μέντοι should be δέ.

that explain some matters concerning Eustathius' method and writing: for example, I have indicated the most important cases of allegorical explanation or religious allusion, the cases where Eustathius makes any kind of mistake, or when he rationalizes. Furthermore, I found useful for the reader to note whenever Eustathius makes use of a Homeric word or language or generally of a rare word in his *Commentary*. Finally, I have also indicated where the commentary contains explanations original to Eustathius.

My method in identifying Eustathius' sources is the following:

1. **Verbatim quotations:** when Eustathius quotes his source verbatim, usually I give the source and when I think it is necessary, I quote in parentheses the passage from the writer either for the reader to note how closely Eustathius follows the wording of his source or to note the kind of passages he quotes.
2. **Changed quotations or paraphrases:** in these cases I write "cf." and the source and I quote in parentheses the passage from it, so that the reader can understand the extent of Eustathius' changes. In most cases, I also underline the fact that Eustathius changes the wording from his source or paraphrases it.
3. **Indirect quotations:** in these cases Eustathius quotes a source through another one; I identify the primary source and in parentheses I put the secondary source that Eustathius uses.
4. **Related references:** in these cases it is not sure whether Eustathius had in his mind the source which anyway is related to his comment, so I just refer to it without quoting it.
5. **Unknown source:** in these cases, I was not able to identify a source.

Finally, at the end of my thesis, I have included an index of personal names found in my text.

## **PART I**

### **INTRODUCTION**



## a. EUSTATHIUS' LIFE AND WRITINGS

The biographical notes we have for Eustathius are brief. He was born c. 1115-1118.<sup>15</sup> The place of his birth is not certain; most views cite Constantinople as the most possible place but some others disagree.<sup>16</sup> His real name is unknown to us (Eustathios is his monastic name). He received a high education in the Patriarchal Academy of Constantinople, and then he followed the monastic life and carried on his education in the convent of St. Euphemia. Later on, he became a monk in the convent of St. Floros of Constantinople from where he took the nickname “κατὰ Φλώρον” or “Κατάφλωρος” with which he is often described in some of the titles of his works.<sup>17</sup>

After the completion of his studies he became a private teacher of grammar and rhetoric. Shortly after, the Emperor Manuel Komnenos (1143-1180) made him deacon of St. Sophia (an administrative position) and master of petitions (a court position) whilst at the same time he continued to teach grammar and rhetoric. After 1170, he was appointed by Patriarch Michael III “μαῖστωρ τῶν ρητόρων” (teacher of rhetoric and philosophy)<sup>18</sup> in the Patriarchal School where he taught and produced much scholarly work.<sup>19</sup>

Although he was appointed bishop of Myra in Lycia, it seems that because of the insignificance of the place and his life in such an important city as Constantinople, he was not willing to accept this appointment. His high connections together with the vacancy of the Archbishopric of Thessalonica resulted in his being enthroned by the emperor as Metropolitan in the basilica of St. Demetrios (1176).

There, he turned his home into a centre for people with literary tastes and also continued teaching literature and rhetoric. Probably these lectures inspired him to write his *Commentaries on Homer's Iliad and Odyssey* in order to satisfy the requests

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<sup>15</sup> Although Van der Valk suggests a different date of birth (Van der Valk (1971-87), vol. I, p. CXXXVII).

<sup>16</sup> For a discussion of the problem of Eustathius' date of birth see Browning (1962), p. 191.

<sup>17</sup> Browning suggests that Kataphloros is a surname (cf. R. Browning, “Eustathios of Thessalonike revisited” *BICS* (1995), p. 84); however, there is still the possibility of a nickname since in the prefecture of Messene there is still nowadays a village and church with the name St. Floros.

<sup>18</sup> The “maistor ton rhetoron” taught Greek language and philosophy. At a primary level, he taught grammar and orthography in detail with the help of grammatical and vocabulary explanations of difficult passages of several classical texts (also known as “epimerisms”). The grammatical analysis was followed by the reading and the commenting of literary works firstly of the poets (above all Homer and Hesiod) and then of the prose writers.

<sup>19</sup> Browning suggests “two successive stages in Eustathius' career first as *grammatikos*, then as *maistor ton rhetoron*” and rejects Eustathius' title ἐπὶ τῶν δεήσεων (master of petitions), cf. Browning (1962), p. 192.

of his pupils.<sup>20</sup> He also wrote a *Commentary on Dionysius Periegetes* which is preserved, a *Commentary on Pindar* of which only the introduction has survived and a *Commentary on Aristophanes* which is not preserved. When in 1185 Thessalonica was sacked by the Normans of Sicily, he was imprisoned but his courage and his spirit of leadership in the negotiations with the adversary won the trust and the admiration of the citizens. The exact date of his death is not known, but it has been placed c.1192-9.<sup>21</sup>

After his death, he was regarded and worshipped as a saint and he was recently formally canonised by the Orthodox Church,<sup>22</sup> the only classical scholar to achieve this status. There are five conjectural representations of Eustathius of Thessalonica preserved to us, all of them belonging to 14<sup>th</sup> c. The oldest representation (1312) is found in the monastery of Vatopedion. The rest of the frescoes portraying Eustathius are (in chronological order): in the Royal Church in the monastery of Studenica (1314), in St. Nikitas Church in Čučer (before 1316), in St. George's Church in Staro Nagoričino near Kumanovo (1317-8) and in the sanctuary of the Church of the Dormition in Gračanica monastery (1321). All the frescoes have inscriptions identifying the portrait of the saint with "St. Eustathius of Thessalonica" (Ο ΑΓΙΟΣ ΕΥΣΤΑΘΙΟΣ ΘΕΣΣΑΛΟΝΙΚΗΣ).<sup>23</sup>

Eustathius' imperial connections included John Doukas who was the younger son of Anna Komnena and first cousin of the emperor Manuel I and his son, Nikephoros Komnenos and through them the emperor Manuel I.

Eustathius belonged to a group of intellectuals in the capital, many of them probably pupils of Nicholas Kataphloron who was a prominent teacher of rhetoric in the Patriarchal School of Constantinople. Among the group members were Euthymios

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<sup>20</sup> Eust. *ad Il.* I.3.3-5 (...ἀλλὰ ποιεῖν ὅπερ εἰς αὐτὸν οὐ πρὸς μεγιστάνων τινῶν ἐπετάχθημεν, ὅποια τινα πλάττονται οἱ κομψοί, ἀλλὰ πρὸς φίλων ὁμιλητῶν, οἷς ὑπολήψεως τι χρηστῆς περὶ ἡμῶν ὑπεστίν. ἦν δὲ τὸ φιλικὸν θέλημα διὰ τῆς Ἰλιάδος ἐλθεῖν καὶ ἐκπορίσασθαι τὰ χρήσιμα τῷ διεξοδεύοντι, οὐ λέγω ἀνδρὶ λογίῳ. [...] ἀλλὰ νέφ' ἄρτι μανθάνοντι...), II.334.10 (...καὶ τὸν νέον δὲ ἀκροατὴν τὰ πραγματικά εἰκότα διδάσκει...), IV.516.20-1 (...οὐκ ἀχρεῖως παρατεθειμένα τοῖς εἰσαγομένοις πρὸς μάθησιν).

<sup>21</sup> For more biographical information see Wilson (1983), pp. 196-204, Hornblower – Spawforth (1999), Bonis (1950), (1958), Kukules (1950).

<sup>22</sup> After an application from Panteleimon archbishop of Thessalonica and the Sacred Synod of Greece, on June 1988, the Ecumenical Patriarchate of Constantinople canonised Eustathius and settled as his official celebration calendar day 20<sup>th</sup> September; for more cf. ΑΓΙΟΣ ΕΥΣΤΑΘΙΟΣ, *Πρακτικά Θεολογικοῦ Συνεδρίου (7-9 Νοεμβρίου 1988)*, ed. Panteleimon II (1989), Thessalonica, pp.11-25.

<sup>23</sup> On more information on the frescoes portraying Eustathius see Σ. Κίσσα, "Εἰκαστικές παραστάσεις τοῦ ἁγίου Εὐσταθίου Θεσσαλονίκης", in ΑΓΙΟΣ ΕΥΣΤΑΘΙΟΣ, *Πρακτικά Θεολογικοῦ Συνεδρίου (7-9 Νοεμβρίου 1988)*, ed. Panteleimon II (1989), Thessalonica, pp.169-188.

Malakes who delivered a funeral oration over Eustathius' dead body; Michael Choniates, humanist scholar and archbishop of Athens who studied at Constantinople under Eustathius and his brother Nichetas Choniates one of the most brilliant medieval historiographers; Nicholas Hagiotheodorites who was Michael's predecessor in Athens; Constantine Manasses and Gregory Antiochos.

The basic categories into which Eustathius' work is divided are:<sup>24</sup>

### 1. Philological

- a. The *Commentary on the Iliad and on the Odyssey*
- b. The *Commentary on Pindar* (only Eustathius' proem is preserved; the rest of the Commentary is lost).<sup>25</sup>
- c. The *Commentary on Dionysius Periegetes*<sup>26</sup>
- d. The *Commentary on some plays of Aristophanes* (which is now lost)

### 2. Theological and Pastoral<sup>27</sup>

His Lenten and several other homilies and works that have to do with monastic life.

### 3. Historical

- a. Several addresses to different emperors and some prominent persons of his period.
- b. His chronicle of the fall of Thessalonica to the Normans in 1185 (*De Thessalonica a Latinis capta*).<sup>28</sup>
- c. Several speeches and letters.

<sup>24</sup> In this list most importance is given in Eustathius' philological works. For a more complete list of his works see Browning (1962), pp. 186-90.

<sup>25</sup> A. Kambylis (1991), *Eustathios von Thessalonike Proömion zum Pindarkommentar*, Hamburg: Joachim Jungius – Gesellschaft der Wissenschaften, Göttingen: Verlag Vandenhoeck & Ruprecht, M. Negri (2000), *Eustazio di Tessalonica, Introduzione al Commentario a Pindaro*, Brescia: Paideia.

<sup>26</sup> G. Bernhardt (1828), *Eustathii Commentarii in Dionysium Periegetem*, Leipzig: Weidmann (= *Geogr. Graeci Minores*, vol. I.), C. Müller (1861), *Eustathii Commentarii in Dionysii Periegesin* in *Geogr. Graeci Minores* vol. II, Paris: Didot, pp. 201-407, (repr. Hildesheim: Olms 1965).

<sup>27</sup> A. Mai (1841), *Domini Eustathii metropolitae Thessalonicensis commentarius in hymnum Pentecostalem S. Iohannis Damasceni, Spicilegium Romanum* v, Rome, pp. 161-383, T. L. F. Tafel (1832), *Eustathii Metropolitae Thessalonicensis opuscula e codd. mss. Basileensi, Parisino, Veneto nunc primum*, Frankfurt (repr. Amsterdam, 1964), P. Wirth (2000), *Eustathii Thessalonicensis opera minora*, Berlin: De Gruyter.

<sup>28</sup> S. Kyrakidis (1961), *Eustazio di Tessalonica. La espugnazione di Tessalonica*, Palermo: Istituto Siciliano di Studi Bizantini e Neoellenici.

## B. THE CHRONOLOGICAL ORDER OF EUSTATHIUS' COMMENTARIES

For a writer like Eustathius who believed in the unity of Homeric poetry the natural sequence of the Homeric works would suggest the writing of the *Commentary on the Iliad* before the *Commentary on the Odyssey*.<sup>29</sup> The comparison of the size of the two *Commentaries* shows an impressive difference: the *Commentary on the Iliad* counts 3575 text pages in the TLG whilst the *Commentary on the Odyssey* numbers only 777 pages; the *Comm. on the Odyssey* is approximately one fifth of the size of the Iliadic commentary. The difference could be explained by the fact that the *Odyssey* is smaller than the *Iliad* and its plot for Eustathius is more limited.<sup>30</sup> However, there is also another reason: when writing the *Commentary on the Odyssey*, Eustathius has already elaborated his material and some of the comments have already been included in the *Commentary on the Iliad*, as he himself underlines in his note *ad Od.* 1.2.40ff.<sup>31</sup>

Eustathius remarks that a great amount of comments has been omitted from the *Commentary on the Odyssey* because he has already included them in the *Commentary on the Iliad*. The remark is important for dating the *Commentary on the Odyssey* after the *Commentary on the Iliad* because it provides the reader with a methodological explanation on the size of the *Commentaries* and the chronological order of their composition.

The chronological priority of the *Commentary on the Iliad* is also reinforced by the large number of cross references in the *Commentary on the Odyssey*; in all of these references, the main verb used by Eustathius in order to refer to the Iliadic comments is in past tense which suggests that the latter was already in existence when he came to write the *Odyssey* commentary.<sup>32</sup>

<sup>29</sup> On the order and the date in which Eustathius wrote his *Commentaries* cf. Kuhn (1889), pp. 249-257.

<sup>30</sup> Eust. *ad Il.* 1.7.9f. (...ἐκεῖ δὲ γλίσχρότατος καὶ πάντῃ ὀλιγούλος ὁ τοῦ βιβλίου σκοπός), *ad Od.* 1.2.3 (=2.20f. Makr.) (ιστέον δὲ ὅτι πάντῃ γλίσχρὰ τὰ τῆς ὑποθέσεως ἐν τῷ βιβλίῳ τοῦτοφ, καὶ ἄσπορα καὶ ὀλιγούλα).

<sup>31</sup> ἔσται δὲ ἡμῖν κἀνταῖθα ὥς καὶ ἐν τῇ Ἰλιάδι τῆς μεταχειρίσεως ἡ ἐπιβολή... πολλὰ δὲ τῶν τῇ Ὀδυσσεΐᾳ ἐγκειμένων ἐν ταῖς τοιαύταις παρεκβολαῖς σεσίγηνται, διὰ τὸ ἐν τοῖς εἰς τὴν Ἰλιάδα ἱκανῶς εἰρησθαι περὶ αὐτῶν.

<sup>32</sup> Eust. *ad Od.* 1.3.7 (=5.1 Makr. (...ἐδηλώθη), 3.15 (=5.11 Makr.) (ἐν τοῖς εἰς τὴν Ἰλιάδα δεδῆλωται), 6.13 (10.18 Makr.) (μνεῖα ἐν τοῖς εἰς τὴν Ἰλιάδα γέγονε), 8.44f. (=15.21 Makr.) (ἐν τοῖς εἰς τὴν Ἰλιάδα εἰρηται), 9.23 (=16.20f. Makr.) (ἐν τῇ Ἰλιάδι πλατύτερον γέγραπται), 19.29 (=36.8f. Makr.) (ἐν τοῖς εἰς τὴν Ἰλιάδα ἐρρέθη), 21.43 (40.25 Makr.) (ὥς ἐν Ἰλιάδι ἐγνωμεν), 22.20 (=41.26f. Makr.) (ἐν τοῖς εἰς τὴν Ἰλιάδι γέγραπται) etc.

Furthermore, it is important to underline that the way in which Eustathius handles some of these cross references suggests that the *Iliad* commentary has been written before the *Odyssey* commentary but with Eustathius making additions or corrections in the earlier commentary as he wrote the later work. I refer for example to Eust. *ad Od.* I.29.2-16 (=54.6-24ff. Makr.) where Eustathius talks about ἀστραγάλους and quotes from Suet. *Π. παιδ.* 1.74-96; the same passage (with some minor differences) is also found in Eust. *ad Il.* IV.690.12ff.; moreover, it seems from Van der Valk's edition, that the text was part of an addition that the author made in his *Commentary on the Iliad* (by inserting pasted papers on the pair of volumes containing Eustathius' *Commentary on the Iliad* which are codex Laurent. plut. 59.2 and codex Laurent. plut. 59.3).<sup>33</sup> Hence, it is plausible to assume that the author has included the passage from Suetonius in his *Commentary on the Odyssey* and then decided to insert it to his *Commentary on the Iliad*.

Additionally, in the *Commentary on the Odyssey* Eustathius refers to the *Commentary on the Iliad* much more often than vice versa; furthermore, the cross references are found much earlier in the work than those in the *Iliad* commentary: it is important to note that in the first 20 printed pages of the *Comm. ad Od.* there are already at least 17 references to the *Comm. ad Il.* whilst in the same number of pages of the *Comm. ad Il.* there is only one reference to the *Comm. ad Od.* This in itself suggests that Eustathius started writing the *Comm. ad Il.* before the *Comm. ad Od.* However, the process was not entirely straightforward. The past tense is also used in many of the references to the *Comm. ad Od.*<sup>34</sup> in the *Iliad* commentary. This suggests the possibility that he wrote the *Commentary on the Iliad* before the one on the *Odyssey* but made use of the latter in subsequent revisions of the former and in this way he did corrections and additions on both works (this would also explain the cases in the *Comm. ad Il.* where Eustathius uses past tense to refer to the *Comm. ad Od.*). However, in any case the *Comm. ad Il.* has a certain chronological priority.

The chronology of the introductions likewise has a complex relationship with that of the writing of the main text of the *Commentaries*. In a part of the introduction of the *Commentary on the Iliad*, Eustathius refers to the *Commentary on Dionysius*

<sup>33</sup> On the matter of the insertion of pasted papers in these codices and their authorship see my introduction, p. XLVIII.

<sup>34</sup> Eust. *ad Il.* I.94.20 (δεδήλωται καὶ ἐν τοῖς εἰς τὴν Ὀδύσσειαν), 108.31 (ἐν τοῖς εἰς τὴν Ὀδύσσειαν γέγραπται), 153.28 (διείληπται καὶ ἐν τοῖς εἰς τὴν Ὀδύσσειαν), 193.27 (ὥς καὶ ἐν τῇ Ὀδύσειᾳ εἴρηται), 213.20f. (ἐγράφη δὲ περὶ τούτου εἰς τὰ τῆς Ὀδύσσειας).

*Periegetes* and the *Commentary on the Odyssey* in past tense which suggests that the two works were already written before this introduction:

Eust. *ad Il.* I.3.30

ὁποῖόν τι καὶ ἐν τοῖς εἰς τὸν Περιηγητὴν ἡμῖν γέγονε καὶ εἰς τὴν Ὀδύσσειαν δέ. καὶ ἐκεῖ γὰρ ὁμοίως τὸ ἔργον μεθώδευται...

Consequently, it is likely that the introduction of the *Comm. ad Il.* was written after the main text of the two *Commentaries*. The chronological relationship of the introduction of the *Comm. ad Od.* with the two *Commentaries* is defined by the reference in Eust. *ad Od.* I.2.40ff. cited above: the reference to the comments on the *Odyssey* is made in past tense (πολλὰ δὲ τῶν τῇ Ὀδυσσεΐα ἐγκειμένων ἐν ταῖς τοιαύταις παρεκβολαῖς σεσίγηνται) and the reference to the *Comm. ad Il.* suggests that the work is already finished; so it is possible that the introduction to the *Comm. ad Od.* was also written after both the *Commentaries* were finished.

The chronology of the two introductions is difficult to determine since the data is contradictory: the introduction of the *Commentary on the Iliad* counts 229 lines in the TLG whilst the introduction of the *Commentary on the Odyssey* only 83. This difference in size is explicable if we take into consideration the fact that Eustathius has already elaborated his introductory material concerning Homer in the introduction of the *Commentary on the Iliad* and there is lack of new information for the second introduction. Indeed, all the questions concerning matters of Eustathius' method, the treating of the myths and the allegorical interpretation, the origins of epos, the terminology, biographical information on Homer's origin are included in the introduction of the *Commentary on the Iliad* in such a complete way that sometimes in the introduction of the *Commentary on the Odyssey*, Eustathius seems only to repeat himself in order to remind his reader of information already elaborated. This fact in itself would give to the introduction of the *Commentary on the Iliad* a chronological priority because of its completeness.

However, in a passage in the introduction of the *Commentary on the Iliad*, Eustathius refers to a comparison between the *Iliad* and the *Odyssey* already mentioned in the introduction of the *Commentary on the Odyssey*:

Eust. *ad Il.* I.7.5ff.

...ὅτι ἀνδρῶδης μὲν ἡ Ἰλιάς καὶ σεμνοτέρα καὶ ὕψος ἔχουσα, ἐπεὶ καὶ ἥρωι-

κοτέρα· ἥθικη δὲ ἡ Ὀδύσσεια, ὥς ἐκεῖ σαφέστερον γέγραπται. (The cross reference concerns Eust. *ad Od.* I.1.38ff. (=2.16ff. Makr.)).<sup>35</sup>

The use of the past tense (γέγραπται) implies that the introduction of the *Comm. ad Od.* could have been written before the introduction of the *Comm. ad Il.*; however, this could again be explained if we envisage a procedure of revision and corrections after the completion of the bulk of the Iliadic introduction.

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<sup>35</sup> Ἡθικωτέρα δὲ τῆς Ἰλιάδος κατὰ τὴν παλαιὰν ἀλήθειαν ἐστὶν ἡ Ὀδύσσεια ὅ ἐστιν, γλυκυτέρα...

### c. THE HISTORY OF THE TEXT

Eustathius' *Commentary on the Odyssey* is preserved to us through two codices: the first is codex Marcianus Graecus 460 in the National Library of Venice, and the other is codex Parisinus Graecus 2702 in the National Library of Paris. The identity of the copyist and the relationship between these manuscripts has occasioned much discussion. Cardinal Bessarion identified Eustathius as the writer of codex Marc. Gr. 460; since then, the codex has been accepted by scholars as an autograph.<sup>36</sup> Martini also suggests that Marcianus Gr. 460 derives from Parisinus Gr. 2702, which is also an autograph.

I have examined both manuscripts by autopsy supplemented by further collation in microfilm form. I believe that the examination and description of the manuscripts together with a detailed collation between them will help us to confirm the conclusions already existing but also to draw some more useful results on the history of these two manuscripts and the relation between their texts.

#### 1. CODEX PARISINUS GRAECUS 2702

##### i. Description

Codex Parisinus Graecus 2702 is a codex bombycinus, dated by H. Omont to the XIII c. a.D.<sup>37</sup> and it is situated in the Bibliothèque Nationale de Paris. The dimensions of the manuscript are 415 x 275 mm., the lines are full and their typical range per page is 44-47. The dimensions of the margins in each (recto) page are: 2 cm. from the top of the page, 3.8 cm. from the bottom of the page, the left margin is 1 cm. and the right one is 2 cm. The manuscript numbers four pages before the main text,<sup>38</sup> 240 double sided folia of text and one last folium at the end which is blank. There are marginal notes<sup>39</sup> on all pages which are easily read.

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<sup>36</sup> Martini (1907), pp. 273-94, Ludwig (1877), p. 11; Van der Valk and Wilson also believe that this codex was written by Eustathius (Van der Valk (1991), p. XVII, Wilson (1983), p.198).

<sup>37</sup> H. Omont, *Inventaire sommaire des Manuscrits Grecs de la Bibliothèque Nationale III*, (Catalogue 32), Paris 1888; I do not agree with this dating of the manuscript but I will argue this point later on (see p. Liff.).

<sup>38</sup> I will number these pages I-IV to distinguish them from the rest of the text.

<sup>39</sup> The notes are almost always written in Greek but in some isolated cases there are also some Latin words (on 220<sup>r</sup> in the right margin the word "lupa" is written, on 220<sup>v</sup> in the left margin the word "SERA" and in 236<sup>r</sup> in the right margin the words "Romulus Remus Lupa"); for a sample of the marginal notes in P. see Plates II and IV.



There is arabic numbering at the top right of the recto pages starting from the first page until page 240; the numbers can be clearly read from 24 onwards whilst some numbers in the previous pages can be half read (e.g. p. 22).<sup>40</sup> In addition to this numbering system, there is Greek numbering at the top centre of the pages indicating with capital letters the book of the *Odyssey* and with small letters the number of the double sided page of the manuscript;<sup>41</sup> the number of the books (from Α to Ω) is always clear on the pages but the number of each page is not. So for example, for the first book of the *Odyssey* the Greek page numbers α'-δ' do not appear in the first four pages. After them, all page numbers from ε' until κβ' appear except for page η'. When the book of the *Odyssey* changes, the Greek page numbering starts from the beginning (from page α').

The writing is Byzantine minuscule; the handwriting is very thick and clear, with accents and breathings and with many abbreviations. Some of the letters go up and down the lines and some of the lines are not straight.

## ii. The use of black and red ink

The writer of Codex Parisinus 2702 generally uses black ink for the writing of the text. His handwriting is also recognizable in some notes in the margins for which generally he also uses black ink. However, there are some specific cases in which he uses red ink:

1. Inscriptions (such as the title) and asterisks<sup>42</sup> (both in the text and in the margins) are written in red ink.
2. When the writer begins the comments of each book of the *Odyssey*, in order to show the beginning of the book he puts a title written in red ink (e.g. in the beginning of book 2 he writes in red ink: τέλος τῶν τῆς ᾱ: ἀρχὴ τῶν τῆς Βῆτα. or in the beginning of book 3 he writes ἐκ τῶν τῆς Γάμμα in red ink).
3. When a new period starts, the word ὅτι is always written in red.

<sup>40</sup> This fact suggests that the manuscript has been rebound at least once.

<sup>41</sup> For example we have Α ε' for page 5<sup>r</sup> and 5<sup>v</sup> of book 1 of the *Odyssey* or Α κβ' for page 22<sup>r</sup> and 22<sup>v</sup> of book 1 etc.

<sup>42</sup> The pages containing marginal notes quoted with asterisks are: 14<sup>r</sup>, 36<sup>r</sup>, 44<sup>v</sup>, 65<sup>r</sup>, 102<sup>r</sup>, 115<sup>r</sup>, 118<sup>v</sup>, 145<sup>r</sup>, 146<sup>r</sup>, 177<sup>v</sup>, 178<sup>r</sup>, 230<sup>v</sup>.

4. In the margins words written in red ink rarely appear and when they do, they are faint and sometimes they cannot be read at all (since in most cases the ink has faded with time). Furthermore, careful examination of some words of the main text in the manuscript shows traces of red underlining. The words are underlined with a single red line.<sup>43</sup> A cross-examination of some (they are not all visible) of the words written in the margin with red ink and those underlined with a red line<sup>44</sup> proves that the writer underlined in the commentary all citations from the original text of the *Odyssey* and sometimes he wrote them in red ink (only in the case of a single word and not of a whole verse) in the margin in order to have a subtitle next to each verse he discussed.<sup>45</sup>

From all the previous examples, I conclude that the writer of Codex P uses the red ink only in some specific cases in order to be able to distinguish notional sections of speech which are independent one from the other and to create inscriptions which helped him in reading or making references through the whole text in a fast way. This system of dividing the text facilitated his memory and his way of correcting or adding information in the context.

### iii. The first pages before the text.

At the beginning of the manuscript there are four pages before Eustathius' text. Pages I<sup>r</sup> and I<sup>v</sup> are blank; in II<sup>r</sup> there is only a date at the top right corner: 1858 (which is the date in which the Bibliothèque Nationale de Paris took possession of the manuscript). Page III<sup>r</sup> is more interesting: apart from the typed library sticker in the

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<sup>43</sup> There is only one exception: on p. 2<sup>r</sup>, next to line 19, in the margin the word *ἐγνώ* is underlined with a double red line.

<sup>44</sup> For example in the first two folia the following words or verses are underlined with a red line: 1<sup>v</sup> 1.22 ἀνὴρ, 1.38 τὸ δὲ ἐννεπε; 2<sup>r</sup> 1.19 ἐγνώ (underlined with a double red line), 1.22 νοῦν, 1.23 πολλῶν ἀνθρώπων, 1.36 πλάγχθη, 1.41 ἐπλάγχθη; 2<sup>r</sup> 1.7 Τροίης πολίεθρον, 1.11 μάλα πολλὰ πλάγχθη πολλῶν δὲ ἀνθρώπων ἴδε ἄστεα καὶ νόον ἐγνώ, 1.16 ἴδα, ἄστρ, 1.18f. ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων, 1.30 πολλὰ ἐπαθεν, 1.31 ἦν τε ψυχὴν, 1.32 αὐτῶν σφετέραις ἀτασθαλίαις ἀπολώλασι νῆπιοι, οἱ βόας Ὑπερίωνος Ἡέλιοιο κατήσθιον, 1.33 ἐταίρους, 1.35 σφετέραις, 1.36 αὐτῶν σφετέραις ἀτασθαλίαις, 1.37 ἀτασθαλία, 1.38 νῆπιοι, 1.39 Ὑπερίων, 1.42 ἡμᾶρ νόστιμον etc.

<sup>45</sup> This system of subtitles helped the writer to remember the general topic he discussed in each paragraph when he had anyway to remember many things by heart; it should also be underlined that the nature of the *Commentary* obliged the author to read back and forth and this system facilitated the whole procedure by making it faster and more effective.

bottom left of the page<sup>46</sup> and the official number of the manuscript 2702 (written in black ink) next to it, we can read 2 inscriptions:

1. One is in the top right corner of the page and it reads:

In hoc tertio volum[ine]  
Carti · 239  
Versi · 50 p[er] ogni facia ·      non 50 · sed 47  
Lettera 140 p[er] ogni verso ·

(trnsl. In this third volume<sup>47</sup>  
Pages 239  
Lines 50 per each page      not 50 but 47  
Letters 140 per each line).<sup>48</sup>

In this inscription, we can identify two separate hands (which are different from the writer of the main text):

The first one has written the four lines on the left in which he enumerates the number of the pages (without taking into account the last one probably because it is blank) and he gives an average of lines per folio and an average of letters per line. The person writes in a language between Latin (2 first lines) and Italian (2 last lines).<sup>49</sup>

The corrective inscription non 50 · sed 47 on the right of the 3<sup>rd</sup> line is written by a different hand which is later because the person finds a mistake in the number of the lines per page; he underlines (in black ink) the disputed line and adds his correction by the side: not 50 (verses) but 47. In these first pages there is no other indication about the hands which could possibly belong to either clerks or librarians; however, their identity cannot be determined.

2. The second inscription is in the middle of the page and it reads:

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<sup>46</sup> In this sticker we read: "2702 Eustathii Thessalonicensis commentarius in Homeri Odysseam. XIII s. Bombyc. 240 fol. (Medic.-Reg. 1858) G."

<sup>47</sup> The two previous volumes could have been Eustathius' *Commentary on the Iliad*.

<sup>48</sup> The translation is mine.

<sup>49</sup> The language is "volgare" which was the type of Italian used after Dante.

Codex Bomby. 15 fac. scriptus quo continentur Eustathii commentaria in Homeri Odyssean.

(trnsl. Codex Bombycinus written in 15 fascicles which contain Eustathius' comments on Homer's *Odyssey*).

The handwriting of this inscription is identical with the one in which the correction about the number of lines is written hence the inscription should belong to a later hand.

In page IV<sup>r</sup> we have the title of the work in Greek:

Πίναξ

Εὐσταθίου μαῖστωρος τῶν ρητόρων τοῦ ὕστερον ἀρχιεπισκόπου Θεσσαλονίκης παρεκβολαὶ εἰς ὅλην τὴν Ὀδύσσειαν Ὁμήρου. καὶ πλέον οὐδέν

(trnsl. Disquisitions on the whole of Homer's *Odyssey* by Eustathius, master of orators and later archbishop of Thessalonica. And nothing more).

It is obvious that the inscription is added by a later hand.<sup>50</sup>

Under the inscription we have the note “de la settima cassa” added by a later hand and the Latin number 21 (n° XXj).

It is not clear why the word Πίναξ is written above the word Θεσσαλονίκης. Usually, the word Πίναξ (“catalogue”) is linked with a table of contents. Maybe the writer intended to add a table of contents or he simply conceived this title as the representation of the contents.

The Italian subscript *de la settima cassa* (of the seventh box) is unclear. It should be a classification number. The same applies to No 21 written in Latin which should be the number of a “case” in which the manuscript was placed (probably to be stored).

In the next page (which is full of holes) the commentary begins. The first line above the beginning is written in red letters (like the decorative drawings in its left and its right) and it is the title of the work:<sup>51</sup>

<sup>50</sup> See Van der Valk (1971-85), vol. I, p. XII, n. 5 on a similar inscription in a codex of the *Commentary on the Iliad*: Πίναξ. Εὐσταθίου μαῖστωρος τῶν ρητόρων καὶ ἱερέως Θεσσαλονίκης ἐξέτασις εἰς τὰ ὕστερα πεντεκαίδεκα βιβλία τῆς Ἰλιάδος καὶ πλέον οὐδέν.

Εἰσταθίου μαῖιστωρος τῶν ῥητόρων τοῦ ἵστερον ἀρχιεπισκόπου παρεκβολαὶ  
τῶν εἰς τὴν Ὀδύσσειαν

(trnsl. “Eustathius’, master of the orators, later archbishop, disquisitions on the  
*Odyssey*”).<sup>52</sup>

#### iv. The marginal notes

In the manuscript, as already mentioned, there are marginal notes.<sup>53</sup> They are read either in the right margin of a verso page or in the left of a recto page and sometimes more rarely at the bottom of a page. The examination of the handwriting and of the ink proves that the number of the writers of the marginalia are three (see plate II):

1. The first one is the writer of the main text (from now on called P<sup>1</sup>). He is identified by the handwriting and by the fact that he always uses an asterisk in order to make a note in the margin. His notes in the margin are limited, they are always written in black ink (apart from the subtitles) and the asterisk both in the text and in the margin is always written in red ink.
2. The second person (who from now on will be named “P<sup>2</sup>”) always writes in the margin in black ink and in a different handwriting than the main writer. He usually writes some isolated words (mainly as subtitles or to clarify them if not easily read) and he uses no asterisks.
3. The third writer (from now on called “P<sup>3</sup>”) uses the newest ink; his handwriting is different than the previous two and the majority of the notes are written by him. When he writes in the margin, he uses no asterisks.

#### v. The last pages.

In 120<sup>f</sup> the writer of the main text finishes the Commentary; the last line is written between decorative “s” and lines in red ink.

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<sup>51</sup> See Plate V.1.

<sup>52</sup> The translation is mine.

<sup>53</sup> See Plates II and IV.

Two lines have been added in the end; the handwriting belongs to P<sup>3</sup>:

ὁμοῦ τὰ καθόλου φύλλα τῆς παρούσης βίβλου, εἰσι δι' ἀπάντων, φύλλα  
διακόσια, τριάντα ἐννέα

ἡ σλθ. Δηλονότι τὰ γεγραμμένα μόνα, ἀφ' ὧν ἡ παράφρασις ἀρχηται.

(trnsl. together all the folia of the present book, are in total, two hundred thirty nine or  
239. That is, just the written ones from which the paraphrasis starts).<sup>54</sup>

The lines clearly state that this numbering includes only the pages of the main text  
starting from the beginning of the *Commentary*.

The last page has a two line, clear inscription<sup>55</sup> written in black ink. The handwriting  
is difficult to identify but it is similar to P<sup>3</sup> (see plates II and V3). It reads:

Γυμνὸς ἐγὼ τὸ πάροιθεν· ἀτάρ μ' ἐλέησε Κάμιλλος

Τελλερίδης· καλὸν δ' ἔσθος ἐπαμφίεσεν.

(trnsl. I used to be naked before; yet Camillus

Tellerides had pity on me; he put a beautiful garment on me.)<sup>56</sup>

The correspondance of the books of the *Odyssey* with the folia is as follows<sup>57</sup>:

(ff. 1-22<sup>v</sup>) α, (ff. 22<sup>v</sup> -32<sup>v</sup>) β, (ff. 32<sup>r</sup>-41<sup>r</sup>) γ, (ff. 41<sup>r</sup>-57<sup>r</sup>) δ, (ff. 57<sup>r</sup>-69<sup>v</sup>) ε, (ff. 69<sup>v</sup>-76<sup>v</sup>)  
ζ, (ff. 76<sup>v</sup>-83<sup>v</sup>) η, (ff. 83<sup>v</sup>-95<sup>r</sup>) θ, (ff. 95<sup>r</sup>-108<sup>r</sup>) ι, (ff. 108<sup>r</sup>-117<sup>v</sup>) κ, (ff. 117<sup>v</sup>-132<sup>r</sup>) λ, (ff.  
132<sup>r</sup>-143<sup>v</sup>) μ, (ff. 143<sup>v</sup>-150<sup>v</sup>) ν, (ff. 150<sup>v</sup>-160<sup>v</sup>) ξ, (ff. 160<sup>v</sup>-167<sup>v</sup>) ο, (ff. 167<sup>v</sup>-174<sup>v</sup>) π,  
(ff. 174<sup>v</sup>-183<sup>r</sup>) ρ, (ff. 183<sup>r</sup>-191<sup>r</sup>) σ, (ff. 191<sup>r</sup>-202<sup>v</sup>) τ, (ff. 202<sup>v</sup>-209<sup>v</sup>) υ, (ff. 209<sup>v</sup>-217<sup>v</sup>)  
φ, (ff. 217<sup>v</sup>-225<sup>v</sup>) χ, (ff. 225<sup>v</sup>-231<sup>v</sup>) ψ, (ff. 231<sup>v</sup>-239<sup>v</sup>) ω.

<sup>54</sup> The translation is mine.

<sup>55</sup> See Plate V.3.

<sup>56</sup> This interesting and mysterious inscription will be commented later on in the introduction.

<sup>57</sup> The Greek letters show the number of each book of the *Odyssey*.

## 2. CODEX MARCIANUS 460

### i. Description

The second codex with Eustathius' Commentary on the *Odyssey* is Codex Marcianus Graecus 460; it is a codex of mediocre parchment, dated to the XII c. a.D. (and specifically before 1192) and is situated in the Biblioteca Marciana in Venice.<sup>58</sup> The dimensions of the manuscript are 415 X 275 mm., the lines are full and the average number of them per folio is 44-47. The dimensions of the margins in each (recto) page are: 3.9 cm. from the top of the page, 4.5 cm. from the bottom of the page, the left margin is 1.4 cm. and the right one 5 cm. The manuscript numbers four pages before the main text, 249 double sided folia of text and two blank pages at the end without page numbering. There are a few notes in the margin of some pages, quoted with asterisks,<sup>59</sup> softly corrupted without a damage of writing.

The first fascicle (=16 double sided pages) is lost and today we have 32 fascicles. The fascicles are designated with Greek numbers from β' to λγ' in their first and last page usually at the middle right of the page. The number of the folia is shown in Arabic numbering at the top right of the recto pages starting from the first page until page 249; the numbers can be read from the beginning of the manuscript. Apart from these two kinds of numbering there is no other kind (including for the books of the *Odyssey* like in codex P at the top of the page).

The writing is Byzantine minuscule; the handwriting is thick and clear, with accents and breathings and with many abbreviations. Some of the letters are situated under the lines so that sometimes the accents and the breathings seem to be over them.

### ii. The use of black and red ink

The writer of Codex Marcianus 460 uses black ink both for the writing of the text and for his notes in the margins. However, as in the case of codex P, he reserves the use of red ink for specific situations:

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<sup>58</sup> E. Mioni, *Bibliothecae Divi Marci Venetiarum Codices Graeci Manuscripti*, vol. II, Roma: Istituto poligrafico dello Stato, 1960.

<sup>59</sup> Some of the pages with marginal notes are: 9<sup>v</sup>, 16<sup>r</sup>, 18<sup>v</sup>, 21<sup>v</sup>, 22<sup>r</sup>, 23<sup>r</sup>, 28<sup>v</sup>, 30<sup>r</sup>, 31<sup>v</sup>, 33<sup>r</sup>, 35<sup>r</sup>, 35<sup>v</sup>, 37<sup>r</sup>, 39<sup>v</sup>, 41<sup>r</sup>, 42<sup>r</sup>, 44<sup>r</sup>, 45<sup>v</sup>, 47<sup>r</sup>, 48<sup>r</sup>, 51<sup>r</sup>, 52<sup>r</sup>, 52<sup>v</sup>, 54<sup>v</sup>, 60<sup>r</sup>, 67<sup>r</sup>, 68<sup>r</sup>, 71<sup>v</sup>, 72<sup>r</sup>, 75<sup>v</sup> etc.

1. All the inscriptions and asterisks are written in red ink.
2. The beginning of a new book of the *Odyssey* is similarly to Codex P designated with a sentence in red ink (e.g. in 16<sup>v</sup>, in the beginning of book 2 he writes ἐκ τῶν τῆς βῆτα ῥαψωδίας in red ink). The only difference from Cod. P is that here the writer also designates in the left margin the change of the book of the *Odyssey* by writing in red ink a framed B (with a π for περί).<sup>60</sup> So in 16<sup>v</sup> l.31 we see in the left margin in red ink something like this:



In the rest of the manuscript the beginning of a book of the *Odyssey* is designated similarly.

3. The word ὅτι, which opens a new period, is always written in red.
4. Contrary to P, in M there are no words written in red ink in the margins which means that the writer does not use words from the text of the *Odyssey* as subtitles.<sup>61</sup> In some cases<sup>62</sup> there is only a red underlining line.

### iii. The first pages before the text.

At the beginning of the manuscript there are four pages before the *Commentary* begins.

<sup>60</sup> Obviously, this system helps the writer to find more easily where each book of the *Odyssey* starts.

<sup>61</sup> The fact that M is simpler in the margins with no subtitles is a good argument in favour of the hypothesis that M is a copy of P and that Eustathius wrote it for his personal use. But this problem will be discussed later.

<sup>62</sup> The cases I have traced in the whole of the manuscript are only four: 50<sup>r</sup> l.3 and l.43, 76<sup>r</sup>, 85<sup>v</sup>.



On I<sup>r</sup> there is the following printed passage:

CODEX CCCCLX

in folio, membranaceus, foliorum 250. Saeculi XII.

EUSTATHII Thessalonicensis Commentarii in ODYSSEAM HOMERI

Autographum codicem indicat Bessarionis nota commentariis praefixa:

Εἰσταθίου Ἀρχιεπισκόπου Θεσσαλονίκης ἐξηγήσεις εἰς ὅλην τὴν  
Ὀδύσσειαν. εἰσὶ δὲ τὰ γράμμα-  
τα τῆς χειρὸς αὐτοῦ ἐκείνου

Eustathii Archiepiscopi Thessalonicensis Expositio in universam Odysseam;  
sunt vero literae manu ipsius auctoris exaratae.

(trnsl. “Eustathius’ of Thessalonica Commentary on the whole of Homer’s *Odyssey*

A note of Bessarion prefixed on the *Commentary* points out that the codex is an autograph.

Eustathius Archbishop of Thessalonica: Exposition on the whole of the *Odyssey*; the text is written in his own hand”).

And in IV<sup>v</sup>:

τόπος πβ

Eustathii Thessalonicensis Expositio in odysseam homeri, liberi (*sic*) b(essarionis)  
car(dinalis) Tusculani et est scriptus iste liber manu propria ipsius auctoris.

Loc.82

(trnsl. Exposition of Eustathius of Thessalonica of Homer’s *Odyssey*, book of Bessarion Cardinal of Tusculum and written by the very own hand of the writer).

#### iv. The text and the marginal notes

On the next page, the commentary begins. There are two lines in Greek with the title of the work and Bessarion’s name, origin and title.<sup>63</sup>

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<sup>63</sup> See Plate V.2.

Εἰσταθίου ἀρχιεπισκόπου Θεσσαλονίκης ἐξηγήσεις εἰς ὅλην τὴν ὁδύσσειαν·  
εἰσὶ δὲ τὰ γράμματα τῆς χειρὸς αὐτοῦ ἐκείνου· κτῆμα Βησσαρίωνος Ἑλλήνος  
τὸ γένος, τὴν ἀξίαν καρδηνάλεως τοῦ τῶν τοῦσκλων.

In the manuscript there are marginal notes written in the same handwriting of the main writer and in the majority of the cases they are quoted with an asterisk. We find these marginal notes either in the right margin of a recto page or in the left margin of a verso page but in M the majority of them is added at the top or bottom of the page. The handwriting in all cases of the marginal notes is identical with the handwriting of the writer of the text.

The last pages of codex M do not contain any inscriptions.

The correspondance of the books of the *Odyssey* with the folia is as follows:



(ff. 1-16<sup>v</sup>) α, starting from. ...μενος ἐνθα τὰ τοῦ Ὀδυσσεὺς βασιλεία (ff. 16<sup>v</sup>-26<sup>v</sup>)  
β, (ff. 26<sup>v</sup>-37) γ, (ff. 37-55) δ, (ff. 55-68) ε, (ff. 68-75<sup>v</sup>) ζ, (ff. 75<sup>v</sup>-83) η, (ff. 83-95<sup>v</sup>)  
θ, (ff. 95<sup>v</sup>-110<sup>v</sup>) ι, (ff. 110<sup>v</sup>-122) κ, (ff. 122-138<sup>v</sup>) λ, (ff. 138<sup>v</sup>-151) μ, (ff. 151-158)  
ν, (ff. 158-169) ξ, (ff. 169-176) ο, (ff. 176<sup>v</sup>-184) π, (ff. 184-193) ρ, (ff. 193-201<sup>v</sup>)  
σ, (ff. 202-214) τ, (ff. 214-221) υ, (ff. 221-228<sup>v</sup>) φ, (ff. 228<sup>v</sup>-236<sup>v</sup>) χ, (ff. 236<sup>v</sup>-242<sup>v</sup>)  
ψ, (ff. 242<sup>v</sup>-250) ω, finishing with ὀλιγοήμεροι αἱ τοιαῦται σπονδαί, ἐνταῦθα  
δὲ διηγεκεῖς. Folia 250<sup>v</sup>-251<sup>v</sup> are blank.



### 3. CONCLUSIONS

In summary from the collation of the two manuscripts I conclude the following:

1. The external characteristics of both manuscripts are similar: they are both chronologically situated in the same period and they have the same writing rules. The way of writing in lines and the numbering system of their pages is the same.
2. The dimensions of the codices are identical and the amount of written text is the same (esp. if we take into account that M has some more marginal space which explains the reason it has 10 more pages of text than P).
3. The handwriting in both cases is identical. There is the same system of accents and breathings and the same abbreviations. The kind of asterisks used in many cases is identical<sup>64</sup> and their formation is similar. They are both written in Byzantine minuscule and the way of writing with some letters going up and down suggest great similarity between the writing hands.
4. In both manuscripts the writer uses red ink in order to distinguish important inscriptions (such as titles or subtitles), asterisks which refer to footnotes, or the word ὅτι to start a new section. The only important difference is that in contrast to P, M does not have subtitles (with the lemma from the *Odyssey* which is commented) in the margins. However, this could be explained by the different purpose of each copy of the text or by the importance of the social status and position of its recipient.<sup>65</sup>
5. There are two persons writing in the first pages of P: the first one is Italian and gives information about the number of pages, the number of verses per page and of lines per page. The Greek title of the work in IV<sup>r</sup> together with the Italian indication “de la settima cassa” are written by the same hand. The second person writes in III<sup>r</sup> in Latin and he is later since he corrects

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<sup>64</sup> For example, asterisk  is used in P 65<sup>r</sup>, M 26<sup>v</sup>, 37<sup>r</sup>, asterisk  in P 102<sup>r</sup>, 230<sup>v</sup> M 18<sup>v</sup>, 30<sup>v</sup>, 35<sup>r</sup>.

asterisk  in P 115<sup>v</sup>, M 21<sup>r</sup>, 22<sup>r</sup>, 42<sup>r</sup>, 45<sup>v</sup>, 52<sup>r</sup>, 72<sup>r</sup>, asterisk  in P 146<sup>r</sup>, M 28<sup>v</sup>.

<sup>65</sup> It seems that P with its system of subtitles is written in a more organized way than M, so it could be destined for a gift, whilst M could have been written for the writer's personal use or for reference.

the number of lines given by the Italian. Furthermore, in the same page, he adds the title of the work in Latin. On the contrary, in the first pages of M there is no other writing but Bessarion's in Latin.

6. The title of the work in each one of the codices is different: in P the title is given by the writer of the text (the handwriting is identical) and it gives the name of the author and two of his titles. The main way of identifying the work is *παρεκβολαί* which is a common word used by Eustathius to characterise his commentary. In M the title is longer and is added by Bessarion (because of the loss of the first pages). It contains the name of the author and his main title as archbishop of Thessalonica. The identification of the work is different: *ἐξηγησις*. Furthermore, the use of the expression *εἰς ὅλην τὴν Ὀδύσσειαν* probably hides an effort to consider the missing fascicle as an unimportant loss. Additionally, Bessarion adds the important information of the codex being an autographon and cites his own name including his Greek origin (for obvious reasons) and his title.
7. There are three different people writing in the margins of P: the writer of the main text (P<sup>1</sup>), P<sup>2</sup> and P<sup>3</sup>. In M, only the writer of the text writes in the margins.
8. As far as the last pages of the manuscripts are concerned, contrary to M which has no subscriptions, P has two subscriptions (one concerning the number of the written pages and one on a person named Camillus Tellerides).

#### 4. THE HISTORY OF THE MANUSCRIPTS.

The description of the two manuscripts has provided the reader with an idea of their physical appearance. However, the only way for these conclusions to be more complete and safe is to examine the history of the manuscripts.

##### 1. The history of codex M.

The main starting points for the history of M are found in its own pages (I<sup>r</sup>, IV<sup>v</sup> and I<sup>r</sup>). The information given in these two pages is essential:

- in I<sup>r</sup> we are informed that the manuscript belonged to Cardinal Bessarion who has also made a note in the codex indicating that it is an autograph of Eustathius.
- Bessarion's own inscriptions follow (in IV<sup>v</sup> in Latin and in I<sup>r</sup> in Greek as the title of the text) showing the name and the title of the possessor of the manuscript and confirming that it was written by Eustathius' own hand.

Cardinal Bessarion<sup>66</sup> (2/1/1403-18/11/1472) was born in Trebizond and educated in Constantinople at the school run by George Chrysococces, where he first met the Italian Francesco Filelfo (1398-1481) with whom he corresponded in later life. He adopted the name Bessarion upon becoming a monk in the order of St. Basil in 1423 and he spent the years 1431-6 at Mistra in the Peloponnese where he became a pupil and a member of the circle of the Byzantine humanist and scholar George Gemistus Plethon (1355-1450/2). Through him, he was introduced to the emperor John VIII Palaeologus (1390-1448) who made him an abbot of a monastery in Constantinople in 1436. A year later, he was made archbishop of Nicaea by the emperor. In 1438, he accompanied John to Italy (and specifically to the Council of Florence and Ferrara) in order to negotiate a union between the Byzantine and Roman churches as a means of mobilizing assistance against the Turks, who had invaded the Balkan Peninsula and threatened Constantinople.

Bessarion supported union, which was unacceptable to others in the Byzantine church. The council failed to have any important political effects; Bessarion, however,

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<sup>66</sup> On Cardinal Bessarion see Labowsky (1979), pp. 3-34, Wilson (1992), pp. 57-67, Reynolds - Wilson (1968), pp. 149-52.

remained in communion with Rome and gained the favour of Pope Eugenius IV (1383-1447), who made him a cardinal in 1439, after he has already converted from the Greek Orthodox church to the Roman Catholic. Thereafter, he lived permanently in Italy. At Rome, he played an active role in the church affairs and several times he was nearly elected pope. He contributed to the development of the Roman Academy of History and of Archaeology, and with his former teacher Gemistus Plethon, the celebrated Neoplatonist, he attracted a circle of philosophers devoted to the study of Plato.

Bessarion's house in Rome soon became a centre of literary activity. His circle included intellectuals from both Greece (Theodore of Gaza, George Trapezountios) and Italy (Poggio, Lorenzo Valla). He spread the knowledge of Greek literature and helped in the difficult task of its preservation by building a personal library that included a large collection of Greek manuscripts. From 1450 to 1455 he served as papal governor of Bologna, in 1463 he was made Latin patriarch of Constantinople and was sent on embassies to various foreign princes including King Louis XI of France in 1471.

One of the most distinctive things about Bessarion was his famous library and the way he built it. In a letter to Doge Cristoforo Moro, we have the information that Bessarion had begun collecting books in his tender youth and that he had continued to purchase as many as he could either by copying out manuscripts or by spending money on buying them. As Labowsky<sup>67</sup> correctly remarks, we cannot know what particular codices Bessarion possessed when he first arrived in Italy; but probably he brought texts that he needed for the work of the Council and at this stage, it is logical that his library included the basic stages from his education: grammar and rhetoric, theology and his studies in mathematics and Platonic philosophy under Plethon. And Labowsky continues: "Considering his poverty even when he had become archbishop, it is unlikely that he owned at that time many ancient and costly codices, though the number of his books must already have been quite considerable". So, it is more likely that by the time Bessarion came to Italy, he did not possess M, since he did not have the money to buy old manuscripts.

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<sup>67</sup> Labowsky (1979), p. 6; see also Mioni (1968), pp. 61-83.

There are two great events in Bessarion's life that played an important role in the building of his library:

- the first one is his elevation to the Cardinalate (1439) which gave him the material ability to enlarge his library.
- the second and more important one is the fall of Constantinople (1453) and the destruction of the great libraries of Byzantium which gave him a more than personal reason to collect manuscripts: the salvation of both pagan and Christian heritage from destruction and its preservation in a safe place until the Greeks were free again.

Labowsky<sup>68</sup> refers to a letter (chosen from a series of six) written by Bessarion in 1454/5 from Bologna to Michael Apostolis. In this letter, after expressing his grief for the fall of Constantinople, Bessarion asks Apostolis to help him in the enterprise of the preservation of the Greek heritage by buying on his behalf everything shown on a list which he encloses and on which he enumerates all the Greek works still absent from his library. He claims that until then, everything could still be got from all around Greece (including Thessalonica).<sup>69</sup>

If my hypothesis, that M did not belong to Bessarion in the first stages of building his library, is right, then M was bought by him after the year 1439 which is a terminus post quem and more probably after 1454/5. Additionally, he sends an identical list to bishop Theophanes of Athens and insists that his two helpers should coordinate their searches so that he finally gets only one copy of each work. However, as Labowsky notes, this rule of "one copy" was not applied by the Cardinal since in 1468 he already possessed many duplicates.<sup>70</sup> This raises the possibility that Bessarion acquired more than one codex containing Eustathius' *Commentary*.<sup>71</sup> However, this can be only a hypothesis.

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<sup>68</sup> Labowsky (1979), pp.13-4.

<sup>69</sup> A first indication that Bessarion had some connections in Thessalonica and possibly he could ask for some manuscripts from there.

<sup>70</sup> "The reasons for this inconsistency are many and obvious, but the most important one is that, especially in the case of the Greek philosophers, the striving after a 'good' manuscript. [...] entailed a multiplication of copies, as the Cardinal would not only acquire additional codices for collation, but also have working copies made from any ancient manuscript. After emendation these were transcribed again, a process which might be repeated several times until in the end a 'pulcherrimus', a finished edition more or less luxuriously produced, would emerge", Labowsky (1979), p.14.

<sup>71</sup> Maybe Codex P could have been one of the codices acquired by Bessarion; if so, this would be an important information for the passing of P from Greece to Italy.

It would also be important to check whether M was among the list of books that Bessarion required from Greece since this would help to specify the time M was purchased by him; but unfortunately neither of the two lists is preserved.

Almost all the books owned by Bessarion were inscribed by him with a shelfmark, an indication of contents and his ex-libris. The examination of these “inscriptions” which are also found in M as already mentioned, provides us with information about the date of acquisition of M by the Cardinal:

- In f. I there is the inscription concerning the contents of M; it is similar to a general title of the work. It is short and selective on the information it gives. It mentions the writer and its rank; it states that the *Commentary* covers the whole of the *Odyssey*<sup>72</sup> and it underlines that it derives from Eustathius’ own hand.<sup>73</sup> The inscription is written by Bessarion<sup>74</sup> both in Greek and in Latin as he used to do with all his books. The correspondence between the Greek and the Latin inscription is identical in this case. There are no other comments concerning either the quality of the codex or the excellence or rareness of the work.<sup>75</sup>
- In f. IV<sup>v</sup> there is the ex-libris in which Bessarion inscribes himself as “b(essarionis) car(dinalis) Tusculani”. This title is used until 1468 when he changes it into “Cardinalis Episcopus Sabinensis”. In my view, this change sets a terminus ante quem for the acquisition of M by Bessarion in the year 1468 since it is obvious that he could not have bought the manuscript after this year and signed with a title that he had before 1468.
- Finally, on the same folium there is the number of the locus (or pressmark) of M: locus 82. As Labowsky explains,<sup>76</sup> Bessarion’s system of pressmarks is different from that of the other Renaissance libraries. It consists of a single element which is the figure indicating the locus. The loci are numbered from 1 to 89, the first 47 are both Greek and Latin codices whilst the rest are exclusively Greek. The number of items corresponding to one locus varies from two to twenty-one. Some of the loca are subject to changes either by Bessarion or some of his copists.

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<sup>72</sup> Although M misses the first fascicle.

<sup>73</sup> It is easy to understand that this information gave value both to the codex and to its owner.

<sup>74</sup> The fact that Bessarion writes the title of the work in I<sup>1</sup> proves that by the time he took possession of M, the manuscript has already been damaged with its first 16 pages already missing.

<sup>75</sup> This could possibly mean that Bessarion did not regard M as one of his most beautiful codices.

<sup>76</sup> Labowsky (1979), p. 20.



Consequently, the following conclusions are drawn from my research on the journey of M: it was acquired by Bessarion (either from Thessalonica or even from a different part of Greece) after 1439 (when he became Cardinal) but most possibly after 1454/5 (when his decision to preserve the Greek literary heritage became stronger and more urgent) and before 1468 (a year which marks the change of the title “Cardinal of Tusculum” with which he signs in M, to *Cardinalis Episcopus Sabinensis*).<sup>77</sup> In the years of its possession by Bessarion, it should have been a part of his library in Rome about which we do not have any knowledge.

In 1468, Bessarion decided to donate his library to the church of San Marco in Venice on the condition that appropriate accommodation would be found for the books in the grounds of San Marco. The Republic accepted the offer and decided to house the books in the *Sala Novissima* in the Doge’s Palace.

The Act of donation was accompanied by the *Index librorum Graecorum et Latinorum* or else inventory A which is the oldest one and is said to have been made on behalf of Bessarion and checked by himself. The inventory lists a total of 746 books.

However, Bessarion did not send all of these books to Venice as proved by inventory B which is the fullest of all the preserved catalogues with Bessarion’s donation. Inventory B<sup>78</sup> is divided in two sections:

- B<sup>1</sup> which includes all the books sent to Venice at a time when Bessarion became bishop of Sabina (consignment of 1469)
- B<sup>2</sup> which includes all the books which arrived after 1469.

As Labowsky<sup>79</sup> stresses “the conclusion to be drawn from this analysis is that of the 746 codices listed in A only 466 were in the thirty boxes sent to Venice in Bessarion’s life-time (these are the books described in B<sup>1</sup>). The remaining 280 arrived later, mixed with 278 books acquired by the Cardinal after 1468, (a total of 558 books described in B<sup>2</sup>) so that the whole donation amounted to ca. 1024 items”.

Both inventories A and B give us useful information about codex M:

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<sup>77</sup> Bessarion becomes bishop of Tusculum in 1449 but this year cannot be used as a *safe post quem* since according to Labowsky (op. cit. p.19-20) in none of the ex-libris does he call himself by a title which he had before becoming bishop of Tusculum in 1449 although he possessed many of these books before this date, an observation showing that he decided to put inscriptions on the books after 1449.

<sup>78</sup> For more information on inventories A and B see Labowsky (1979), p. 23-57.

<sup>79</sup> Labowsky (1979), p. 46.

- In inventory A, M is found in *Ag* 447:

“Item Eustathii Thessalonicensis expositio in totam odysseam Homeri, manu ipsius Eustathii scripta, in pergameno”.

From this we conclude that codex M was assigned by Bessarion to be among the 746 codices to be given to Venice.

- In inventory B, M is found in B<sup>1</sup> 40, in the 3<sup>rd</sup> box:

<3>

In capsula signata C sunt volumina infrascripta

[...] 40 Heustachii in odysseam Homeri, in pergamenis.

From this information, my conclusion is that codex M was in the 3<sup>rd</sup> box of the thirty which were actually sent to Venice by the first consignment in 1469 and was one of the first 466 codices that were sent there whilst Bessarion was still alive. The box in which codex M was sent has the marking C, it has no color distinctive, it includes Greek books under the general category of Philosophy and Poetry and contained in total 13 items among which a manuscript with Homer's *Iliad*, a papyrus with Homer's *Odyssey* and two manuscripts with Eustathius' *Commentary on the Iliad*.<sup>80</sup>

My claim is that Bessarion's decision to include M in the 466 books sent with the first consignment proves the following:

M was not necessary to him for his work, otherwise he would have kept it. Moreover, it is not characterised as “antiquus” so it was among the codices which were relatively new,<sup>81</sup> a good reason to be sent away first. Additionally, M was valuable because it was an autograph so it could be among the codices to give to the Senate an impressive image of Bessarion's donation without his work being influenced by its absence.

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<sup>80</sup> See the table for the composition of B in Labowsky (1979), p. 41: the kind of books accompanying M is important in case it is revealed that they were acquired at the same place and time with M and maybe from the same source.

<sup>81</sup> A codex of 12<sup>th</sup> century is relatively new for a person living in the 15<sup>th</sup> century (esp. if he possesses some older ones).

Codex M together with the other books of the first consignment reached Venice at 1469 and were placed in the *Sala Novissima*. In 1485, The College of Cardinals decided that Bessarion's books should be placed all together at one end of the hall and that a wooden wall would protect them from theft. The books remained there for the next forty-six years.

In 1515, after many years of unfulfilled decisions about the luck of Bessarion's books, it had been decided that opposite the Palazzo Ducale a new building was to be constructed in order to house the Cardinal's gift. The compilation of inventory C at the end of June 1524 represents the rearrangement of the Library at this time. M is found in this inventory in chest 11 which is marked by green color and by L:

<11>

In capsa signata viridi signata L

The total of items in this chest is 19 (all of them Greek) and the general subject is Grammar.

The books were moved out of the *cameretta* in which they were put in 1485, only in 1531 in order to be transferred to a room in the upper floor of San Marco. On August 1543, inventory D is written in an undetailed and informal way.

M is found in this inventory in banco K, under the number 198:

Bancho K

[...] 198 Eustathii expositio in odysseam manu propria auctoris, in pergameno

The total number of the items in this banco is 23 and it seems that there is no common subject.

Up to 1559 the Bessarion's books were still in the room in the church of San Marco. Their moving to the Libreria Sansoviniana took place between 1559 and 1565. Sansovino's building *in plateis Sancti Marci* has housed Bessarion's collection ever since (apart from its exile in the Palazzo Ducale for the years between 1812 and 1904). The books were placed in the Sala della Libreria which was designed by Sansovino.

## 2. The history of Codex P.

Contrary to M, the first pages of P do not give us any important information about the people who may have had it in their possession. The only conclusion to be drawn is that there are two hands in III<sup>f</sup>, the first one writing in Italian the other one correcting in Latin the number of lines per page and adding an inscription in the middle of the page with the contents in Latin. These indications suggest that the codex has passed through Italy before ending up in France.

In a letter of dedication to Pope Julius III, N. Majoranus (who is believed to be the first editor of the text) mentions two existing codices to be collated for the *editio princeps*: one of them is M. The other one which is more correct and more perfect was situated in the library of Cardinal N. Ridolfi with whom, as he says, he has been close for many years. So Majoranus had two codices of which one was M and the other one belonged to Ridolfi.

It has been argued that the manuscript in Ridolfi's library was codex Laurent. 59.6 (14/15<sup>th</sup> c.). However, as has been proved by Martini,<sup>82</sup> Laurent. 59.6 belonged to the library of L. de Medici in Florence so it could not have been the manuscript that Majoranus meant. Martini concludes that the manuscript in Ridolfi's library was P.

From Ridolfi's library, P passed through Pietro Strozzi (Besitz des Marschalls) to Caterina de' Medici. After her death, her collection was combined with the library of the King of France and then given to the Bibliothèque Nationale de Paris.

However, in the travels of P there is a historical gap for the period and the circumstances under which P left Greece until the time it became part of Ridolfi's library.

In 120<sup>v</sup>, there is an inscription (probably written as already mentioned by P<sup>3</sup>) which reads:

I used to be naked before; yet Camillus

Tellerides had pity on me; he put a beautiful garment on me.

The passage is rather puzzling: an enigmatic nudity, an unknown but interesting name and a mysterious "dressing". A literary explanation would make the inscription

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<sup>82</sup> Martini (1907), p. 289.

reminding more of a dedicating recognition of gratitude from someone who appears to be poor to Camillus Tellerides because the latter one has given him clothes. But who was this person? And why does he owe gratitude to the name Camillus Tellerides?

A careful examination proves that this inscription is important for the history of P not only because it offers a name but also because it hides a well expressed metaphor: the subject of the sentence (ἐγὼ) actually refers to the manuscript itself; it is the manuscript that “talks” here and it gives us some important information about itself. The subscript says “I used to be naked” which means that the manuscript was unbound. Camillus Tellerides, who must be the writer of this note, is also the person who has undertaken the task of the restoration and (re)binding of the manuscript. Possibly, he has added new front covers (ἔσθος, ἐπαμφίεσεν). If we take into consideration the fact that the inscription is written in an almost identical handwriting with the marginal notes written by P<sup>3</sup>, I believe that P<sup>3</sup> and Camillus Tellerides are the same person.

“Camillus” is an Italian name and “Tellerides” is a Greek surname with the ending –ides showing origin<sup>83</sup> (either the name of one’s country or the name of one’s father). The surname “Tellerides” is not attested anywhere. However, a person named “Camillus” is mentioned in a letter written in Milan in 1 July 1470 from Francesco Filelfo to Demetrius Castrenus.<sup>84</sup> In this letter,<sup>85</sup> Filelfo expresses his surprise that the Duke of Urbino did not reply to his letters and he mentions that **Camillus** did not give him any letters of the Duke; then he adds that Camillus only told him verbally some things that Castrenus has already mentioned to him when he was in Milan. Unfortunately, there is no other reference to Camillus either in this letter or in any other document by Filelfo.

Consequently, the information we have on “Camillus” is summarized as follows: Camillus is a contemporary and he knew D. Castrenus and F. Filelfo; additionally, he was a friend of Filelfo,<sup>86</sup> possibly someone in his circle living in Milan. In the specific

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<sup>83</sup> The Greek ending –ides shows an origin from Pontus.

<sup>84</sup> Legrand (1892), p.156, letter no 88; see also Trapp (1981), I 1-4, no 10811.

<sup>85</sup> Θαυμάζω δὲ οὐκ ὀλίγον ὅτι ὁ σὸς ἀρχὼν ἐτι δὲ καὶ ἐμὸς μηδαμῶς ἀπεκρίνατο τι πρὸς τὰ ἡμέτερα· μάλλον δὲ οἶδὲ ὁ Κάμιλλος οἴτοσι ἀπέδωκε μοι ἃ σὺ λέγεις τὰ ἀπὸ τοῦ ἀρχόντος γράμματα· ἀλλ’ εἶπε παρὼν ἃ καὶ σὺ ἐνταῖθα ὦν πρότερον.

<sup>86</sup> If we judge by the way Filelfo refers to Camillus, that is by his first name.

letter, he holds the role of a carrier of some letters. Unfortunately, our information about him finishes here.<sup>87</sup>

As we have already mentioned, Filelfo was educated in Constantinople at G. Chrysococces' school together with Bessarion.<sup>88</sup> They were both students of George Gemistus Plethon at Mistra in the Peloponnese and they kept up a frequent correspondence in their later life. As shown before, Camillus was a member of Filelfo's circle and since Filelfo is linked with Bessarion, it is possible that Camillus at least knew Bessarion or even more he could also be a member of the Cardinal's circle. From all the previous, it is obvious that if Camillus Tellerides is identified with the same Camillus whom Filelfo mentions in his letter, then we are able to talk about more than one manuscript in the hands of different members of the same circle.

Although our knowledge about the exact circumstances under which P passed to Italy is incomplete, it is to be expected that the manuscript passed from Greece to Italy through someone from the intellectual circle of Filelfo and that it would have spent some time in Italy between the fall of Constantinople and its eventual arrival in France.

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<sup>87</sup> Alan Griffiths suggested to me that Κάμιλλος could be identified as the Milanese humanist Angelo Camillo Decembrio, author of *De politia litteraria* (1463; now edited by N. Witten, Munich: Saur, 2002) who also fits the time-slot nicely. His father was called Uberto, and hailed from Vigevano, to the SW of Milan; however, Griffiths finds difficult to explain the elaborate patronymic.

<sup>88</sup> Reynolds – Wilson (1968), p. 149.

## 5. EVALUATION OF THE CODICES

The remaining questions to be answered concerning M and P are the identification of the writer(s) of each of the texts and the chronological order of the manuscripts.

To address these questions, it is necessary first to consider the famous pair of volumes in Florence containing Eustathius' *Commentary on the Iliad* (which are codex Laurent. plut. 59.2 and codex Laurent. plut. 59.3).<sup>89</sup> In this pair of volumes, there is a large number of annotations on pieces of paper, all pasted in the upper and lower margin of each sheet. Martini<sup>90</sup> argued plausibly that the annotations were written by the writer of the text and not by an interpolator because they are not emendations or minor corrections but expansions of the text. Furthermore, he observes that the notes appear to be added over time and unsystematically. In addition, the notes appear to be similar in hermeneutic method to those of the writer in the body of the text. It seems that the writer of L wanted to expand the *Commentary* in order to make it more useful and this expansion presupposes a process of revision. L is thus written not by a simple copyist but by someone who makes significant revisions to the material during the process of writing and does not hesitate to make additions, if he thinks that they will make the *Commentary* more useful.

As forementioned, M carries a note by Bessarion (both in Greek and in Latin) which states that M is Eustathius' autograph. Although we do not know anything about the evidence on which he bases this assumption or the specific circumstances under which he took possession of M, there are some factors which support the attribution:

- M is dated in 12<sup>th</sup> c.<sup>91</sup> which is the period Eustathius (1115/8-1192/9) lived.
- Bessarion was an authoritative scholar and the first palaeographer;<sup>92</sup> his authority means that his view has to be taken seriously.
- Both in the Greek and in the Latin note, the fact that M is an autograph is emphasized: in the Greek note with the relatives αὐτοῦ ἐκείνου and in the

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<sup>89</sup> From now on I will refer to these volumes as L; on these codices cf. Van der Valk (1971-87), vol. I, p. IXff., Diller (1960), pp. 35-6.

<sup>90</sup> Martini (1907), p. 282-3.

<sup>91</sup> Mioni, (1960), p. 245.

<sup>92</sup> See Wilson (1992), p. 61.

Latin with the adverb *vero*.<sup>93</sup> Whatever the basis for the statement, Bessarion evidently made it in complete confidence.

- In any case, as already mentioned, Bessarion did have both the connections and the material way to obtain manuscripts not only from all over Greece but specifically from Thessalonica.<sup>94</sup>

There is therefore good reason, as far as the external evidence is concerned, to accept the widely held view, argued strongly by Martini, that M is Eustathius' autograph.

As we already mentioned in the description of the condition of L, the nature of the additions in its margins is authorial and not scribal; in addition, the handwriting of the marginal notes is identical with the one in the main text; hence both the textual and the palaeographical evidence are consistent with the statement that it is the hand of the author himself which adds the changes in the margin of L. The comparison between L and M gives some important results for the so-called Autographon-Hypothesis: both manuscripts are dated in the period that Eustathius lived. The handwriting in both of them is identical and there is the same system of writing marginal notes (in the same black ink with the text) quoted with asterisks (in red ink). Finally, if we accept it as probable that M is an autograph, it follows that we should accept that L (together with its marginal notes in the pasted papers) is written by Eustathius too.<sup>95</sup>

The only important difference between the two manuscripts is the *process* of writing marginal notes: as far as L is concerned, the notes are not routine corrections but additions written after a revision process which means that in this case, Eustathius was interested in improving the material that he had written.

On the other hand, in M the nature of the marginal notes is scribal and not authorial: in the main text, the writer often copies as far as a part of a word, then he omits by mistake some words and he starts from a later point; the error arises either because of a homoioteleuton or an omission of a whole line. The missing text is found in a marginal note (always quoted with an asterisk). For example, in Eust. *ad Od.* I.93.2-3 in M we read:<sup>96</sup> τὴν ὄ[ραν ὃ στρέυεσθαι κατὰ συγκοπὴν Ὅμηρος ἔφη]

<sup>93</sup> As mentioned, this was a good point to be underlined in order to impress the Senate of Venice for his gift.

<sup>94</sup> Cf. Martini (1907), p. 281-2 where he argues on Marc. gr. 451 being obtained by Bessarion from the monastery of Theotokos in Thessalonica as mentioned in 4<sup>v</sup>. It is plausible that he could have obtained Marc. 450 either from the same or a different monastery or from another source in Thessalonica.

<sup>95</sup> Martini (1907), p. 281-3.

<sup>96</sup> In order to show the part of the text which is found in the marginal note, from now on I will use the square brackets.



δῆλον δὲ ὅτι... The passage stopped in the ω of the word ὄραν and continued later from δῆλον which was the wrong point. A marginal note was added in order to complete what had been omitted. In I.114.44-5 we have the same case: καὶ ἑτέρων ὀφθαλμοῖς. ὅποιοι καὶ κατὰ τοὺς ἱστορικοὺς ὀφθαλμοὶ βασιλέων.] ἐκ δὲ τοῦ ὀπωπα... Here the passage stopped in the first part of the word ὀφθαλμοῖς.

The examination of some more marginal notes in M suggests that they are corrections of copying mistakes. For example in I.92.7-8, there is a typical case of omission caused by homoioteleuton: M writes καὶ ὅσα τοιαῦτα ἐξ ὑπερθετικῶν [τῶν εἰς στος ὑ]περθετικά the part in the brackets being in a marginal note. Because of an oversight of similar words, the copyist after copying as far as the first word mistakes the second for the place he has reached and he omits what comes in between. Another example is the homoearchon in I.133.44-5 where M writes: κοινὸν Ἀττικόν. [ὅτι δὲ τὸ ἔργον καὶ ἐκ τοῦ ἔργου κανονίζουσιν τινες, ἀλλαχοῦ ἐδηλώθη. καὶ εἰκὸς οὕτω παρήχθαι καὶ τὸ ἔολπα ὥς ἀπὸ τοῦ τρισυλλάβου ἐνεστώτος τοῦ ἐέλπω]. ὅτι ὥς ἐν τῇ Ἰλιάδι... The copyist mistakes the first ὅτι with the second one and he omits the part between them which is found afterwards in a marginal note.

In the above cases of omission of text, since the nature of the marginal notes is not authorial, my claim is that there are two possibilities concerning the identity of the person who has written the completion of the missing text in the margin.

- a. We are dealing with the main copyist who by mistake omits a part of the text (this could happen for several reasons: tiredness, distraction of attention, lack of light etc.) and then he realizes the mistake and corrects it by adding an asterisk and writing the missing text in the margins.
- b. The corrections have been made by a copyist who has read through the text, found the lacunae and decided to use asterisks and write the missing text in the margins.

The problem of the identity of the writer of the marginal notes in M can only be dealt with the help of some palaeographical considerations which suggest that he is the same as the writer of the main text of M and the scribe of L, who (as was argued above) was probably Eustathius:

-The nature of interruptions in the main text (some words are interrupted and sometimes are left half only to be completed in the margin) in combination with the handwriting and the kind of black ink which are the same both in the text and in the marginal notes.

-The resemblance of the system of quoting with asterisks (in red ink) with the writer of L and the similarities of the asterisks used.

Since all the marginal notes in M are corrections of copying mistakes and since there are no marginalia in the form of additions to improve the quality of the notes, it is obvious that in contrast to L which is an archetypon, M is a copy. Another conclusion is that whilst L is incomplete and in a process of improvement by essential additions of text, M contains no improvement of the text that it copies.

In contrast with M, as far as P is concerned there are no inscriptions or any other indications that help us either with the identity of the writer or with the dating of the manuscript. Although H. Omont<sup>97</sup> attributed P to the 13<sup>th</sup> c., Martini<sup>98</sup> has plausibly argued that this is not the correct date and that P should be dated in the 12<sup>th</sup> c. His conclusion comes from a comparison between P and M and is based both on the fact that in M there are some gaps in the text that are complete in P<sup>99</sup> and on palaeographical reasons such as the letter formation of the codices and the compendia.

Personally, I believe that in this specific case the palaeographical examination of M and P gives us more safe criteria on the dating and the identity of the writer of the later. An inspection of the physical appearance of the two manuscripts has proved the following:

- The page size and the total number of pages are similar; in addition, the average number of lines per page is the same.
- The handwriting, both in the letter formation and the way some of the letters go up and down the lines is identical in both manuscripts.
- The system of abbreviations and the way of emending the text with marginal notes (including the kind of asterisks used and their formation) are similar.
- The use of red ink and the specific cases in which both writers use it are identical.

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<sup>97</sup> Omont (1888), Catalogue 32.

<sup>98</sup> Martini (1907), pp. 284-5.

<sup>99</sup> He gives as an example in I.390.13-6 the characteristic case of a homoioteleuton which causes a big lacuna in M; however, the text is complete in P.

- The use of iota subscriptum in both manuscripts is inconsistent and there are some words which in both P and M are written as one word (e.g. οὐχήκιστα, διατοῦτο).

In addition to all this palaeographical evidence, the examination of the marginal notes in P confirms its similarity with M and reinforces the theory that they are both written by the same writer. In the marginal notes of P the hands are at least three. The writer of the text itself is identified as one of them both by his handwriting, the kind of black ink and the use of asterisks. The other two hands -P<sup>2</sup> and P<sup>3</sup>- never use asterisks and their writings in the margins include words as subtitles, words written more clearly or abbreviations clarified. Hence, the nature of the text by writers 1 and 2 is irrelevant to corrections. This is why from now on by the term “marginal notes in P” I will refer to the corrective notes written by the writer of the main text and quoted with asterisks.

Furthermore, as with M, whilst copying the main text the writer often leaves lacunae sometimes following part of an uncompleted word. The text is restored, as in M, with a marginal note in the same black ink with the main text (quoted by an asterisk in red ink). For example, in I.154.1 in P we read: ...ἐνδοιαστικῶς ὅτι οὐκ ἴδμεν εἶπερ ζῆ ἢ τέθνη[κεν. ἢ καὶ ἄλλως οὐκ ἴδμεν ἢ ζῆ ἢ τέθνηκεν] ὥσπερ κατωτέρω ἐρεῖ... The text stops in the second syllable of τέθνηκεν and then continues after the second τέθνηκεν. The missing part was restored with a note in the margin. In another example of marginal note in P (II.39.43-45) we read: ὥς ἡ ῥίμφα θείου[σα ἦν πῶς δὲ οὕτως; οὐ κατὰ ἱέρακα δηλαδὴ ἀλλὰ πάντως ὑπὲρ αὐτὸν ἢ καὶ ἄλλως τὸ αὐτὸ φράσαι, οὕτως ἔθεεν, ὥς οὐδ' ἂ ἱέραξ πέτοιτο. ἔστι μέντοι εἰπεῖν καὶ ὅτι τὸ ὥς ἡ ῥίμφα θεούσα θά]λασσα ἔταμνε... In this example, the text stops in the second syllable of the word θείουσα and then starts again from the word θεούσα (which is similar); the restoration of the missing text is achieved again with a marginal note.

The purpose of all the marginal notes in P (as in M) is mechanical correction of the text and not creative writing. The most usual mistake in P is the lacuna caused by homoioteleuton: in I.45.37-8 P reads ἐπιστροφος ἦν ἀνθρώπων [ἢ δράσιν δηλοῖ ὥς ἂν εἴη ἐπιστροφος ἀνθρώπων] ὁ ἐνεργῶν... In this example, a small part of the copied text was omitted; the text was restored with a note. A bigger omission of this

sort in I.122.29-32<sup>100</sup> shows that the copyist was often careless and omitted a big part of text restored in a note in the margin. Other copying mistakes also exist in P such as the homoearchon in II.43.15-6: λέγει δὲ καὶ ὡς χρήματα ἐξάει[ραν ἦτοι βασιτάσαντες ἐξήγαγον] ἃ οἱ Φαίακες...

Since the purpose of the marginal notes in P, as in M, is to correct copying mistakes, the possibilities about the person who wrote the notes are the same: either the writer of the main text corrects his copying mistakes in the margin or someone else who has found the lacunae in the text decided to correct the gaps. The case for the identity of the main writer with the writer of the marginal notes is similar to the one followed for the case of M:

-As in the case of M, the words are interrupted sometimes in the middle and the handwriting of both the main text and the marginal notes is identical. Additionally, both are written in the same black ink.

-The system of quoting the missing text with red asterisks is the same.

From all the above, my conclusion is that similarly to M, the marginal notes of P quoted with an asterisk are written by the author of the text; they contain no new additions on the main text of the *Commentary* but corrections of copying mistakes. Consequently, P is lacunose too and more specifically the nature of the lacunae is an identical point of resemblance with M. If we are right to conclude with Martini that the hand in all three cases is that of Eustathius, we should probably conclude that in the case of Eustathius' commentaries, there is no case of "publishing" on any substantial scale: it is the author himself who makes copies of his works. The conclusion that these are non-professional copies is consistent with the lacunose state of both texts. Since we can rule out production for a book market, presumably we should suppose that he copied the texts as gifts. It seems that in the view of the author, the *Commentary in the Odyssey* has reached a satisfying level of notional completeness at the point that he decided to make the copies, either to ensure a limited circulation or to satisfy a personal request of somebody.<sup>101</sup>

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<sup>100</sup> ἴδον ὧδε [θεοὺς καὶ ἀναφάνδα φιλεῖντας ὡς κείνῳ ἀναφάνδα παρίστατο Παλλὰς Ἀθήνη εἰ σ' οἴτως ἐθέλει φιλέειν κῆδοιτό τε θυμῷ, τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο. ἰστέον δὲ ὅτι τὸ εἰ γὰρ σε ὡς ἐθέλοι φιλέειν Ἀθηναί, οὐκ εὐκτικῶς ἀλλ' ἐνδοιαστικῶς πρὸς τίνος ληφθὲν καὶ ἐπεμβολὴν παθὼν τοῦ, οὐ γὰρ πῶ ἴδον ὧδε θεοὺς] καὶ ἐξῆς εἶτα ἐπαναληφθὲν...

<sup>101</sup> The most plausible hypothesis would be a pupil or another member of his intellectual circle. It is less probable that the one of the copies could be destined for a member of high social status (e.g. the emperor) since the level of quality of both manuscripts does not justify such suggestion.

There is an alternative possibility which should be entertained, that is, that the text is by the hand of an amanuensis or pupil (the text would still be contemporary to Eustathius). However, the changes in L appear to be author's changes. The nature of the corrections (with pasted slips of paper) is easier to square with continuous but unsystematic intervention by Eustathius himself than with dictation to a scribe.

Up to now, it is proved that both P and M are incomplete in a similar way. After comparing the two codices Martini<sup>102</sup> was the first to note some lacunae in the text of M that are however complete in P. The most characteristic example is I.390.13-6 where the text reads:

μετὰ δὲ ταῦτα τοῦ ἐν Ἑργεῖ ἀγάλματος τῆς Ἑρας καταγελῶσαν εἰς ἄνδρα μεταβληθῆναι ἀειδῆ, ὥς καὶ πίθωνα λέγεσθαι. ἐλεηθεῖσαν δὲ ὑπὸ Διὸς εἰς γυναῖκα μορφωθῆναι αὖτις ὡραίαν καὶ ἀπελθεῖν εἰς Τροίζην, ὅπου ἐρασθῆναι αὐτῆς Γλύφιον ἐγχώριον ἄνδρα καὶ ἐπιθέσθαι αὐτῇ λουομένη.

The part from μεταβληθῆναι until ἐγχώριον ἄνδρα has fallen out from M but exists in P. It is a case of homoioteleuton in which P is more complete than M. The importance of this example is obvious since it establishes a substantial portion of text found in the main text of P and omitted by M.

Based on this example and on some smaller gaps found in M which are complete in P, Martini reached the assumption that P is more complete than M and consequently that M is a copy of P and since he had already concluded on the identity of the writer of M the final conclusion was that both codices were written by Eustathius.

So in this case the stemmatic relation of P and M is:



However, the marginal notes of M and P with their context and their peculiar nature (especially if they belong to the hand of the writer, that is Eustathius) is not a

<sup>102</sup> Martini, (1907), pp. 285-6.

negligible matter in order to establish a stemma of codices. If we compare the marginal notes of P written by the author with the corresponding text in M, the only case in which P is more complete than M is in I.218.3-5.<sup>103</sup> in P the writer interrupted the word θυμὸν in the first syllable and then wrongly continued from καινόν: however, in P, the missing text is added in the margin. In M the writer omits completely the text which is between θυμὸν and καινόν. This case in itself agrees with Martini's argument for M being a copy of P.

However, things become complicated if we take into account that in all the other cases of marginal notes by the writer of P, all the text missed out by him is complete in the main text of M. For example, in I.45.37-8,<sup>104</sup> in P we find the text from ἡ δράσιν until ἀνθρώπων omitted and then added in a marginal note whilst the text in M is complete; in I.122.28-32,<sup>105</sup> the text from θεοὺς καὶ ἀναφάνδα until ἴδον ὧδε θεοὺς is omitted in the text of P and restored in the margin whilst in M the text is again complete; in I.153.46-154.1,<sup>106</sup> the text from κεν. ἡ καὶ ἄλλως until ἡ τέθνηκεν is omitted from the main text of P and written in the margin but in M it is found in the text; in I.210.25-6,<sup>107</sup> P omits from Αἴλιος δὲ until ἐξελεθεῖν which is added in its margin whilst in M the text is complete. The same phenomenon may also be noted for the rest of the marginal notes of P and it shows some incompleteness of P in some parts of text where M is complete. This incompleteness would agree with the theory that M copied P only if we suppose that P had some gaps that the writer of M completed in the margin from another copy or that M incorporates the marginalia of P into its text.

On the other hand, as far as the marginal notes of M are concerned, when compared with the corresponding text in P, the results are revealing: in I.119.14-7<sup>108</sup>

<sup>103</sup> προτὶ δὲ μὴ θῆσθαι θυμὸν. ἐνθα σημειῶσαι ὅτι τὸ κινῆσαι κἄρα διαφέρει ἀν εἴτι προσεκτέον τῷ Σοφοκλεῖ ἐν τῷ κἄρα σείοντες οἱδ' ὑπὸ ζυγῷ νῶτον εὐλόφως εἶχον ζυγομαχίαν γὰρ ἡ φράσις ἐκεῖ δηλοῖ καινὸν δὲ μετάμελον.

<sup>104</sup> τὸ γοῦν ἐπεὶ καὶ ἐκεῖνος ἐπίστροφος ἦν ἀνθρώπων, ἡ δράσιν δηλοῖ. ὡς δ' εἴη ἐπίστροφος ἀνθρώπων, ὁ ἐνεργῶν καὶ ποιούμενος τὴν εἰς ἄλλους ἐπιστροφὴν.

<sup>105</sup> οὐ γὰρ πῶ ἴδον ὧδε θεοὺς ἀναφάνδα παρίστατο Παλλὰς Ἀθήνη. εἰ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ, τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο. ἰστέον δὲ ὅτι τὸ "εἰ γὰρ σε ὡς ἐθέλοι φιλέειν Ἀθηναῖα" οὐκ εὐκτικῶς ἀλλ' ἐνδοιαστικῶς πρὸς τίνος ληθὲν καὶ ἐπεμβολὴν παθόν τοῦ "οὐ γὰρ πῶ ἴδον θεοὺς" καὶ ἐξῆς...

<sup>106</sup> ἵνα λέγῃ ἐνδοιαστικῶς ὅτι οὐκ ἴδμεν εἴπερ ζῇ ἡ τέθνηκεν. ἡ καὶ ἄλλως, οὐκ ἴδμεν ἡ ζῇ ἡ τέθνηκεν. ὥσπερ κατωτέρω ἐρεῖ.

<sup>107</sup> ...τὸ μετὰ βίας ἐξελεθεῖν. Αἴλιος δὲ Διονύσιος, ἐιστρυπᾶν καὶ ἐκτρυπᾶν φησί, τὸ παρειαλεθεῖν καὶ λάθρα μετὰ βίας ἐξελεθεῖν. ἐκ δὲ τοῦ τοιούτου...

<sup>108</sup> ...ὁ Ὀδυσσεὺς αὐτὸς ἐκεῖνος, ἀλλ' οἱ ἄμφ' Ὀδυσῆα. ὅρα δὲ ὅτι δυνάμενος ὁ ποιητὴς ποικιλομήτην Ὀδυσσεᾶ εἰπεῖν ὁμοίως τῷ "εὐμητὴν" καὶ "πολυμήτην", ὁμῶς οὐκ ἔγραψεν οὕτως.

in M the part between ἀμφ' Ὀδυσσῆα. δῖα and ὅτι τῷ Νέστορι is omitted and is found in a marginal note whilst in P the whole text is omitted starting from δῖα; in I.123.45-124.1,<sup>109</sup> M stops in the 1<sup>st</sup> syllable of the word κηδόμενοι and omits from δόμενοι until θλίβοντα which is found again in a marginal note, whilst P stops in παλαιοῖς and starts again from ὅτι τῷ ἐρωτῶντι omitting all the part of the text in between. There are also the cases in which P omits exactly the part of the text that M has in its marginal notes like in I.127.43-4<sup>110</sup> where the part from ὁμοίως δὲ until ἐν Κυδῶνος is omitted and restored in the margin of M and completely omitted by P or in I.134.36-7<sup>111</sup> where the same happens with the part from ἀφ' οὗ καὶ ἡ διὰ until ὑἱός.

The only exception in which P has a complete text where M has an omission and completes in the margin is in I.148.35-6;<sup>112</sup> M has got in the margin from καὶ ὁ παρὰ until πολιτεία and P has the whole of the text complete.

These examples indicate that P is incomplete and could suggest where M copies P, the additional text found in the marginal notes of M is copied from another codex more complete than P.

However, it is necessary to examine two interesting examples of marginal notes in M which can be important for the conclusions about the relation between the two codices:

➤ In I.96.42-6 we read:

ἔστι δὲ ὁ νοῦς τοῦ εἰρημένου Ὀμηρικοῦ ἀντιθέτου τοιόσδε Τηλέμαχε εἰ σοι ἐνέστακται τι πατρικῆς ἀρετῆς οἷος ἐκείνος ἦν δεινὸς ἐπιτελετῆς ὧν ἤθελεν οὐκ ἂν εἰς κενὸν ὁδεύσης ἄρτι. εἰ δὲ ψεύδη τὸ ἐξ Ὀδυσσέως καὶ Πηνελόπης εἶναι, κακὸς αὐτὸς ὧν καὶ μὴ κατ' ἐκείνους ἀγαθὸς ὃ δὴ πολλοὶ τῶν παίδων πάσχουσιν οὐκ οἶδα εἰ τελευτήσεις ἅπερ ἐθέλεις. ἀλλὰ μὴ πατρώξεις τὰ τὲ ἄλλα καὶ τὰ εἰς νοῦν οὐκοῦν ἐλπωρῇ τοι τελευτῆσαι τάδε ἔργα. ὅτι ἐν τῷ...

ἐνδεικνύμενος, ἐξεῖναι καὶ οὕτω φράζειν καὶ οὕτως. τὸ μὲν δηλαδὴ, ἐκ τοῦ μήτις ἡ βουλή. τὸ δέ, ἀπὸ κινήσεως τοῦ “μήδω” ῥήματος ἐξ οὗ καὶ ὁ ἀγκυλομήτης, ὅτι τῷ Νέστορι...

<sup>109</sup> τὸ δὲ “κηδόμενοι περ” ἐναντιωματικοῦ ληφθέντος τοῦ περ συνδέσμου, ταυτὸν ἔστι τῷ βλαπτόμενοι καὶ οὕτω λιπούμενοι καὶ δηλαδὴ ἐκφοροῦντές τι τῆς λύπης ἐν τῷ προφέρειν τὰ θλίβοντα. ὅτι τῷ ἐρωτῶντι συνετόν τινα...

<sup>110</sup> ὁμοίως δὲ ἀβέβαιον καὶ τὸ φάναι ἀπὸ Κυδῶνος αἰτούς ὠνομάσθαι τοῦ πάνυ φιλοξένου, περὶ οὗ παροιμία κεῖται τὸ “ἀεὶ τις ἐν Κυδῶνος”. Σπιλᾶδες δὲ ὡς...

<sup>111</sup> ...τὴν ἐνός μόνου ἔνου. ἀφ' οὗ καὶ ἡ διὰ τοῦ ἡ γραφὴ κατὰ τροπὴν τοῦ ε. ἄλλως ἤπερ ἔχει παρὰ Λυκόφρονι παρὰ τὴν ἵνα ἵνις ἡγουν υἱός, οἰκεία δὲ ἡ τοιάδε βοῖς...

<sup>112</sup> ...καὶ τὸ ἀγώγιμον ἐπὶ φόρτου νηῶν λέγεται. καὶ ὁ παρὰ τῷ Δημοσθένει ἀγώγιμος τῇ τῶν Ἀθηναίων πολιτείᾳ. δῖα δὲ ὡς ὁμολογεῖ...

M stops in the 1<sup>st</sup> syllable of εἰρημένου, omits from ρημένου until τάδε ἔργα and has the omitted text in a marginal note. However, it is surprising that only in this case, the omission in P starts from before (from ἔστι δὲ) leaving out not only the marginal note but also words which exist in the main text of M.

In this example, P omits not only the whole of the marginal note of M but also a small part of the main text. It is obvious that in the specific example M does not copy P (since P does not have the text from ἔστι δὲ until τάδε ἔργα) but another manuscript which is more complete and has not been copied by P.

➤ In I.135.39.41 M reads:

ὁ πατήρ. ὃς ἼΑρης, καὶ διὰ τοῦ τὸς κλίνεται ἼΑρητος ὡς λέχητος.  
ἀφ' οὗ ἹΑρητιάδης καθὰ καὶ ἀλλαχοῦ ἐγράφη. ἐξ ἧς γενικῆς  
ἀναδρομῇ τῇ εἰς εὐθείαν, ὁ ἼΑρητος. ὁ δὲ πέμπτος υἱὸς τῷ Νέστορι  
Θρασυμήδης

However, P omits completely the whole part from ὃς ἼΑρης until ἼΑρητος and then it starts: ὁ δὲ πέμπτος, Θρασυμήδης...

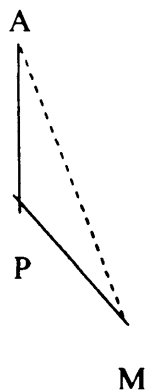
In the second example, it is difficult to understand why apart from omitting the text of the marginal note of M, P also continues in a different way than M (without the words υἱὸς τῷ Νέστορι). But again in this case it is plausible that M copied from another manuscript different than P and that the latter copied from M when it was still lacunose.

The evidence above suggests two hypotheses:

1. M copies not only from P but also from another manuscript, perhaps P's archetype, which we shall term A. The Archetype theory also explains the fact that the majority of marginal notes of M do not appear in P. P possibly copied from A and made some copying mistakes. M copied both from P and from A so it corrected the gaps of P by quoting the missing text in the marginal notes. However, M in its turn has made some new copying mistakes which are found correct in P (since it copied from A).

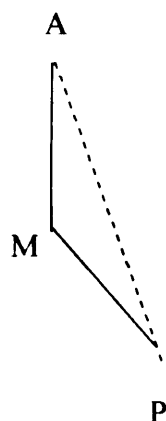


In this case, the stemma of the codices is:



The problem with this view is that, though it adequately explains those cases where M adds material not obtainable from P, it is odd, if M was based in part on A, that the effect of collation was to supplement gaps in P with half-words in the main text of M, which then had to be further supplemented with additional notes, rather than complete words, phrases or sentences.

2. Martini got the relationship between the manuscripts the wrong way round: M was the source of P. This would account for the places where M is more complete than P. it would also account for the cases where the main text of M breaks off within a word but P further omits the phrasing in the immediate vicinity of the incomplete words. This looks like a tidying up process in which a broken text in M was made to yield meaningful syntax. Since P (as was noted above) contains some material not found in M we should still need to invoke the archetype A in order to make sense of the relationship; but now the stemma would be:



Either hypothesis presupposes a first procedure of composition by Eustathius and at least two more procedures of copying which means that Eustathius wrote the text at least three times. If we take into consideration, that the length of the whole *Commentary on the Odyssey* is from 240 (cod. P) to 251 (cod. M) double sided folia then the whole procedure of writing and copying should require the writing of a little bit more than 700 double sided handwritten pages. If we consider the obligations of an archbishop, it is surprising that he could find the time for such a mundane task. This may be felt to offer some support to the amanuensis-hypothesis, considered but discounted above. However, if we suppose that the copies were meant as gifts for someone either of high status or close to Eustathius, the generosity with his time becomes more intelligible; we also have to keep in mind that Eustathius was a voluminous writer and that many hours of writing or copying were a daily routine for him.

#### d. EUSTATHIUS AS A COMMENTATOR.

##### 1. Eustathius' method

Eustathius' interpretative method in both his commentaries needs to be analyzed so that we evaluate his contribution to the interpretation of the Homeric epics and the other ancient Greek writers, together with the preservation of valuable fragments and information on works which are now lost. In order to understand both the strategy and the purpose of writing the *Commentaries*, it is essential to analyze his own comments and views on these subjects (mainly expressed in the two introductions of his *Commentary on the Iliad* and *the Odyssey*) and also to remark his way of interpretation through the text.

In the beginning of his edition of the *Commentary on the Iliad*, Van der Valk added the following title:

Εὐσταθίου παρεκβολαὶ εἰς τὴν Ὅμηρου Ἰλιάδα

Van der Valk remarks that Maioranus' edition starts with the text of the *Commentary* (τῶν Ὅμηρου Σειρήνων etc.) and argues that the genuine title of the work was deleted.<sup>113</sup> However, it is plausible that Eustathius should put a title on his work and furthermore, that the title should contain at least his name, a term which would indicate the nature of the work and the ancient text on which he worked (in the specific case Homer's *Iliad*).

As far as the *Commentary on the Odyssey* is concerned, the question is whether the writer has put a title before the text or he has started writing the text as if it was a natural continuation of the *Commentary on the Iliad* hence, it did not need a title.<sup>114</sup> Since M is corrupted at the beginning, no genuine title is preserved from this manuscript.<sup>115</sup> However, at the beginning of the text in P there is a title, written in red ink:

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<sup>113</sup> He agrees that the deletion happened either because the codex was stolen or because it was falsely attributed to another ancient writer and he adds that there could not have been a title alone in a previous page since this is the first page of the quaternio. In another codex, there is a title on the first page but it is obvious that this title is a later addition, cf. Van der Valk (1971-87), vol. I, p. XII.

<sup>114</sup> The *Commentary on the Odyssey* in Stallbaum's edition only has the title Προοίμιον which is the same with Maioranus' edition and is added by him.

<sup>115</sup> Before the text, there is Bessarion's title: Εὐσταθίου Ἀρχιεπισκόπου Θεσσαλονίκης ἐξηγήσεις εἰς ὅλην τὴν Ὀδύσειαν. εἰσὶ δὲ τὰ γράμματα τῆς χειρὸς αὐτοῦ ἐκείνου.

Εἰσταθίου μαῖστωρος τῶν ῥητόρων τοῦ ὕστερον ἀρχιεπισκόπου παρεκβολαὶ τῶν εἰς τὴν Ὀδύσσειαν.

(Eustathius', teacher of rhetoric and later archbishop, disquisitions on the *Odyssey*)

The letter formation is the same with the main text and it is written in red ink, a technique that the writer of the main text often uses in order to highlight or distinguish a total of words (usually titles); hence, there is a correspondence between the title and the main text. Moreover, the writer chooses to give his name and his rank<sup>116</sup> together with a category name for his work: παρεκβολαί meaning “disquisitions”.<sup>117</sup> The word comes from the verb παρεκβάλλω. It is important to note that this word is the most commonly used<sup>118</sup> by the writer in the introductions of both *Commentaries* in order to categorise his work: in the *Commentary on the Iliad*, he uses the verb to describe the process of commenting<sup>119</sup> and later, he talks about the “cause of the digressive purpose”;<sup>120</sup> in the *Commentary on the Odyssey*, the term παρεκβολαί is used in the end of the introduction to characterise the whole of the *Commentary*.<sup>121</sup> It is interesting that here the παρεκβολαί are called Odyssean in correspondence with the Iliadic ones. This could suggest that the same word was used in the title of the *Commentary on the Iliad*. Furthermore, the term is used by Eustathius for the title of his work on Dionysius<sup>122</sup> or when he refers generally to his commentary work on the Homeric epics.<sup>123</sup> The importance that Eustathius gives to this word and the consistent repetition with which he refers to it are one more argument in favor of the authenticity of the title in P.<sup>124</sup> Additionally, Eustathius wrote the *Commentary on the Odyssey* after he has become teacher of orators in the Patriarchal School (that is after 1170); it is therefore chronologically consistent to cite his position as teacher of rhetoric.

<sup>116</sup> By this time, Eustathius' name as a scholar was known; both his name and his position would give a special significance and an additional gravity to the value of such a work.

<sup>117</sup> The term is also translated as “disquisitions” in Herington (1969), p. 433 or in *LSJ* s.v. as “compilation of a set of critical remarks”.

<sup>118</sup> Other words used by Eustathius for his *Commentary on the Iliad* are: πόνημα (I.3.24), ἐγχείρημα (I.3.23), ἔργον (I.3.27, 29, 35), ἐργασίαν (I.3.28), σύγγραμμα (I.3.33), ἐξηγήσεις (I.4.1, 4) but except for ἔργον none is used as many times as the word παρεκβολαί and its derivatives.

<sup>119</sup> Eust. *ad Il.* I.3.17: οὐκ εὐγνωστον ἔσται τὸ χωρίον, ὃ παρεκβέβληται.

<sup>120</sup> Eust. *ad Il.* I.7.5: προκλητικὸν τοῦ παρεκβολικοῦ σκοποῦ.

<sup>121</sup> Eust. *ad Od.* I.2.42-4 (=4.5ff. Makr.): πολλὰ δὲ τῶν τῇ Ὀδυσσεΐᾳ ἐγκειμένων ἐν ταῖς τοιαύταις παρεκβολαῖς σεσῖγνται, διὰ τὸ ἐν τοῖς εἰς τὴν Ἰλιάδα ἱκανῶς εἰρησθαι περὶ αὐτῶν. ἀρχὴ δὲ τῶν Ὀδυσσειακῶν παρεκβολῶν ἐντεῦθεν.

<sup>122</sup> Eust. *ad Il.* I.634.4: αἱ τοῦ Περιγητοῦ δηλοῦσι Παρεκβολαί.

<sup>123</sup> Eust. *ad Il.* II.816.2-3: αἱ Ὀμηρικαὶ Παρεκβολαί.

<sup>124</sup> Correspondingly, the missing title for the *Commentary on the Iliad* should be: Εἰσταθίου μαῖστωρος τῶν ῥητόρων τοῦ ὕστερον ἀρχιεπισκόπου παρεκβολαὶ τῶν εἰς τὴν Ἰλιάδα.

Eustathius' choice of term to categorise his work gives an idea on how he perceived the role of his *Commentary*: the writer conceives himself as a “medium” between Homer's narration and his own readers. The title suggests that wherever there is a difficulty that would prevent the reader of Homer from the experience of knowledge and understanding, the writer intervenes by narrating in a digression in order to resolve the obstacle.

Eustathius organises his *Commentaries* according to a specific technical pattern: firstly, he divides the *Commentaries* in two parts, the introduction and the comments.<sup>125</sup> In the introduction of the *Commentary on the Iliad*, he talks about Homeric poetry in general and about the nature of the *Iliad*; he analyses his method of writing and his terminology and he adds some biographical information on Homer; he finishes this introduction with a comparison between the *Iliad* and the *Odyssey*. The introduction of the *Commentary on the Odyssey* is shorter; he talks about the writing of the *Odyssey* and he makes a comparison with the *Iliad*; he comments on the story and the purpose of the poem and he finishes by explaining in a few words his method. In this way, he manages to give to the reader the basic background to follow his work.

The main text follows the natural sequence of the Homeric books and verses, in other words his *Commentaries* are organized in 24 books<sup>126</sup> and the comments are written according to the order of the verses. Eustathius explains the reasons for this, when he gives some general instructions on how someone should use his *Commentary*: someone can read either the work alone or in combination with the Homeric text,<sup>127</sup> the work is not supposed to be read right through and it is not a single body of work with a single kind of style; this would make the reader tired and it would make the commentary difficult to use. On the contrary, Eustathius encourages<sup>128</sup> the readers to use his *Commentary* selectively depending on their needs

<sup>125</sup> The notional division between his introduction and his comments is apparent in the last sentences of the introductions both in the *Commentary on the Iliad* (I.8.5-6 ἀλλὰ γὰρ ἤδη τῷ σκοπῷ ἐγχειρητέον, ἵνα μὴ ποθεν ἀκούσωμεν περιττὰ ἐν οὐ δεόντι σοφίζεσθαι) and especially in the *Commentary on the Odyssey* (I.2.44 (=4.7 Makr.)) ἀρχὴ δὲ τῶν Ὀδυσσειακῶν παρεκβολῶν ἐντεῦθεν).

<sup>126</sup> When the comments on a book of the *Odyssey* start, there are short titles indicating this (e.g. at the beginning of the first book we read: ἀρχὴ δὲ τῶν Ὀδυσσειακῶν παρεκβολῶν ἐντεῦθεν. After the end of the first book, we read: τέλος τῶν τῆς α: ἀρχὴ τῶν τῆς Βῆτα. After the end of the second book: ἐκ τῶν τῆς Γάμμα).

<sup>127</sup> Eust. *ad Il.* I.3.26-28: εἴτε κατὰ μόνας τις ἀπολαβὼν τὸ παρὸν ἔργον αὐτὸ καθ' αὐτὸ θεωροῖη εἴτε καὶ τὴν Ἰλιάδα, χειριζόμενος σκέπτεσθαι τὴν ἐργασίαν ταύτην βούλεται, εἰ τί που ἐν χρόνῳ ἐκείνης παράπτεται. For the modern reader it is more natural that the *Commentaries* are read in parallel with the Homeric text.

<sup>128</sup> Eust. *ad Il.* I.3.28-32: πρὸς δὲ τοῖς ἄλλοις οἷδ' ἐκτέταται τὸ προκείμενον ἔργον εἰς ἓν ὄφρος καὶ σῶμα κατὰ συνέχειαν ἀδιάστατον, ἵνα τῷ ἀδιακόπῳ ἀποκναῖη τὸν ἐντυγχάνοντα καὶ δυσεύρετον

since each useful thing exists by itself in an independent way and every transition from one section to the next takes place as if the writer starts from the beginning. The independence of every section helps the reader to find in a precise way what he needs and makes the Commentary a useful tool easy to use.

The purpose of Eustathius' method is to produce a linear commentary which supplies the reader with the "useful things" on Homeric poetry. The first passage to introduce Eustathius' method is the following:

"the useful things (for the understanding of the verses of Homer) are chosen in order and in a nice composition, not with the intention to concentrate everything by those who worked on the poet (for this would be a vain and unnecessary task and it is not easily feasible) but in a way that everyone who wants to learn, can find in the appropriate place and in the correct order the relevant things (to the Homeric verses)" .<sup>129</sup>

In other words, the important thing in his method is *selection* (ἐκλέγονται) of the useful things which is combined with an order (κατὰ ἀκολουθίαν, κατὰ τόπον, εὐτάκτως)<sup>130</sup> and a nice composition (εὐσυνθέτως).<sup>131</sup> The same method, not to explain everything but to select, comes also in the *Commentary on the Odyssey*<sup>132</sup> and makes an important point on Eustathius' intentions on the length of his *Commentary*. It is obvious that Eustathius is not restricted by a word or any other space limit when he writes the *Commentaries*. He often repeats things that have already been mentioned, this being the main reason for which he was criticized for verbosity, which up to a level is a disadvantage of his writing.<sup>133</sup> However, it is important to note

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ἔχη τὸ κατάλυμα, ἀλλ' ἑκαστον τῶν χρησίμων καθ' αὐτὸ ἴδιον κεῖται καὶ περατωθέντος αὐτοῦ μεταβάσις ὡς ἐξ ὑπαρχῆς ἐπὶ ἕτερον γίνεται.

<sup>129</sup> Eust. *ad Il.* 1.3.8-12: ...καὶ δὴ γίνεται καὶ τοῦτο· καὶ τὰ χρήσιμα κατὰ ἀκολουθίαν εὐσυνθέτως ἐκλέγονται, οὐχ' ὥστε μέντοι τὰ πάντων ἐνταῦθα εἶναι τῶν πονησαμένων εἰς τὸν ποιητὴν, (τοῦτο γὰρ καὶ μόθος μάταιος καὶ περιττός καὶ οὐδὲ ῥῆον ἀνύσιμος,) ἀλλ' ὥστε τὸν γινώσκειν (sic) ἐθέλοντα εὐρίσκειν κατὰ τόπον εὐτάκτως τὰ μὴ παρέλκοντα...

<sup>130</sup> Probably he means that the reader can find what he wants in Eustathius' commentary by following the natural sequence of Iliadic books and verses as followed by the writer; this gives easy accessibility and makes the *Commentary* easy to use.

<sup>131</sup> Possibly it is a personal evaluation on his rhetorical style.

<sup>132</sup> Eust. *ad Od.* 1.2.40-2 (=4.2ff. Makr.): ἔσται δὲ ἡμῖν κἀνταῦθα ὡς καὶ ἐν τῇ Ἰλιάδι τῆς μεταχειρίσεως ἡ ἐπιβολή, οὐ κατὰ ἐξηγησιν ἥς ἄλλοις ἐμέλησεν, ἀλλὰ κατ' ἐκλογὴν τῶν χρησίμων τοῖς ἐπιτρέχουσιν καὶ μὴ ἐν εὐχερεὶ ἔχουσιν ἑαυτοὺς ἐπαφιέναι τῷ τῆς ποιήσεως πλάτει σχολαίτερον.

<sup>133</sup> Wilson (1983), p. 198: "Taken together they cannot outweigh the fault of verbosity. Anyone who fills several pages with the exegesis of the first line of a poem must be very sure of the quality and

that the writer himself mentions that he does not intend to gather *everything* written by those who worked on Homer (for this would be a vain and excessive work and not easily efficient);<sup>134</sup> he wants everything to be composed in a brief way with variety;<sup>135</sup> when he feels that his comments draw him away from his main purpose, he drives himself back;<sup>136</sup> he clearly states that his purpose is not to write a book full of many words<sup>137</sup> and when he urges himself to start the *Commentary on the Iliad* he stresses the need to avoid superfluity.<sup>138</sup> In all these instances, not only do we recognize in Eustathius at least the intention to be concise but also a mechanism of self-restraint which helps him every time that he slips from his main purpose to return; in the introduction to the *Commentary on the Odyssey*, he underlines that many of the things that exist in his comments on the *Odyssey* are passed over without any further annotation since they have been plainly treated in the Iliadic Commentary.<sup>139</sup> On the other hand, he fails to note how many of his comments on the *Odyssey* are indeed repetitions of the Iliadic ones and should have been, at least according to our own criteria, omitted.

Anyone who spends several pages on the commentary of one verse could not escape the danger of verbosity. However, my view is that this verbosity is justified by the following:

1. It is certain that this is not done intentionally since from the beginning, he clarifies that he wants to include all the useful things and not everything. In any case, it is possible that for a work with such a great importance and large scale, Eustathius did not conceive the size of his *Commentaries* to be exaggerated.

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relevance of what he has to say, and Eustathius simply does not pass the test”: see also Reynolds – Wilson (1968), p.70-1: “The scale of the commentaries, especially that on Homer, is enormous; the discussion of the first line of the *Iliad* runs to 10 pages, and if even a modest proportion of this was ever used by a teacher in the Byzantine classroom, the result must have been to confuse the pupil by a mass of learning of dubious relevance and at the same time to prevent him reading through the text at a pace sufficient to yield some enjoyment”.

<sup>134</sup> Eust. *ad Il.* 1.3.9-11: οὐχ' ὥστε μέντοι τὰ πάντων ἐνταῖθα εἶναι τῶν πονησαμένων εἰς τὸν ποιητὴν, (τοῦτο γὰρ καὶ μόχθος μάταιος καὶ περιττός καὶ οἷδ' ῥᾶον ἀνύσιμος).

<sup>135</sup> Eust. *ad Il.* 1.3.22-3: καὶ ταῦτα οὐ μόνον συντόμως ἀλλὰ καὶ ποικίλως.

<sup>136</sup> Eust. *ad Il.* 1.6.2-3: καὶ ταῦτα μὲν οὕτως, ἵνα μὴ ἐπὶ πλεόν πόρρω τοῦ σκοποῦ πλαζόμεθα.

<sup>137</sup> Eust. *ad Il.* 1.7.2-3: ταῦτα γὰρ τὰ πάντα εἰ ἐπιμελῶς φυλοκρινήσῃ τις, βιβλος ἱστορικὴ πολυλόγος συντεθήσεται. ἡμῖν δὲ οὐ τοῦτο σκοπός...

<sup>138</sup> Eust. *ad Il.* 1.8.5-6: ἀλλὰ γὰρ ἤδη τῷ σκοπῷ ἐγχειρητέον, ἵνα μὴ ποθεν ἀκούσωμεν περιττὰ ἐν οὐ δέοντι σοφίσεσθαι.

<sup>139</sup> Eust. *ad Od.* 1.2.42-4 (=4.5 Makr.): πολλὰ δὲ τῶν τῇ Ὀδυσσεΐᾳ ἐγκειμένων ἐν ταῖς τοιαύταις παρεκβολαῖς σεσίγηνται, διὰ τὸ ἐν τοῖς εἰς τὴν Ἰλιάδα ἱκανῶς εἰρησθαι περὶ αὐτῶν.

2. His perception of scholarship and teaching was different from the modern one. In Eustathius' time, an atticistic style with verbosity would be considered to be rather an indication of erudition than a negative characteristic of writing.
3. His analytical style is a part of his plan to rescue Homer and his poetry. The quantity of the comments refutes any objections on the emptiness and uselessness of the Homeric poetry.
4. The *Commentaries* mainly serve teaching needs and were written according to Eustathius for the use of his pupils<sup>140</sup> and it is probable that a persistent repetition serves to reinforce the learning process.

Despite the tendency to verbosity, it is clear that Eustathius is not interested in *everything* but he does have some criteria of selection, which mostly depend on the purpose of writing his *Commentaries*.

The purpose of Eustathius' *Commentaries* is to prove that Homer's poetry is didactic and it is divided in two categories:

- The practical purpose, which is to help all those who want to write in prose to express themselves in correct Greek. For this, the commentary will be mainly focused on:<sup>141</sup>

1. ἔννοιαι εὐχρηστοί, ῥητορικαὶ παραπλοκαί: meanings that are easy to use and rhetorical weavings for the one who wants to write in prose.
2. μέθοδοι: methods that Homer uses to narrate which someone could imitate together with admiring them.
3. λέξεις: words (probably technical terms that one can use in order to compose a text); most of these words are suitable for prose writing whilst

<sup>140</sup> Eust. *ad Il.* I.3.1-7 (...ἀλλὰ ποιεῖν ὅπερ εἰς αὐτόν οὐ πρὸς μεγιστάνων τινῶν ἐπετάχθημεν, ὅποια τινα πλάττονται οἱ κομῶντες, ἀλλὰ πρὸς φίλων ὁμιλητῶν... ἦν δὲ τὸ φιλικὸν θέλημα διὰ τῆς Ἰλιάδος ἔλθεῖν καὶ ἐκπορίσασθαι τὰ χρήσιμα τῷ διεξοδεύοντι, οὐ λέγω ἀνδρὶ λογίῳ, [...] ἀλλὰ νέῳ ἄρτι μανθάνοντι), II.334.10 (...καὶ τὸν νέον δὲ ἀκροατὴν τὰ πραγματικὰ εἰκότα διδάσκει...), IV.516.20-1 (...οὐκ ἀχρεῖως παρατεθείμενα τοῖς εἰσαγομένοις πρὸς μάθησιν).

<sup>141</sup> Eust. *ad Il.* I.3.12-22: ἀλλ' ὥστε τὸν γινώσκον ἐθέλοντα εὐρίσκειν κατὰ τόπον εὐτάκτως τὰ μὴ παρέλκοντα, οἷον· ἐννοίας εὐχρηστοὺς τῷ καταλογάδῃ γράφοντι καὶ βουλομένῳ ῥητορικὰς ποιεῖν εὐκαίρως παραπλοκάς· μεθόδους, ἐξ ὧν καὶ ὠφελεῖται τις μιμεῖσθαι θέλων καὶ τῆς εὐτεχνίας θαιμάζει τὸν ποιητὴν· λέξεις, τὰς πλείους μὲν ὡς περὶ λόγῳ προσηκούσας πολλάκις δὲ καὶ σκληρὰς καὶ τραχεῖας καὶ ποιητικὰς, ἃς εἰ μὴ ἀναπτύξει τις ἐτυμολογικώτερον, οὐκ εὐγνώστον ἔσται τὸ χωρίον, ὃ παρεκβέβληται γνῶμας, αἷς καὶ αἰτῶν πολλὰ καὶ ἡ Ὀμηρικὴ σεμνύνεται ποίησις, ἱστορίας, οὐ μόνον αἷς ὁ ποιητὴς χρᾶται κατὰ κανόνα οἰκείον, ἀλλ' ἔστιν ὅπου καὶ πλατύτερον, ὡς ἐξ ὧν ἱστορήσαν ἕτεροι· ἔτι δὲ μύθους, τοὺς μὲν ἀκράτους καὶ ἀθεραπεύτους καὶ κατὰ μόνον θεωρουμένους τὸ προφερόμενον, τοὺς δὲ καὶ μετὰ θεραπείας ἀλληγορικῆς εἴτε καὶ ἀναγωγικῆς· καὶ ἕτερα μύρια κατὰ εἰς βίον χρήσιμα.



some others are hard and poetic which need to have an etymological analysis so that the passage examined is read in an easy way.

4. γνώμαι: opinions with which the Homeric poetry is dignified.
5. ἱστορίαι: stories that the poet uses in a familiar way or that he takes from other writers.
6. μύθοι: myths which are divided in two categories:
  - a. myths which are difficult to treat and hence only cited
  - b. myths which take an allegorical explanation
7. ἕτερα μυρία καλὰ εἰς βίον χρήσιμα: other information, which is useful for everyone's life<sup>142</sup> since poetry is indeed, as he argues, useful for one's life.<sup>143</sup>

All these points of Eustathius' interest are a part of his strategic aim to show how Homer is useful in practical life and are mainly concentrated first on the correct understanding of the passage and then on its use for good prose writing.

- The theoretical purpose of the Homeric work, which is to lead the reader to virtue and to great moral values.

Eustathius notes<sup>144</sup> that the *Iliad* is the source of every good thing. It is full of good things that come from philosophy, rhetoric, strategic skills, teachings on moral values, on every kind of art and science.<sup>145</sup> Specifically, he focuses on some essential keywords that are important for the way he perceives Homeric poetry and interest him: prudence (φρόνησις),<sup>146</sup> education of the souls (τὸ τὰς ψυχὰς παιδεύειν) and raising of virtue (τὸ εἰς ἀρετὴν ἐπαίρειν).<sup>147</sup> Specifically in the *Odyssey*, the purpose of the poet is concentrated on three moral values: prudence and love for the

<sup>142</sup> Possibly he means from a practical point of view. The argument is made to defend Homer (and every poet) against those who would argue that one has no practical benefit from reading poetry.

<sup>143</sup> Eust. *ad Od.* 1.2.34 (=3.26 Makr.): βιωφελὴς γὰρ πᾶσα ποιήσις.

<sup>144</sup> Eust. *ad Il.* 1.2.4: αὐτὴ δὲ καλοῦ παντός ἐστιν Ἰλιάς.

<sup>145</sup> Eust. *ad Il.* 1.2.5-7: γέμουσα δὲ μυρίων ὧν ἂν τις εἰποι καλῶν, φιλοσοφίας, ῥητορείας, στρατηγικῆς εἰς τεχνίας, διδασκαλίας τῆς περὶ ἠθικῶν ἀρετῶν, τεχνῶν ὅλως παντοίων καὶ ἐπιστημῶν.

<sup>146</sup> Eust. *ad Il.* 1.2.9-10: φρόνησιν δὲ οὐκ ἐστὶν εἰπεῖν ὅσῃν περιποιεῖται τῷ προσέχειν ἐθέλοντι, *ad Od.* II.31 (=3.21f. Makr.): σωφροσύνη δὲ τῆς ποιήσεως ταύτης ὁ κεφαλαιωδέστατος σκοπός.

<sup>147</sup> Eust. *ad Il.* 1.2.12-3; also in 1.5.31-6.1: ἐν αὐτῷ ἀρετὴ πᾶσα ποιήσεως.

husband (of which Penelope is the archetype),<sup>148</sup> and justice (for the punishment of the suitors urges one to keep away from injustice).<sup>149</sup>

Eustathius' purpose at a theoretical level is to focus on the educational character that the Homeric epics have and on the way they lead the reader (and especially the young one) towards all kind of virtues: from bravery and heroism<sup>150</sup> to morality.<sup>151</sup>

Both his theoretical and his practical purpose determine his method of commenting and constitute part of his wider plan to prove that all his effort has a larger educational role: to rescue Homer from the criticism of the time (by proving the poetical text good for prose writing) and to prove that his poetry is didactic (by showing the moral values that it can teach). Eustathius accepts Homer's role to entertain<sup>152</sup> but mostly and above all he seeks to prove that Homeric poetry is educational.<sup>153</sup>

The most interesting aspects of his way of commenting are the order of his comments and his terminology. In general terms, he inserts disquisitions in order to incorporate additional material into his main comments. The core of his comments is always the Homeric verse and the most usual (but not the only) order of commenting is:

1. He starts with a linguistic analysis which is divided in two parts:

- ❖ Firstly, he finds the keywords of the Homeric verse and he examines their meaning; he gives either a paraphrase of the verse or a short explanation of the difficult words; in most cases, he considers etymology as a good method both to examine the history of the words and to embellish his writing (from the regularity of his etymological explanations, it is obvious that he also uses etymology as an interesting and effective way of learning for his students whose linguistic level surely demanded such a kind of analysis). In this way, he detects the exact meaning of the word and he achieves preciseness and clarity.

<sup>148</sup> Eust. *ad Od.* 1.2.31-2 (=3.21ff. Makr.): σωφροσύνη δὲ τῆς ποιήσεως ταύτης ὁ κεφαλαιωδέστατος σκοπός, καὶ φιλανδρίαν δὲ παιδεύει ἔννομον τὸ βιβλίον τοῦτο, προθέμενον τὴν Πηνελόπην εἰς ἀμφοτέρων ἀρχέτιπον.

<sup>149</sup> Eust. *ad Od.* 1.2.32-4 (=3.23ff. Makr.): ἤδη δὲ καὶ ἀδικίας ἀπέχεσθαι ὑποτίθουσιν, οἷς τοὺς μνηστῆρας οὐ δίκαια πλημμελοῦντας ἀπαλλάττεσθαι οὐκ εὖ ἱστορεῖ.

<sup>150</sup> Eust. *ad Il.* 1.7.5-6: ὅτι ἀνδρώδης μὲν ἡ 'Ιλιάς...ἐπεὶ καὶ ἡρώϊκότερα.

<sup>151</sup> Eust. *ad Il.* 1.7.6: ἡθικὴ δὲ ἡ 'Οδύσσεια.

<sup>152</sup> Eust. *ad Il.* 1.2.12 (τοῦ τὰς ἀκοῆς ἡδύνειν), *ad Od.* 1.1.22 (=1.27 Makr.) (ψυχαγωγῶν).

<sup>153</sup> Eust. *ad Il.* 1.2.12 (τὰς ψυχὰς παιδεύειν), *ad Od.* 1.1.22 (=1.27 Makr.) (διδάσκων).

- ❖ Sometimes, if appropriate, he proceeds in a grammatical or syntactic analysis of the verses.
2. Secondly, he is interested in stressing rhetorical and stylistic points, which is compatible with his practical purpose: prose writing. Analysis of the persuasive content of Homeric passages and application of technical rhetoric as tools of literary critique are included in his method.
  3. Both vocabulary and grammar comments make the text accessible and give him the opportunity to move to a more interpretative level: the Homeric tradition existing before him, which covers a wide chronological range from the Hellenistic until the Byzantine period, is often cited. Eustathius' *Commentaries* were intended to transmit to the reader the most important pre-existing interpretative studies on the Homeric epics.<sup>154</sup> In the majority of the cases, the names of the sources are not mentioned (apart from the cases whose mention will add value to the *Commentaries* and their writer); should this be interpreted as an effort of showing his erudition or as an assumption that his reader or listener has been already familiar to a satisfactory level at least with the big names of this tradition? In any case, it is difficult to define the exact criteria he employs in order to decide whether to mention or not the name of his source.
  4. Additionally, Eustathius adds his own agreements and disagreements with the interpretations of the previous Homeric tradition or sometimes he is in a position to select between two or more interpretations; in some other cases, he interprets the passages by himself. It is essential for his authority to comment in a creative way so that negative criticism for repetition of old ideas could be avoided.<sup>155</sup> At this level of analysis, he includes comments of geographical, historical and mythological nature described with all kinds of rhetorical means and expressions (with which he was familiar as a teacher of rhetoric).
  5. Homer's intention to teach a moral way of life is a dogma for Eustathius.<sup>156</sup> He has always in his mind the theoretical purpose of the *Commentaries*: to prove the didactic role of the epics in everyone's morality. Thus, he is highly

<sup>154</sup> See Theodorides' article on Eustathius' interpretative method in *Άγιος Ευστάθιος -- Πρακτικά Θεολογικού Συνεδρίου*, Thessalonica, 1989, p.123.

<sup>155</sup> Eust. *ad Il.* 1.4.1-2: ἵνα μή τις ἐκφλυαρίζων τὸ πρᾶγμα μυκτηρίσῃ μηδὲν ἡμᾶς καινότερον πραγματεύεσθαι.

<sup>156</sup> On the normative and ethical aspects see G. Lindberg (1985), p.134-6.

interested in making ethical and philosophical judgments concerning the epics. Moral maxims, proverbs and wise sayings are considered to be educative examples for the aspiration of high virtues like bravery, piety, obedience, gratitude, faithfulness, justice and have to be included in the *Commentaries*.

6. Finally, he has several remarks scattered throughout the text which cover a variety of aspects of a political and sociological nature,<sup>157</sup> religion, observations on the poet's psychological insight and skill in invention and arrangement.<sup>158</sup>

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<sup>157</sup> Lindberg (1985), p.132-4.

<sup>158</sup> Lindberg (1985), p.136-40; see also S. Ballogiannis, *Ο Άγιος Ευστάθιος Θεσσαλονίκης και η Ιατρική επιστήμη της εποχής του. Εφέσεις του επί της Ψυχιατρικής και ο υπ' αυτού καθορισμός των βασικών στοιχείων της Ψυχιατρικής του μέλλοντος* in Άγιος Ευστάθιος – Πρακτικά Θεολογικού Συνεδρίου, Thessalonica, 1989, pp. 197-207.

## 2. Eustathius' terminology

Eustathius uses a specific terminology in his *Commentaries* to organise the comments on each Homeric verse and attract the attention of his reader. He uses the common practice to start an independent section with the word *ὅτι* and to finish it when the next *ὅτι* appears. The word is used at the beginning of a section to start a group of comments with a notional continuity and completeness. Usually the comments on a Homeric verse include many small sections starting with *ὅτι*. In order to draw the attention of the reader, Eustathius uses the words *ὄρα* and *σημειῶσαι*. The word *ὄρα* gives importance to the comment and the 2<sup>nd</sup> person singular imperative gives a sense of directness. The word *σημειῶσαι* is usually used for supplementary or additional comments which have a secondary importance but are still useful. An important comment<sup>159</sup> is noted by the word *ἴσθι* (again a 2<sup>nd</sup> person singular imperative) or with the more impersonal verbal adjective *ἴστέον*.

A different kind of terminology is used when Eustathius wants to refer either to the poet himself or to one or some of his sources. The personal name is replaced by a terminus technicus (usually composed by an article and a word describing the specific category of work of the person implied, e.g. whether he is a poet, a grammarian or a scholiast etc.).<sup>160</sup> Eustathius describes how this system of terminology works for the term *ὁ ποιητής*<sup>161</sup> (which refers to Homer):

[...] “so the one who writes in this way is a poet, whether a comic poet or any other but above all Homer. As when someone says “the orator”, Demosthenes is understood above all, and if we hear about “the lyric poet” we refer to Pindar, so someone hearing “the poet” with the article he thinks of Homer. Why? Because in him there is the virtue of every poetry and because like a seed he became the beginning and the leader for everyone to be poets, as they are called.”<sup>162</sup>

<sup>159</sup> The terminology used with *ἴσθι* and *ἴστέον* is standard; however, if we take into account that Eustathius addressed his pupils, these terms become a part of his didactic way of writing.

<sup>160</sup> Of course this kind of terminology has been used before Eustathius by the Homeric scholia and other ancient writers (like Heraclitus or Porphyrius) but Eustathius seems to largely appreciate this way of referring since he expands it to almost all his common sources.

<sup>161</sup> On the term *ὁ ποιητής* and its usage see Harmon (1923), pp. 35-47.

<sup>162</sup> Eust. *ad Il.* I.5.27-6.2: καὶ τοίνυν καὶ ποιητὴς ὁ οὕτω γράφων, ὁποῖος ἂν καὶ εἴη εἴτε κωμικός εἴτε ὁστισοῖν ἕτερος, ἐξόχως δὲ Ὅμηρος. ὥς γάρ, εἰ τις εἴπῃ ὁ ῥήτωρ, ὁ Δημοσθένης εἰθὺς

I will now examine the *termini technici* used by Eustathius in the *Commentary on the Odyssey* (the examination includes a sample of text from chapters 1379 - 1397) and I will try to draw some conclusions on the correspondence between the term used and the writers implied.

Apart from the term ὁ ποιητής (=the poet) referring to Homer which is the most common,<sup>163</sup> Eustathius uses ὁ λυρικός (=the lyric poet) for Pindar,<sup>164</sup> ὁ γεωγράφος (=the geographer) for Strabo,<sup>165</sup> ὁ κωμικός (=the comic poet) for Aristophanes,<sup>166</sup> ὁ δειπνοσοφιστής (=the deipnosophist) for Athenaeus,<sup>167</sup> ὁ περιηγητής (=the explorer) for Pausanias.<sup>168</sup> This characteristic way of introduction could be due to stylistic variety and to the development of a common “code” between Eustathius and his reader which flatters the latter and makes him feel more comfortable with the text.

The term οἱ παλαιοί (=the old scholiasts) in Eustathius usually indicates the Homeric scholiasts;<sup>169</sup> however, as Van der Valk has shown,<sup>170</sup> it seems that in Eustathius the term has a broader meaning since it is also used in some instances to refer to the *Etymologicum Magnum*, the *Suda*, Stephanus Byz. or even Strabo. This is confirmed by the passages checked by me in the *Commentary on the Odyssey*.<sup>171</sup>

In a single case, Eustathius mentions the term οἱ ἀκριβέστεροι τῶν παλαιῶν<sup>172</sup> (=the most precise of the older scholiasts) for those who say that ὑπὲρ μόρον should be written as one word and the accent should be in the antepenult: the answer for the identification of the term οἱ ἀκριβέστεροι τῶν παλαιῶν is given by the A-scholia

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ὑπερέχοντως ἐνοήθη, κἀν τὸν λυρικὸν ἀκούσωμεν, εἰς τὸν Πίνδαρον ἀναγόμεθα, οὕτω καὶ τὸν ποιητὴν ἀκούσας τις μετὰ τοῦ ἄρθρου τὸν Ὅμηρον ἐνόησε. διὰ τί; ὅτι ἐν αὐτῷ ἀρετὴ πᾶσα ποιήσεως καὶ διότι σπερματικῶς ἀρχὴ καὶ καθηγητὴς γέγονε ποιηταῖς τοῦ εἶναι, ὅπερ λέγονται.

<sup>163</sup> It is repeated 70 times in the aforementioned passage whilst Homer is mentioned by name only 19 times.

<sup>164</sup> Eust. *ad Od.* I.3.37 (=6.8 Makr.).

<sup>165</sup> Eust. *ad Od.* I.5.18 (=8.29 Makr.), 12.8 (=21.25 Makr.), 12.28 (=22.16 Makr.), 17.20 (=32.1 Makr.), 19.14 (=35.20 Makr.), 26.10 (=48.20 Makr.).

<sup>166</sup> Eust. *ad Od.* I.5.42 (=9.26 Makr.), 9.46 (=17.21 Makr.), 11.20 (=20.16 Makr.), 11.26 (=20.25 Makr.), 13.22 (=24.8f. Makr.), 25.5 (=46.18 Makr.).

<sup>167</sup> Eust. *ad Od.* I.16.18 (=30.1 Makr.), 18.25 (=34.4 Makr.), 19.42 (=36.24 Makr.).

<sup>168</sup> Eust. *ad Od.* I.14.18 (=26.5 Makr.).

<sup>169</sup> Although in Tzetzes it was used to indicate the scholiasts on Aristophanes (cf. Valk (1971-87), vol. II, p. XLI, n. 6).

<sup>170</sup> Van der Valk (1963-4), vol. I, p. 8, n. 31 and p. 187, n. 266.

<sup>171</sup> In Eust. *ad Od.* I.10.3 (=17.24 Makr.) (in which he uses *Suda*), I.14.4 (=25.17 Makr.) (in which he mentions generally παρὰ τοῖς παλαιοῖς and then he cites Herodian citing Pherekydes –under the same characterisation- and Athenaeus citing Polycrates the sophist), I.19.32 (=36.12f. Makr.) (the term indicates Xenomedes), I.24.25 (=45.18 Makr.) (the term is used for Photius and Hesychius), I.24.35 (=45.31 Makr.) (again used for Hesychius).

<sup>172</sup> Eust. *ad Od.* I.14.37 (=26.30 Makr.); on the term cf. Van der Valk (1971-87), vol. I, p. LXI.

(cited also by Herodian),<sup>173</sup> which give us the name of Aristophanes for *υπερμωρον* and the name of Ptolemy Ascalonites who uses *υπερμωρα* (instead of the adverb *υπερμωρως*). Although again the term *οι ακριβεστεροι* is ambiguous,<sup>174</sup> there is a similar use of the term in the *Commentary on the Iliad* in which Eustathius may refer to A-scholia.<sup>175</sup> Consequently, the term was used for Homeric scholia (possibly for the A-scholia) but also in some other cases it is more ambiguous and it is used in a more general way. Alternatively, Eustathius refers to the scholia by the terms *νεώτεροι*,<sup>176</sup> *σχόλια*,<sup>177</sup> *σχολιασταί*<sup>178</sup> but these terms do not appear in the examined passage.

A term that Eustathius usually uses of commentators is *οι υπομνηματισται* which occurs twice in the examined passage.<sup>179</sup> The term *οι μεθ' Ὁμηρον* is used by Eustathius in a general way to refer to authors who wrote after Homer; here it is used in I.4.37 (=7.29 Makr.) to quote Athenaeus and also in I.9.26 (=16.24 Makr.) and 22.28 (=42.3 Makr.).

The *Commentary on the Odyssey* starts with the term (*πικροὶ λογισταί*).<sup>180</sup> The definition of *λογιστής* (=auditor) is given by Eustathius elsewhere:<sup>181</sup> the word is a synonym to *ὁ γραμματεὺς* and it usually refers to a secretary or someone who announces something by letters. The term is not common,<sup>182</sup> however, here my claim is that Eustathius recalls Greg. Naz. 38, p. 328.1.<sup>183</sup>

<sup>173</sup> Sch. A *ad Il.* 20.30 (also in Hdn. III.2.112.9-11, 18-22) *υπερ μωρον*: Ἀριστοφάνης ὡς ὑπερβιον, ἐν μέρος λόγου ποιῶν· καὶ ὁ Ἀσκαλωνίτης, ἐπεὶ ἀντὶ ἐπιρρήματος τοῦ ὑπερμώρας παρείληπται, ὁμοίως πληθυντικῶ τῷ ἔνθα κεν Ἀργείοισιν ὑπερμωρα νόστος”.

<sup>174</sup> Cf. Van der Valk (1963-4), vol. I, p.10-11.

<sup>175</sup> Cf. Eust. *ad Il.* III.69.16-9 and Van der Valk (1963-4), vol. I, p. 87.

<sup>176</sup> Cf. Van der Valk (1949), p. 111, where it is noted that the reference to the *νεώτεροι* is characteristic of Aristarch (on the use of *νεώτεροι* cf. also A. Severyns *ByZ* XXX 88.)

<sup>177</sup> Eust. *ad Il.* I.414.12, 443.1, 564.16 etc.

<sup>178</sup> Eust. *ad Il.* I.403.16, 411.28, 512.19, 528.6, 539.7, 553.5, 561.29, 576.16 etc.

<sup>179</sup> Eust. *ad Od.* I.4.16 (= 7.1 Makr.), 28.22 (=53.13 Makr.); on the word *υπομνημα* and its use by Eust. cf. Gallo (1977), pp. 44ff.

<sup>180</sup> The sense of *πικρός* is also found in Eust. *ad Il.* I.700.1 (ὁ δὲ πικρῶς λογιστεύει ὁ κωμικός); cf. also I.52.19 (οἱ στρυφνοὶ λογισταί) in which Eustathius refers to the opinion of the severe critics of his age on a metrical subject (cf. also Van der Valk (1971-87), vol. I, p. CXXCIV).

<sup>181</sup> Eust. *ad Od.* I.289.3-4: μνήμων δὲ φόρτου, ὁ γραμματεὺς ἦτοι ἀποσημάντωρ διὰ γραμμάτων. ἢ καὶ ἄλλως λογιστής.

<sup>182</sup> Although Eupolis used it: cf. fr. 239 ἄνδρες λογισταὶ τῶν ὑπειθύνων χορῶν (cited by Deinarchos and Harpokration).

<sup>183</sup> Greg. Naz. 38, p. 328.1: πρὸς ταῦτα τί φασιν ἡμῖν οἱ συκοφάνται, οἱ πικροὶ τῆς θεότητος λογισταί...; cf. also Max. Tyr. 5.7f. (λογιστής...πικρός) and Philostr. *Vit. Soph.* 1512 (ἱπατος...ἐλογίστεισε πικρῶς καὶ δυστρόπως).

Eustathius indicates the grammarians with the term οἱ τεχνικοί<sup>184</sup> (=the grammarians) which in our passage is used twice<sup>185</sup> in a general way. In the majority of the cases the word is mostly used to refer to the work of Georgios Choeroboscus<sup>186</sup> and Herodian<sup>187</sup>; however, apart from these two writers the term also applies to Heraclides of Miletus,<sup>188</sup> and the scholia on Dionysius Thrax.<sup>189</sup> The term τεχνογράφοι (=those who use a kind of art in order to write)<sup>190</sup> is used only in Eust. *ad Od.* I.1.7 (=1.8 Makr.) where it is a synonym for τεχνικοί.

The term ῥητορικὸν λεξικὸν<sup>191</sup> (=rhetorical lexicon) in Eustathius usually applies to the works of Aelius Dionysius and Pausanias but it also includes other lexica such as Photius' *Lexicon*<sup>192</sup> and the *Suda*.<sup>193</sup>

From the previous analysis, it is concluded that Eustathius is keen on using several terms replacing the actual name of his source either for reasons of stylistic variety or in order to develop the feeling of a common communicative code with his reader whom he considers to be as erudite as him.

<sup>184</sup> On the word οἱ τεχνικοί cf. Van der Valk (1971-87), vol. II, p. XLIV, n. 6 and Keizer (1995), p. 457.

<sup>185</sup> Eust. *ad Od.* I.2.2 (=2.19 Makr.), 16.1 (=29.8 Makr.).

<sup>186</sup> Cf. Eust. *ad Il.* I.22.18, 72.15, 102.7 (ὁ τεχνικός Γεώργιος) or in I.101.3 (ὁ τεχνικός).

<sup>187</sup> Cf. Eust. *ad Il.* I.23.6, or in I.580.16 (ὁ δὲ τεχνικός [...] τεχνικὸν λέγων τὸν Ἡρωδιανόν), II.545.13, 346.2-3 (κατὰ τὸν τεχνικόν), *ad Od.* I.107.32, 411.1, II.81.10.

<sup>188</sup> Cf. Eust. I.46.13, II.362.16 (in which Heraclides is called τις παλαιὸς τεχνικός).

<sup>189</sup> Cf. Eust. I.37.19, III.565.20, 586.7.

<sup>190</sup> The verb is used in Eust. *ad Il.* II.345.18 (ὡς τεχνογραφεῖ Ἡρωδιανός); on τεχνογραφέω cf. n. 650.47f.

<sup>191</sup> Eust. *ad Od.* I.3.34 (=6.4 Makr.) (Ael. Dion.), 13.24 (=24.11 Makr.), 13.39 (=25.3 Makr.), 19.32-3 (=36.13 Makr.) (Paus.), 24.29 (=45.24 Makr.) (Hdn.).

<sup>192</sup> Eust. *ad Od.* 8.11 (=14.10 Makr.).

<sup>193</sup> Cf. Eust. *ad Od.* I.13.24 (=24.11 Makr.) (possibly from the *Suda*).



### 3. Allegory in Eustathius

#### i. The myths

Eustathius evaluates the importance of myths in Homeric art in the beginning of his *Commentary on the Iliad*. From Eustathius' defence of Homer's myths it seems that one of the main objections to Homeric poetry in this period was that it is full of myths with no historical content and that one may be in danger of failing to admire his poetry because it is full of myths.<sup>194</sup>

The statement about the myths being the obstacle to admire Homer's poetry is refuted by a series of arguments. Eustathius argues that "the Homeric myths do not provoke laughter but they are shadows or curtains of noble thoughts".<sup>195</sup> According to Christian beliefs of the time, myths are not events and they were made for no reason but to urge towards laughter; additionally, they are the essential core of comedies and they were invented by the pagans; Jesus narrated neither myths nor comedies, only parables which teach us in an allegorical way about religion and morality. Hence, according to this view, myths are a meaningless, paganistic invention or else lies with no other purpose than ridicule. Eustathius answers that Homeric myths are different: their aim is not laughter but to link our mind with noble ideas and virtue. It is possible that Eustathius' conception of the myth as a way towards noble ideas is linked with Plato's conception of myths as a pedagogical instrument. The Neoplatonists considered myths as a way which leads the human being closer to the divine<sup>196</sup> and it is possible that Eustathius' ἐννοιῶν εὐγενῶν σκιαί has a religious tone.

Additionally, in the phrase "shadows or curtains of noble ideas", we find the introduction of the "hidden meaning" that the Homeric myths have, which is closely linked with allegorical interpretation. Eustathius gives us here his definition of a Homeric myth: in Homer a myth is a fiction that illustrates an important truth. For Eustathius, the real value of a myth is found in this "hidden meaning" that it expresses;<sup>197</sup> the separation of truth and myth in a poetic work is a mistake because

<sup>194</sup> Eust. *ad Il.* 1.2.13-4: εἰ δ', ὅτι μύθων γέμει, ἐκπίπτειν αὐτὸν κίνδυνός ἐστι τοῦ θαυμάζεσθαι.

<sup>195</sup> Eust. *ad Il.* 1.2.14-5: ἀλλὰ πρῶτον μὲν οὐ πρὸς γέλωτα οἱ Ὀμηρικοὶ μῦθοι ἀλλὰ ἐννοιῶν εὐγενῶν σκιαί εἰσιν ἢ παραπετάσματα.

<sup>196</sup> Buffière (1956), p. 37.

<sup>197</sup> On those who support the idea that the real value of a myth is in the truth that it expresses and not in the image that surrounds this myth, cf. Buffière (1956), p. 33.

the purpose of poetry is by definition to narrate the story mixed with myths.<sup>198</sup> This is the way the audience can reach the feelings of ἡδονή and ἐκπληξίς. On the other hand, the mixture of truth and lies must be in the appropriate measure.

A typical example of the Homeric mixture of truth and lies is the story of Odysseus' wanderings. For Eustathius, the core of the story is without doubt true since it is proved by a number of "historical" factors:<sup>199</sup> "historical" persons (like Latinos or Auson), real places like the city called Ὀδυσεῖς in Iberia or the existence of a cult in the Italian city of Temese in honour of one of Odysseus' companions. All these prove for Eustathius the "historical" character of Odysseus' wanderings.<sup>200</sup> Eustathius believes that the same formula of expanding and mixing the truth with lies is also used by Homer for the stories of Aeolus, the Cimmerians, the Laistrygones and Calypso. The mythic admixture consists in two ways:

1. Geographical removal of the stories from one place to another (in this case he gives the examples of the shifting by Homer of the Cimmerians who according to him are a real northern nation to Hades or the transfer of Calypso's island to Ocean).
2. Expansion of the characteristics of the story towards a "paradoxical" narration which sometimes reaches exaggeration (in the case of the Laistrygones whose savageness is transformed by the poet into cannibalism or Aeolos who from a craftsman able to sail became the master of winds).

In Eustathius' mind myth and truth are mixed to create good poetry but their purpose is separate: the purpose of the story is didactic in contrast to the myths which exist to entertain.<sup>201</sup> Eustathius applies the combination of didactics and entertainment in his own work; in Eustathius' text, the word "myth" is repeated and the mythological stories (in most cases the less popular ones) are mentioned in order to enrich his comments<sup>202</sup> or to justify a note on a word.<sup>203</sup>

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<sup>198</sup> Eustathius conceives the word ἱστορία as the historical part of the story (or else the truth) whilst the word μύθος represents the total of lies that are mixed with the story.

<sup>199</sup> Cf. Eust. *ad Od.* I.1.14ff. (=1.17 Makr.).

<sup>200</sup> It is useful to note that this is close to a Herodotean or Thucydidean approach of the term "history".

<sup>201</sup> Eust. *ad Od.* I.1.21f. (=1.26f. Makr.): καὶ τὰ μὲν διδάσκων, τὰ δὲ ἐκπληττων ἢ καὶ ψυχαγωγῶν.

<sup>202</sup> Cf. Eust. *ad Od.* I.2.25ff. (=3.14ff. Makr.) on the story of Phantasia and the Egyptian origin of the poems and their composition.

Eustathius divides myths into the following categories:

A. *According to their creator and their content:*

1. Firstly, there are the myths which “are made by the poet himself on the subject matter and which are allegorized according to it in an appropriate way (by the poet himself)”<sup>204</sup>
2. Then there are those which are made by older poets and are recalled by him into a way useful to his poetry; their allegory is not found always related to the subject of the Trojan war but they are written in riddles from the beginning by those who made them.<sup>205</sup>

B. *According to their treatment*

1. There are the myths which are unmixed and impossible to treat and hence are only considered for what they bring to light.<sup>206</sup>
2. There are those which can have an allegorical explanation.<sup>207</sup>

According to Eustathius, myths in Homer’s narrative represent an external seductive veil<sup>208</sup> to attract people to a truth through pleasant stories in order to make them wiser. In this way, Homer achieves a double goal: he establishes methods in order to create myths (μεθοδευτής οὕτω τῆς τῶν μύθων πιθανῆς πλάσεως) and at the same time, he leads those who love learning both to poetry and to all other kinds of literature (καὶ τῶν λοιπῶν εἰδῶν τοῦ λόγου, καθηγῆσεται).

In conclusion Eustathius finds it admirable that although Homer is full of myths, one loves his poetry. It is in this way that Eustathius reaches his goal to prove that

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<sup>203</sup> Cf. Eust. *ad Od.* I.6.23ff. (=10.32ff. Makr.) where together with the explanation of the word πλάνος Eust. finds the chance to narrate the story of Matreas’ beast (taken from Ath. *Deipn.* 1.35.1ff.); Eust. uses the story in order to give an example of the word πλάνος meaning someone who possessed the art of delusion. The same technique is used in Eust. *ad Od.* I.13.3ff. (=23.11ff. Makr.), where together with the note on the word εκατόμβη Eust. cites Paphlagon’s story.

<sup>204</sup> Eust. *ad Il.* I.15-6: οἱ μὲν ὑπ’ αὐτοῦ πλαττόμενοι πρὸς τὰ ὑποκείμενα, οἱ καὶ πρὸς αὐτὰ οἰκειῶς ἀλληγοῦνται, *ad Od.* I.1.6f. (=1.7f. Makr.): ...τοὺς δὲ καὶ αὐτόθεν προσαναπλάττονται.

<sup>205</sup> Eust. *ad Il.* I.2.17-9: πολλοὶ δὲ καὶ ὑπὸ τῶν παλαιῶν μὲν τιθέμενοι, ἐλκόμενοι δὲ χρησίμως καὶ εἰς τὴν τούτου ποιήσιν, ὧν ἡ ἀλληγορία οὐ πάντῃ πάντως πρὸς τὰ Τρωϊκά, ἀλλὰ ὅπως ἂν ἐξ ἀρχῆς ἤνιξαιτο οἱ αὐτοὺς πλασάμενοι, *ad Od.* I.1.6 (=1.7 Makr.): ὧν τοὺς μὲν, ὑπ’ ἄλλων ἤδη πλασθέντας ἀναλέγονται...

<sup>206</sup> Eust. *ad Il.* I.3.20-1: ἔτι δὲ μύθους, τοὺς μὲν ἀκράτους καὶ ἀθεραπεύτους καὶ κατὰ μόνον θεωρουμένους τὸ προφερόμενον...

<sup>207</sup> Eust. *ad Il.* I.3.21-2: τοὺς δὲ καὶ μετὰ θεραπείας ἀλληγορικῆς...

<sup>208</sup> Eust. *ad Il.* I.2.21ff.

Homeric poetry is useful and people should read the books both written about and by him.

## ii. The allegories

Eustathius believes that allegory is a way of explaining the pagan myths of the epics to the Christians of his era and for this reason he always tries to extract the underlying meaning which is hidden in the myths.<sup>209</sup> The categorization of the myths by Eustathius into the ones that are not susceptible to allegorical interpretation (and hence are only narrated) and those which are explained in an allegorical way<sup>210</sup> shows the importance that allegory has in his mind<sup>211</sup> as a basic criterion of evaluating and explaining mythical narration. Allegory constitutes an essential part of Eustathius' interpretative method through all his work: for Eustathius, allegory is the means to reverse the Homeric process of writing in order to discover the hidden ideas and morals beneath the text.

Eustathius does not present his use of allegorical explanation as an innovation; on the contrary, he explicitly grounds it in the commentary tradition of the epics. The central position of the Homeric poems in Greek society meant that some aspects of the mythic narrative (especially the behaviour of the gods) raised moral problems from the archaic periods onward. Allegorizing was one way of dealing with this problem.

It has been observed<sup>212</sup> that allegorism is almost as old as Homer himself and constituted a part of a rationalizing process that began in 6<sup>th</sup> and 5<sup>th</sup> c. and led to the birth of philosophy, science and history. The first defenders of Homer against impiety are reported to be Theagenes of Rhegium (c. 525 b.C.)<sup>213</sup> and Pherecydes (c. 600 b.C.) who founded the physical or cosmological allegory in order to interpret the acts of gods and heroes by a natural process. However, the main defender against the

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<sup>209</sup> On this matter and on the words *μυστηριάζω*, *μυστικός* etc. which are repeated in Eustathius' work and show this obscurity cf. Van der Valk, (1971-87), vol. II, p. LXXVI.

<sup>210</sup> Eust. *ad. Il.* I.3.23: τοὺς δὲ καὶ μετὰ θεραπείας ἀλληγορικῆς εἶτε καὶ ἀναγωγικῆς; οὐκ ἀναγωγή cf. Van der Valk, (1971-87), vol. I, p. CXI, n. 2.

<sup>211</sup> Note the frequency of the word allegory in Eustathius work; in my text cf. Eust. *ad Od.* I.7.38 (=13.17 Makr.), 8.16 (=14.16 Makr.), 9.5f. (=15.31 Makr.), 10.24 (=18.23 Makr.), 11.30f. (=20.30 Makr.), 14.1 (=25.13 Makr.), 15.4 (=27.16 Makr.), 17.9 (= 31.18 Makr.), 17.24f. (=32.7 Makr.), 20.1 (=36.31 Makr.), 21.45 (=40.27 Makr.), 22.1 (=41.2 Makr.), 25.12 (=46.27 Makr.), 25.46 (=48.7 Makr.).

<sup>212</sup> Clarke (1981), p. 61-2.

<sup>213</sup> See also Lamberton (1986), p. 32.

accusations of impiety was the Stoic writer Heraclitus (1<sup>st</sup> century a.D.) with his work: *Homeric problems: Homer's allegories of the Gods*.<sup>214</sup>

Eustathius belongs to this tradition of “Homeric apologetic”.<sup>215</sup> The moral problems presented by pagan myth are especially acute for a Christian (even more for an archbishop). For Eustathius however, allegorical interpretative strategy offered a way to achieve the salvation of a pagan, poetic text in a Christian society. In parallel with this effort, it is in his intention to describe already at the beginning of his *Commentary on the Iliad*<sup>216</sup> all the trends of allegorical interpretation for the treatment of the Homeric myths and to declare his preference for a middle solution.

The wise interpreters of the *Iliad* (the expression οἱ σοφοὶ τῆς Ἰλιάδος is ironic) explain *everything* by allegorical means. According, to Eustathius, their mistake is not that they use allegory to interpret the mythical part of the story (μυθικόν) but that they do the same for what is objectively accepted as historical (τὰ ὁμολογουμένως ἱστορούμενα).<sup>217</sup> He objects to the absolute nature of their position which ignores the human nature of the poet.<sup>218</sup>

The opposite view, equally problematic according to Eustathius, identifies itself with the analysis of “what is apparent” (τοῦ φαινομένου) in other words of the “surface” of the poems leaving nothing to be allegorized by the poet. This position reaches the other extreme: both the myths and the historical elements must stay intact from allegory (οὐδ’ ὅλως ἀφῆκαν ἀλληγορεῖσθαι παρ’ αὐτῷ). The most important supporter of this position is Aristarchus<sup>219</sup> who is the only predecessor Eustathius names when talking about allegorical interpretation and its absence and with whom he clearly disagrees.<sup>220</sup>

After the two opposite views comes the middle position which Eustathius describes in the most flattering way<sup>221</sup> and which is the most interesting for us, since it

<sup>214</sup> On some discussions esp. on the Stoic and Neoplatonic tradition of allegorical interpretation of Homer cf. Buffière (1962), Clarke (1981), p. 60ff., Lamberton (1986) (esp. p. 41ff.), Lamberton - Keaney (1992).

<sup>215</sup> Cf. also Herington, (1969), p. 431.

<sup>216</sup> Eust. *ad Il.* I.4.11ff.

<sup>217</sup> Eustathius gives the examples of Agamemnon, Achilles, Nestor, Odysseus and the rest of the heroes whom he considers as historical persons.

<sup>218</sup> Eust. *ad Il.* I.4.11-17.

<sup>219</sup> On the Aristarchean view on allegory cf. sch. **D** *ad Il.* 5.385 (... Ἀρίσταρχος ἀξιοῖ “τὰ φραζόμενα ὑπὸ τοῦ ποιητοῦ μυθικώτερον ἐκδέχεσθαι κατὰ ποιητικὴν ἐξουσίαν, μηδὲν ἔξω τῶν φραζομένων ὑπὸ τοῦ ποιητοῦ περιεργαζομένου”); cf. also Eust. *ad Il.* I.65.22-9 where Eust. explains Aristarchus' method.

<sup>220</sup> Eust. *ad Il.* I.4.17-23.

<sup>221</sup> Eust. *ad Il.* I.4.23.32.

is the model for his own interpretation; the most precise commentators (οἱ δὲ ἀκριβέστεροι)<sup>222</sup> follow a combination of the previous extremes: their main concern is to keep the historical parts of the story intact. As for the myths, first they narrate them as they are and then they approach their creation (πλάσιν) trying to identify the possibility of truth (πιθανότητα) in them. These commentators know that by definition myths consist of fictions but they explain them allegorically according to three different ways:

1. By examining them from a natural point of view (φυσικῶς)
2. By examining their moral value (κατὰ ἦθος)
3. By examining them from a historical point of view (ιστορικῶς)

After following the rejection by Eustathius of the two extreme ways of interpreting allegorical explanation, we are now confronted with an interesting point: the identification of the different kinds of allegorical interpretation that the most precise commentators use and that he also follows.

In the first case the word φυσικῶς appears to indicate an analysis which interprets myth and its components either by representation of physical elements or with reference to nature or natural phenomena. The term φυσικῶς is closely related with the term φυσιολογία<sup>223</sup> that Eustathius uses for this kind of allegories. In the second case, the examination is focused on the moral value of the allegory, in other words it deals with allegories conveying a moral lesson.<sup>224</sup> Finally in the third case, we have the allegorical interpretation which is based on “historical” analysis. This kind of examination identifies an illusion of reality which convinces the readers of the historical existence of heroes or deities included in the allegory.<sup>225</sup> Many times this kind of interpretation involves a process of rationalization (for which Eustathius was influenced by Palaiphatus).<sup>226</sup>

Each one of these approaches is essential for Eustathius’ larger interpretative strategy because of some specific and predefined purposes that are always present in

<sup>222</sup> The characterization shows personal preference.

<sup>223</sup> On the term φυσιολογία cf. Eust. *ad Il.* II.37.11, Van der Valk (1971-87), vol. II, n. 529, 40f. and p. LXXVI n. 9.

<sup>224</sup> Cf. Eust. *ad Il.* II.82.4 (ἀλληγορίαν ἠθικὴν), 97.2-3 (παρὰ τοῖς ἀλληγοροῦσιν ἠθικῶς), 191.13 (τῇ ἠθικειομένῃ ταύτῃ αἰγίδι), (τῇ πρὸς ἦθος ἀλληγορία), III.721.7 (κατὰ ἀλληγορίαν ἠθικὴν).

<sup>225</sup> For some examples of “historical” heroes and deities according to Eustathius, cf. Eust. *ad Od.* I.1.25ff. on Aiolos, Calypso etc.

<sup>226</sup> Cf. Eust. *ad Od.* I.6.34ff. (=11.14ff. Makr.) on the story of the building of Troy by Apollo and Poseidon rationalized by Palaiphatus.

his mind and are linked with the general purposes of his *Commentaries*: to clarify the Homeric text, to show its moral didactics and at the same time to present its real value to his Christian readers. An analysis based on allegorization in combination with natural phenomena (physical or natural allegory) clarifies the text, interprets difficult passages in a scientifically logical way and increases the appreciation of the reader of Eustathius' erudition. Furthermore, an analysis which draws lessons from the moral allegories serves to prove both the didactic value and the moral values (largely appreciated in Eustathius' era) that the reading of the Homeric epics can offer. Finally, the explanation of "historical" allegories with the help of rationalization makes the epics more accessible and believable to the common reader. In all these three kinds of allegorical interpretation, Eustathius' strong linguistic background provides his commentaries with the etymological analysis which establishes links between names of Homeric characters and abstract ideas.<sup>227</sup>

In the introduction of the *Commentary on the Odyssey*, there is no special reference to the use of allegory as an interpretative tool (probably in order to avoid repetition) but Eustathius follows the same patterns of allegorical explanation and this is proved by the examination of the most important passages of allegorical interpretation.

We may begin by referring to a passage explaining a natural allegory concerning Odysseus: in the beginning of his *Commentary*, Eustathius notes the allegory in the episode of the Cattle of the Sun but he does not proceed to any interpretation. He promises to analyze the symbolic character of the oxen and generally the whole allegory later on in his work, in the passage about Thrinakia.<sup>228</sup>

His linear method of exegesis prevents him from discussing the allegory at this point but it is significant that he feels it necessary to mention it in advance even without details. However, he is consistent in treating this allegory later on: the line εἰρήσεται ὅτε προῖων ὁ λόγος refers to Eust. *ad Od.* II.18.15 ff. where he follows scholia Q.Vind. 56 on *Od.* 12.129<sup>229</sup> citing Aristotle's explanation of the allegory: the cattle represents the days of the lunar calendar whose number is 350 identified as the

<sup>227</sup> This idea is connected with later Stoic and Platonic views on etymology, see Lamberton (1986), p. 45; for an example of how etymological analysis influences Eustathius' allegorical interpretation cf. Amory (1966), pp. 3-57.

<sup>228</sup> Eust. *ad Od.* I.7.38-9 (=13.16 Makr.) (τίνες δὲ οἱ τοῦ Ἥλιου βόες καὶ τίς ἡ τοῦ λόγου τοῦτου ἀλληγορία, εἰρήσεται ὅτε προῖων ὁ λόγος, ἐν Θρινακίᾳ ταῖς τοιαύταις ἐντύχῃ βουσί).

<sup>229</sup> Sch. Q.Vind. 56 *ad Od.* 12.129: Ἀριστοτέλης φυσικῶς τὰς κατὰ σελήνην ἡμέρας αὐτὸν λέγειν φησὶ τὴν ὁδὸν τὸν γὰρ πεντήκοντα ἀριθμὸν ἐπταπλασιάσας εἰς τὸν τριακοστὸν πεντηκοστὸν περιεστάναι εὐρήσεις.



result of the multiplication of 7 herds by 50 animals each. And he adds that the reason they have neither birth nor end<sup>230</sup> is to show the unchangeable character of the days. When Eustathius cites the Homeric verse about Phaethousa and Lampetia<sup>231</sup> (the shepherdesses of the cattle), he inevitably includes the word *θεαί*.<sup>232</sup> however, when later on he explains the allegorization concerning them, he carefully avoids the word and describes them as the *powers* or the *days* of the Sun which govern the time of our daily life.<sup>233</sup> Eustathius' Christian beliefs prevented him from considering Phaethousa and Lampetia as goddesses. The same applies to the mother of these *powers*, Neaira, who symbolizes the Sun's young, strong movement:<sup>234</sup> possibly for religious reasons, Eustathius avoids commenting on the Homeric adjective *δία* attributed to her.

Consequently, according to Eustathius, when the poet narrates that Odysseus' companions have killed the cattle of the Sun, he refers to them wasting valuable time on the island.<sup>235</sup> Eustathius' own addition is that the poet aims to underline the contrast between the companions' waste of time and the appropriate use of this time by wise Odysseus.<sup>236</sup>

Additionally, Eustathius cites another allegorical explanation for the cattle of the Sun attributed to the ancients (οἱ παλαιοί) (here the reference comes from the D-scholia<sup>237</sup> and is also found in Heraclit. Paradox.)<sup>238</sup> This view identifies the oxen of the Sun with the workers (ἐργάτας). However, this explanation is only mentioned cursorily and not analyzed which probably shows that it did not particularly interest Eustathius. The possible purpose of mentioning this explanation is for Eustathius to

<sup>230</sup> *Od.* 12.130-1.

<sup>231</sup> *Od.* 1.131-2.

<sup>232</sup> *Eust. ad Od.* II.18.27-8.

<sup>233</sup> *Eust. ad Od.* II.18.36-7 (Φαέθουσα δὲ καὶ Λαμπετία, αἱ κατὰ τὸν ἥλιον δυνάμεις ἡ ἡμέραι αἱ τὸν καθ' ἡμᾶς βίον ὑπὸ χρόνον ὄντα ποιμαίνουσαι.).

<sup>234</sup> *Eust. ad Od.* II.18.29 (ὅς ἔτεκεν Ἥλιφ Νέαιρα, ἡ αἰὲν νεάζουσα ἐν αὐτῷ καὶ ἀκμαία κίνησις).

<sup>235</sup> *Eust. ad Od.* II.18.29-31; cf. also sch. **D E J** *ad Od.* 1.8 (...ἀλληγορικῶς δὲ βοῦς Ἥλιου τὰς ἡμέρας νοεῖ, ὅς οἱ τοῦ Ὀδυσσεὺς φίλοι κακῶς διεβίβασαν, ὕστερον δὲ θελήσαντες ὑποστρέψαι πρὸς τὰς οἰκίας αὐτῶν χειμῶνος γεγονότος πολλοὶ τῷ τῆς θαλάσσης κύματι κατεκλύσθησαν); cf. also sch. **B** *ad Od.* 12.353 (...ἡ λέγουσιν ἀλληγορικῶς βόας Ἥλιου τὰς ἡμέρας, τούτων δὲ καταναλωσάντων ἐκείσε τὰς πρὸς τὸν πλοῦν ἐπιτηδεΐας ἡμέρας καὶ μὴ ἐξελθόντων, ὅτε ἦν ἐνδεχόμενον, ἔπαθον ἅτινα ἔπαθον).

<sup>236</sup> *Eust. ad Od.* II.18.31-2 (Ὀδυσσεὺς δὲ αἰὲν σπουδαῖος ὢν παρεφυλάξατο αὐτὰς ὡς φιλοσόφῳ ἐπρεπεῖν).

<sup>237</sup> Sch. **D** *ad Od.* 1.8 (οἱ γεωργοὶ συνεργοῦνται τῷ ἡλίῳ καὶ τοῖς βουσίν), Tzetz. *Allegoriae in Matr.* An. Gr. I, p. 227.

<sup>238</sup> Heracl. Paradox. *De incr.* 39.7-11 (οὐ μόνον δέ, ἀλλὰ καὶ Ἥλιου βόας τούτους ἐκάλουν ὡς τὴν γῆν ἐργαζομένους καὶ ἡμᾶς τρέφοντας, οἱ δὲ τοῦ Ὀδυσσεὺς ἐταῖροι οὐχ Ἥλιου βοῦς ἀλλὰ τοὺς ἐργάτας θοινηθέντες σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγε' ἐπέσπον).

cite some important sources (such as D-scholia) analyzing the symbol of the oxen and to show his erudition.

According to Eustathius,<sup>239</sup> Cyclops and his parents are the components of an allegory involving natural forces and they can be interpreted in two different ways (which are both mostly based on etymological analysis):

Cyclops is the symbol of anger<sup>240</sup> and hence it is natural that Poseidon who represents the wetness and the wildness of the sea is his father. The logical link between Poseidon (the god of the sea) and anger (the boiling of bloody moisture) is the liquid element. The view of anger linked with the boiling of the blood of the heart is already found in Aristotle.<sup>241</sup> Eustathius paraphrases the scholia<sup>242</sup> by mentioning that “anger is the boil of bloody moisture”<sup>243</sup> and then he cites verbatim from them.<sup>244</sup>

His mother is Thoosa<sup>245</sup> whose name etymologically comes from θοός which can mean both “acid”(=ὀξύς) and “fast” (=ταχύς). In the first case, Thoosa, according to Eustathius, represents the acidity existing in anger. In this case, the etymological link between Thoosa and θοός=ὀξύς belongs to Eustathius but the etymology θοός=ὀξύς is found both in the D and T scholia.<sup>246</sup> In the second case, Thoosa represents the rapidity which is the characteristic of the actions of angry people; again the link between Thoosa and θοός=ταχύς belongs to Eustathius but the etymology is found in the D-scholia.<sup>247</sup> In conclusion, Eustathius accepts the double etymology of θοός that he finds in the D-scholia and creates a double etymological link between Thoosa and θοός either meaning acid or fast.

<sup>239</sup> Eust. *ad Od.* I.21.44ff. (=40.26ff. Makr.).

<sup>240</sup> Cf. also Eust. *ad Od.* I.332.3ff.

<sup>241</sup> Aristot. *de An.* 403a.31 (...οἷον ὀργή τί ἐστιν: ὁ μὲν γὰρ ὀρεξιν ἀντι λυπήσεως ἢ τι τοιοῦτον, ὁ δὲ ζέσιν τοῦ περὶ καρδίαν αἵματος καὶ θερμοῦ...), *Prob.* 869.a.5 (...καὶ γὰρ ὁ θυμός ζέσις τοῦ θερμοῦ ἐστὶ τοῦ περὶ τὴν καρδίαν).

<sup>242</sup> Sch. A *ad Il.* 9.256 (...θυμός γάρ ἐστι, φησί, ζέσις τοῦ ἐν καρδίᾳ θερμοῦ...), 678 (...ἐντεῦθεν δὲ καὶ ὥρισαντο οἱ φιλόσοφοι “θυμός ἐστι ζέσις τοῦ περὶ καρδίαν αἵματος”), sch. A b T 18.110 (...θυμός ἐστι ζέσις τοῦ περὶ καρδίαν αἵματος...).

<sup>243</sup> Eust. *ad Od.* I.22.2-3 (=41.3 Makr.) (θυμός δὲ ζέσις ἐστὶν αἱματηρᾶς υγρότητος).

<sup>244</sup> Eust. *ad Od.* I.22.10f. (=41.12f. Makr.) (...ἐν ἧ γίνεται ὁ θυμός, ζέσις ὧν τοῦ περὶ καρδίαν αἵματος).

<sup>245</sup> *Od.* I.71, sch. T *ad Il.* 34 (καὶ Πολύφημον Θωώσης τῆς Φόρκυνος), sch. H M<sup>a</sup> V *ad Od.* I.71 (Θωώσα: μήτηρ Πολυφήμου τοῦ Κύκλωπος κυρίως οὕτως λεγομένη).

<sup>246</sup> Sch. D *ad Il.* 1.12 (θοός: ταχείας σημαίνει δὲ καὶ ὀξείας), T *ad Il.* 10.394 (...θοὸν δὲ τὸ ὀξύ...); cf. also Hesych. θ 639, EM 450.16-7, 453.11.

<sup>247</sup> Sch. D *ad Il.* 1.12 op. cit., *ad Il.* 1.300 (θοῇ παρὰ νηϊ παρὰ τῇ ταχείᾳ νηϊ); cf. also EM 453.10.

Thoosa's father is Phorkys;<sup>248</sup> Eustathius suggests that Thoosa is the daughter of Phorkys because someone who is extremely angry behaves like a dog (φέρεισθαι κυνηδόν).<sup>249</sup> The link between someone who is angry and dog characteristics is also found elsewhere in the *Iliad*, as Eustathius remarks.<sup>250</sup> However, the link between Thoosa's relationship with Phorkys and the etymology of his name appears to belong to Eustathius (this view is also reinforced by the use of ἴσως which inserts a tone of uncertainty from Eustathius because he expresses a personal opinion). At this point, Eustathius takes the allegorical explanation further by adding some more elements from his own etymological study.

Eustathius explains that the mingling of Poseidon with Thoosa happening in hollow caves and Cyclops' birth is identified with the creation of the feeling of anger. Anger is the boiling of the blood around the heart; the "hollow cave" represents the hollowness of the heart in which anger is born.<sup>251</sup> As mentioned above, the conception of anger being the boiling of the blood around the heart already exists in Aristotle and Eustathius takes the explanation from A b T scholia; however, it is not clear whether the identification of the hollow cave with the hollowness of the heart is Eustathius' own conception or a borrowing from an ancient source.

The second allegorical explanation<sup>252</sup> derives the name Κύκλωψ from τὸ ἐν κύκλοις ὀπτάνεσθαι and interprets Cyclops as the condition of heaven which is seen in circles (meaning the zodiac, the equatorial, the tropical circle etc.). The name "Thoosa" is etymologically derived from θοός=ταχύς (fast) but the link with the allegorical explanation is different: Thoosa represents the speed of the heavenly motion. In this second allegorical explanation, Eustathius gives to the name Phorkys a different etymology which I believe is his own; as in the rival explanation, he links it again with the verb φέρομαι but he specifically suggests that it comes from φοραὶ ὠκεῖται (rapid motions) and is linked with the speed of the heavenly motions. The

<sup>248</sup> *Od.* 1.72; cf. also sch. Y *ad Od.* 1.71 (ἡ Θόωσα ἦν θυγάτηρ Φόρκυνός τινος ἀλιέως).

<sup>249</sup> Eust. *ad Od.* 1.22.6f. (=41.7f. Makr.) (Φόρκυνος δὲ θυγάτηρ ἡ τοιαύτη Θόωσα, ἴσως διὰ τὸ φέρεσθαι κυνηδόν τὸν ἄγαν παρωξυνθέντα). It is obvious that Eustathius draws an etymological link between the name Φόρκυς and the explanation φέρεσθαι κυνηδόν (to behave like a dog). The word κυνηδόν is also found in *Soph.* (fr. 722.1) and *Ar. Eq.* 1033 and *Nub.* 491.

<sup>250</sup> Eust. *ad Od.* 1.22.7f. (=41.8f. Makr.) (διὸ καὶ ἐν Ἰλιάδι "κυνῶπα" τίνα λέγει θυμούμενον ὁ ποιητής καὶ "κυνὸς ὄμματα" ἔχειν φησὶ καὶ "κύνεον" ἀποκαλεῖ).

<sup>251</sup> Eust. *ad Od.* 1.22.8ff. (=41.10ff. Makr.) (τὸ δὲ "ἐν σπηλαίοις γλαφυροῖς τῷ Ποσειδῶνι τὴν Θόωσαν μιγνυμένην γεννᾶν τὸν Κύκλωπα" οὐδὲν ἄλλ' ἢ τὴν τοῦ θυμοῦ γένεσιν δηλοῖ. ἵνα λέγῃ τὴν τῆς καρδίας κοιλότητα "σπᾶς γλαφυρόν" ἐν ᾗ γίνεται ὁ θυμός, ζέσις ὧν τοῦ περὶ καρδίαν αἵματος).

<sup>252</sup> Eust. *ad Od.* 1.22.11f. (=41.13f. Makr.).

explanation of Thoosa's mingling with Poseidon is also different: he represents the liquid element creating vapours which are the reason for the continuous motion of heaven. The defeat of Cyclops by wise Odysseus symbolizes the conquest of understanding heaven after reflection. However, Eustathius does not show any personal preference towards one of the explanations. Evidently, his aim is not to arrive at a single unambiguously correct reading but to open up possibilities for an approach to the text which is consistent with Christian belief and his educational goals.

An allegorical reading of the second (moralizing) kind is offered in relation to Athena's statement that Odysseus wants to see even just the smoke rising from his land and then he is happy to die.<sup>253</sup> Eustathius explains<sup>254</sup> that there is an allegory behind the smoke that Odysseus wishes to see rising from Ithaca: the smoke symbolizes the rising but still dark element of the philosophical knowledge which is desirable to anyone who is disposed towards learning. Furthermore, the whole point here, according to Eustathius, is the compromise that is preferable for someone to do towards something imperfect, if it is not possible to reach perfection.

The figure of Athena is identified by Eustathius, as by many others,<sup>255</sup> as a moral force, the symbol of wisdom (φρόνησις). In one case, she is the protector of a prudent hero,<sup>256</sup> in another she represents Telemachus' mind being unaware of whether by leaving Ithaca, he will discover any useful information about his father.<sup>257</sup> In *Od.* 1.96-98, Eustathius<sup>258</sup> sees all the characteristics of wisdom allegorized. The adjective ἀμβρόσια stands for the divine and the χρύσεια for the bright characteristic of prudence. The rapidity of prudent thought is shown by the fact that Athena comes with the motion of the wind.

<sup>253</sup> *Od.* 1.57-9.

<sup>254</sup> Eust. *ad Od.* 1.20.1ff. (=36.31 Makr.).

<sup>255</sup> Cf. for example Heraclit. *All.* 19.5ff., 28.1; the identification of Athena as a figure representing wisdom is probably Stoic, see Lamberton (1986), p. 94.

<sup>256</sup> Cf. Eust. *ad Od.* 1.16.28 (=30.13f. Makr.) (καὶ εἰς ταῦτόν ἄγεται ἡ φρόνησις Ἀθηνᾶ, τῷ φρονίμῳ ἀνδρὶ).

<sup>257</sup> Cf. Eust. *ad Od.* 1.23.9f. (=43.5f. Makr.) (ὅτι τὸ τὴν Ἀθηνᾶν εἰς Τηλέμαχον κατελθεῖν ἐν Ἰθάκῃ καὶ ὑποβαλεῖν τὰ ποιητέα, τὴν τῆς φυσικῆς φρονήσεως ἐπιδημίαν δηλοῖ), 1.25.11ff. (=47.26ff. Makr.) (οὐ γὰρ οἶδεν ἡ τῆς ἀλληγορίας Ἀθηνᾶ ἡ παρὰ τῷ Τηλεμάχῳ, εἰ ἀποδημήσας, μαθήσεται περὶ τοῦ πατρὸς τί σαφές).

<sup>258</sup> Cf. Eust. *ad Od.* 1.25.19ff. (=47.7ff. Makr.) (δηλοῖ δὲ διὰ τούτων ὁ ποιητὴς τὸ θεῖον καὶ λαμπρὸν καὶ ὀξυκίνητον τῆς φρονήσεως. τὸ θεῖον μὲν διὰ τοῦ "ἀμβρόσια", θεῖον γὰρ τι ἀμβροσία ὡς πολλαχοῦ ἐφάνη, διὰ δὲ τοῦ "χρῦσεια" τὸ λαμπρὸν. τὸ δὲ ὀξυκίνητον, διὰ τῆς κατ' ἀνεμόν φορᾶς. προΐων δὲ καὶ ὡς ὄρνιν αἰτὴν ἐρεῖ διΐπτασθαι. τὸ δὲ γε ὑποδεδέσθαι τὴν Ἀθηνᾶν τὸ τῆς φρονήσεως εἶσδον καὶ ἀπρόσκοπον ἐν τοῖς πρακτέοις ὑποδηλοῖ).

Of great interest to us because of its complexity is the case of Calypso for which Eustathius offers a choice between natural, historicizing and moral interpretation. In I.9.10 it is clear that Calypso is identified with the powers of nature (φυσικαὶ δυνάμεις) through which the fruit will come after some time. However, Eustathius explains in a detailed way<sup>259</sup> the ancient views about Calypso as a historical figure: he draws information from Y i scholia<sup>260</sup> and says that she was a queen and she ruled in an island, cited by the geographers;<sup>261</sup> however, the “ancient commentators” do not elaborate this information much since it does not offer important results.

The allegorical interpretation of Calypso is divided in two views: the “ancient commentators” see a moral allegory behind Calypso: she symbolizes the human body which covers like a sheath the “pearl” of the soul (as in the case of the smoke of Ithaca, Eustathius uses a metaphor again in order to clarify the allegory). Thereupon, she “concealed” wise Odysseus,<sup>262</sup> since he was a human being wearing his flesh. Calypso’s sea-girt island is identified by Eustathius with Odysseus’ liquid body. The idea of the body subject to inflow and outflow which is full of passions is Platonic.<sup>263</sup> Furthermore, it is interesting to note that Eustathius draws here an iconic parallel between the sea-girt island which is the navel of the sea and the liquid body which is full of passions concentrated all around the belly and the navel.

Eustathius then adds that this is the reason for Odysseus not being able to be released from Calypso in an easy way since she is φιλόζωος<sup>264</sup> (it is obvious that he draws a link between the human body and the love for life). It is Hermes (the representation of logic) who will release Odysseus from his body and remind him of the world of philosophy, the intelligible world (symbolised by his country and Penelope). Again Eustathius finds here Platonic allusions<sup>265</sup> in the idea of the intelligible world being the real country of souls. So according to this explanation, Odysseus finds himself between two worlds: the material world of the body with its passions and its love for life and the spiritual world, the world of the knowledge and

<sup>259</sup> Eust. *ad Od.* I.17.7ff. (31.15ff. Makr.).

<sup>260</sup> Sch. Y i *ad Od.* I.55 (Καλυψὼ δὲ νοήσεις πραγματικῶς γυναῖκά τινα βασίλισσαν...).

<sup>261</sup> Str. 2.3.6.6-9 (citing Plat. *Tim.* 24e4-25d6).

<sup>262</sup> On Calypso the “Concealer” and her mythical role in the poem see Clarke (1981), p. 85.

<sup>263</sup> Eustathius cites Plato’s idea of the body subject to inflow and outflow (cf. Plat. *Tim.* 43.a.5-6: ...τὰς τῆς ἀθανάτου ψυχῆς περιόδους ἐνέδουν εἰς ἐπίρρυτον σῶμα καὶ ἀπόρρυτον); cf. also Porph. *Antr.* 10.8ff., 34.6ff.

<sup>264</sup> The notion of love for the life of the body attributed to Calypso is again found in Eust. *ad Od.* I.19.19 (=35.26f. Makr.) (τῆς δὲ ἀναγομένης εἰς φιλοζωΐαν σωματικὴν Καλυψοῦς...).

<sup>265</sup> It is possible he refers to Olympe. In Plat. *Alc. comm.* 94.22 (πατήρ γὰρ ἡμῶν καὶ πατρίς ἀληθῆς ἄνω μόνον ἐστίν).

wisdom. The first one is symbolised by Calypso, the second by Penelope. With the intervention of *logos* (=Hermes), Odysseus is released from his body and travels towards the spiritual world of Penelope.<sup>266</sup>

In order to analyze the second allegorical explanation,<sup>267</sup> Eustathius refers to Atlas who is Calypso's father and his relation with her. He distinguishes two different views on what Atlas symbolizes:

Firstly, he is identified with the tireless providence (*πρόνοια*), a moral power which is the reason for everything. This connection derives from the etymological explanation of the adjective *ὀλοόφρων* as the one who thinks of everything (*τὰ ὑπὲρ ὅλων φρονοῦντα*). The etymological explanation is given from the H K M<sup>a</sup> scholia<sup>268</sup> and is used by Eustathius to proceed to the identification of Atlas with providence.

On the other hand, there is a second view which combines the natural phenomena with the moral powers in Atlas' allegory, which interests Eustathius more since it is closely connected with the second allegorical explanation for Calypso: Atlas is the imaginary axis which passes through the centre of the earth and the two poles. According to Eustathius, the identification is linked with Aratos<sup>269</sup> who also supports the idea that all around this axis the total of heaven is gathered, giving cohesion to the universe. Calypso is the science which is linked with the high notion and the knowledge of this axis; this science was created in order to study heaven which gathers, contains and keeps everything together through this axis. Consequently, according to Buffière,<sup>270</sup> because of this relation with Atlas, Calypso is identified with astronomy and astrology and hence, she is related to Odysseus who is the wise man who occupies himself with the stars. Eustathius calls Odysseus *ἀποτελεσματικὸς φιλόσοφος* (=someone who is wise on astrology) in order to emphasize this kind of relationship.

<sup>266</sup> On Odysseus the philosopher and the denial of the flesh cf. Lamberton (1986), p. 42; on this Neoplatonic way of presenting Odysseus and his adventures see Clarke (1981), p. 83.

<sup>267</sup> Eust. *ad Od.* 1.17.23ff. (=32.4ff. Makr.).

<sup>268</sup> Sch. H K M<sup>a</sup> *ad Od.* 1.52 (*ὀλοόφρωνος: Κλεάνθης δασύνει: τοῦ [γὰρ] περὶ τῶν ὅλων φρονοῦντος ἴδιον οὕτως εἰρησθαι...*).

<sup>269</sup> Arat. *Exc. var.* 5b.3 (*φασὶ δὲ τὸν ἄξονα τοῦτον εἶναι τὸν παρὰ τῷ ποιητῇ Ἀτλαντα εἰρημένον*); Arat. *Phaen.* 1.23-5 (*ἄξων αἰὲν ἄρηρεν, ἔχει δ' ἀτάλαντον ἀπάντη μεσσηγὺς γαίαν, περὶ δ' οὐρανὸν αὐτὸς ἀγινεῖ. καὶ μιν πειραίνουσι δύο πόλοι ἀμφοτέρωθεν· ἀλλ' ὁ μὲν οὐκ ἐπίοπτος, ὁ δ' ἀντίος ἐκ βορέας ὑψόθεν ὠκεανοῖο*). Note that the etymological relation of the word *ἀτάλαντον* (=equal in weight) with Atlas certainly attracted Eustathius' attention for this passage.

<sup>270</sup> Buffière (1956), p. 388-9.

The opposite of the astrological knowledge is the kind of wisdom that Penelope represents identified by Eustathius<sup>271</sup> with τὴν μεθοδικὴν καὶ κανονικὴν φιλοσοφίαν (=the methodical and logical wisdom) towards which Odysseus wants to return and without which it is not possible to think in a philosophical way. The word μεθοδικός here means “systematic” and Eustathius uses the word<sup>272</sup> as a philosophical term;<sup>273</sup> The word κανονικός<sup>274</sup> is usually used as a grammatical term by Eustathius but it can also have a philosophical meaning: it means “logical” (the term τὸ κανονικόν is “the equivalent of Logic in Epicurean philosophy, LSJ s.v.). In this passage, these two terms are selected by Eustathius’ grammatical and rhetorical vocabulary to be used in a philosophical way in order to describe the kind of normative wisdom that Penelope represents as the final purpose of Odysseus’ (the philosopher) trip.

Another example of combination of different kinds of allegorical explanations is the figure of Zeus: Eustathius states that Zeus is interpreted in a multiple allegorical way: firstly, the moral allegory behind Zeus is that he symbolizes either destiny (εἰμαρμένη) or mind (νοῦς) (either human or generally the mind of the world);<sup>275</sup> the natural way for allegorizing wants him to represent heaven, aether or simply air or even the sun.<sup>276</sup>

The myth of the building of Troy by Poseidon and Apollo also can be interpreted, according to Eustathius, in an allegorical way. He interprets ἱερὸν πτολίεθρον as θεόκτιστον<sup>277</sup> (=built by god). The interpretation is taken from the scholia.<sup>278</sup>

<sup>271</sup> Eust. *ad Od.* I.17.40ff. (=32.27ff. Makr.) (ποθεῖ δὲ ὁμῶς μάλιστα καὶ τὴν μεθοδικὴν καὶ κανονικὴν φιλοσοφίαν, ἀφ’ ἧς, ὡς οἶα τινος πατρίδος ὁρμώμενος, εἰς ταῦτα ἦλθε καὶ εἰς ἐκείνην ἐπανακάμπτειν γλίχεται ἥς χωρὶς οὐκ ἔστι φιλοσοφεῖν. ὅτι δὲ τοιαύτη τις ἡ Πηνελόπη, δῆλον ἔσται ὅτε τὸν ἱστὸν θεωρήσομεν τὸν ὑπ’ αὐτῆς ὑφαινόμενόν τε καὶ αὖθις ἀναλυόμενον).

<sup>272</sup> Cf. Van der Valk (1971-87), vol. I, p. XXVII, pp. LXVII-LXVIII.

<sup>273</sup> Cf. Eust. *ad Il.* III.711.14 where Eust. talks about μεθοδική Ἀθηνά.

<sup>274</sup> Cf. Van der Valk (1971-87), vol. II, p. XVIII.

<sup>275</sup> Cf. Eust. *ad Od.* I.14.1f. (=25.13f. Makr.) (...ἔτι δὲ καὶ ἀλληγορίαν. οὐ μόνον εἰς εἰμαρμένην ἐκλαμβάνομενος, ἀλλὰ καὶ εἰς νοῦν τὸν τε κατ’ ἄνθρωπον καὶ τὸν τοῦ κόσμου); cf also Eust. *ad Od.* I.8.18 (=14.19f. Makr.) (Ζεὺς γὰρ ὁ νοῦς) and I.14.24 (=26.13f. Makr.) (Ζεὺς γὰρ καὶ τὸ πεπρωμένον ὡς πολλαχοῦ φαίνεται).

<sup>276</sup> Cf. Eust. *ad Od.* I.14.2 (=25.14f. Makr.) (καὶ εἰς οὐρανόν καὶ αἰθέρα καὶ ἀπλῶς ἀέρα καὶ εἰς ἥλιον).

<sup>277</sup> Note that the use of θεόκτιστον saves Eustathius from mentioning the two gods in plural and it is a part of his general religious strategy influenced by monotheism.

<sup>278</sup> Cf. sch. **D E H M<sup>1</sup> Q T V a** *ad Od.* I.2 (ἱερὸν πτολίεθρον: (θαυμαστόν ἢ) διὰ τὸ τετειχίσθαι (πὸ θεῶν...), sch. **Y** *ad Od.* I.2 (ἱερὸν πτολίεθρον: ὅτι οἱ θεοὶ τοῦτο ἐκτίσαν...).

Then, Eustathius paraphrases an unknown fragment of Palaephatus' logical and "historical" explanation of the myth which suggests that Troy is said to be sacred or built by Gods because the treasures of Poseidon and Apollo were spent by Laomedon on the building of the city of Ilion.<sup>279</sup> Eustathius cites a natural explanation of the passage: they have supported the view that the myth has applied the general rule to every building in the specific case of Troy; in other words, in every building there is the need of Poseidon who represents the wetness which will make earth or clay to join the stones together and of Apollo who symbolizes the heat of the sun which makes the building more concrete. Hence, the myth has also applied the general rule on the case of Troy.<sup>280</sup>

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<sup>279</sup> Cf. Eust. *ad Od.* 1.6.34ff. (=11.13ff. Makr.) (θεραπεία δὲ τοῦ μύθου κατὰ Παλαίφατον, ὅτι κειμήλια Ποσειδῶνος τὲ καὶ Ἀπόλλωνος, εἰς ἀνοικισμὸν τῆς Ἰλίου ἀπὸ Λαομέδοντος δεδαπάνητο. διὸ δοκοῦσι τρόπον τινὰ θητεῦσαι ὁ Ποσειδῶν καὶ ὁ Ἀπόλλων ἐν τῷ τῆς Ἰλίου κτίσματι.).

<sup>280</sup> Cf. Eust. *ad Od.* 1.6.36ff. (=11.16ff. Makr.) (τινὲς δὲ οἶονται ὅτι ἀστείως τὸ κοινὸν παντὸς κτίσματος, ὁ μύθος διὰ σεμνότητα τῇ Τροίᾳ ἐξιδίωσε. πάντι μὲν γὰρ πολίσματι καὶ ἀπλῶς οἰκοδομήματι, χρεια Ποσειδῶνος τε ἡγουν ὑγρότητος δι' ἧς ὁ τίτανος ἢ ὁ πηλὸς ἀρμόσει τοὺς λίθους, καὶ Ἀπόλλωνος ἦτοι θερμότητος ἡλιακῆς τῆς ἐν τῷ περιέχοντι, ὥς ἂν ἐξικμαζόμενον συμπαγείῃ τὸ κτιζόμενον. ἡ δὲ μυθολογία, τὸ κοινὸν τοῦτο, τῇ Τροίᾳ κατ' ἐξαίρετον ἰδιαζόντως ἀπένειμε).



### **iii. Conclusions**

1. In most cases, Eustathius cites at least two different explanations on an allegorical passage which proves two things: a. firstly his flexibility in admitting a plurality of explanations gives more advantages to his narration by making it interesting and at the same time it increases his erudite profile. b. Eustathius is more interested in the possibility of an allegorical explanation than in its unassailable correctness. He wants his reader to be familiarized with two or more allegorical explanations but it is more important for him to establish the existence and importance of an allegorical interpretation for the Homeric text.
2. In the majority of the cases, he does not show preference towards the specific explanations but he does show a personal preference on the method of interpretation which is the distinction between historical and allegorical part of a myth and the analysis of the latest either from a natural or from a moral point of view.
3. Eustathius' allegorical analysis is always assisted by his etymological study (mainly from his sources, scholia or other authors) which is used to establish some links that help in the explanation and the clarification of the allegory. The addition of etymological speculations which sometimes are his own prove that he tries to make maximum use of his wider knowledge in order to show the importance of allegorical interpretation in his work.
4. Eustathius is usually influenced by monotheistic beliefs and generally tries to follow an interpretative strategy within the limits of these beliefs.

## e. EUSTATHIUS' SOURCES

As Van der Valk<sup>281</sup> notes, it is believed that Eustathius was one of the most educated people of his age, and he had privileged access to the well-hidden treasures of the Byzantine libraries; hence, he could study various writings that came from sources other than those that are extant. Eustathius' knowledge of codices and writers that are not preserved or of whom little is known makes the process of researching and identifying his sources even more important. In addition, Eustathius supplies us with a great number of parallels which are extremely important; moreover, sometimes we even come across new fragments that are not yet identified by scholars. It is true that Eustathius usually does not mention the name of the author(s) he quotes, possibly because learned commentators want to show even more erudition by withholding their sources;<sup>282</sup> in some cases, it is difficult to clarify a source either because the whole point is complicated and he cites an author who, in his turn, cites someone else, or simply because the text which he cites has not survived.

In the section of the text researched to date, I have found sources and parallel passages from a wide range of works and authors: first of all, from the Homeric scholia as well as from lexica, grammarians, geographers, tragic, comic and epic poets, orators, historians, philosophers, mythographers, medical writers, ecclesiastical or other writers of the Byzantine age and other commentaries or scholia to which he had access.

### 1. The Homeric scholia as a source

The references to the Homeric scholia are frequent in Eustathius, who most of the times introduces them as οἱ παλαιοί. Most of our codices with the Homeric scholia are dated after the 12<sup>th</sup> c.; this gives great importance to Eustathius' *Commentaries* and explains why some of his annotations derived from the codices of the *Iliad* and the *Odyssey* are different from the ones we have.<sup>283</sup>

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<sup>281</sup> Van der Valk (1971-87), vol. I, p. XLVII.

<sup>282</sup> Van der Valk (1971-87), vol. I, p. XLVIII.

<sup>283</sup> Van der Valk (1971-87), vol. I, pp. CXVI-CXVII.

Van der Valk plausibly argued that in his *Commentary on the Iliad* Eustathius consulted three different kinds of scholia:

1. An ancient commentary often quoted under the name of either Apion or Herodorus or both (ApH)<sup>284</sup> which in Eustathius' eyes was the source with the greatest authority. Most quotations from ApH belong to Herodian. This kind of scholia deals with questions of prosody and orthography which interested the Byzantines. The reference by name to this ancient commentary has the intention to impress.
2. A copy of the T<sup>285</sup> recension which was Eustathius principal source for matters of interpretation and explanation of words (and b recension)<sup>286</sup>
3. A scholia which provide him with mythographical comments<sup>287</sup>
4. Scholia Didymi (D) which he uses mostly for explanations of words.<sup>288</sup>
5. Scholia of commentaries that have not been preserved.

Eustathius refers to the same sources in his *Commentary on the Odyssey*; firstly, the ancient commentary ApH is also used in the *Commentary on the Odyssey* and sometimes quoted by name as in Eust. *ad Od.* I.28.11-2 where there is a comment on the meanings of the word ἀστράγαλος:

καὶ ὅτι συντελεῖ πρὸς τὸ ρηθέν, τὸ “ἀστράγαλος, τρία σημαίνει. τὸν ἐν σφυρῷ καὶ τὸν σπόνδυλον ἀπλῶς. καὶ τὸν παιστικὸν ἢ πεσσικὸν βόλον” τὸ τοῦ Ἀπίωνος.<sup>289</sup>

As in the *Commentary on the Iliad*, Eustathius refers to the A scholia in his *Comm. ad Od.* as οἱ ἀκριβέστεροι τῶν παλαιῶν;<sup>290</sup> elsewhere, the reference to the A-scholia is made as οἱ παλαιοί.<sup>291</sup>

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<sup>284</sup> On this commentary see Van der Valk (1963-4), vol. I, pp.1-28.

<sup>285</sup> T is cod. Brit. Mus. Burney 86, a. D. 1014 or 1059 described in Erbse (1969-88), vol. I, p.XXVI-XXVIII.

<sup>286</sup> On the b-version of the bT commentary cf. Van der Valk (1963-4), vol. I, pp.133-201; on the bT commentary cf. Van der Valk (1971), pp. 5-11, Van der Valk (1963-4), vol. I, pp. 414-535.

<sup>287</sup> On A scholia cf. Van der Valk (1963-4), vol. I, pp. 29ff. and 70ff.

<sup>288</sup> On the D-scholia cf. Van der Valk (1963-4), vol. I, pp. 202-302.

<sup>289</sup> Apion *Philol.* 74, 255.5-7, SGLG Apion fr. 23.

<sup>290</sup> Eust. *ad Od.* I.14.37 (=26.29f. Makr.).

<sup>291</sup> For example cf. Eust. *ad Od.* I.10.31 (=19.6 Makr.) on ἐπανάληψις, I.27.1-2 on the breathing of ἀγχιάλος and ἀμφιάλος.

However, in most of the cases, the information drawn can be found in more than one group of scholia: for example, in I.24.28-9 when Eustathius talks about ἄδην: ὅτι δὲ οἱ μὲν διπλοῦσι τὸ δ τοῦ ἄδην οἱ δὲ δι' ἐνὸς αὐτὸ γράφουσι καὶ οἱ μὲν ψιλοῦσιν οἱ δὲ δασύνουσιν, ἡ Ἰλιάς δηλοῖ.

He refers to the citation in the *Comm. ad Il.* II.56.2-4:

τὸ δὲ ἄδην ἀντὶ τοῦ δασιλῶς, περὶ οὗ καὶ προγέγραπται, Νικίας μὲν ψιλοῖ, διπλασιάζων τὸ δ διὰ τὸ μέτρον, ὁμοίως τῷ "κύον ἄδδεές", Ἀρίσταρχος δὲ δι' ἐνὸς δ καὶ βραχέως καὶ δασέως which probably cites sch. **A b T** in *Il.* 5.203 ἄδδην: Νικίας διὰ δύο δδ γράφει διὰ τὸ μέτρον, ὁμοίως τῷ "κύον ἄδδεές", καὶ ψιλοῖ. Ἀρίσταρχος δὲ δι' ἐνὸς δ καὶ βραχέως καὶ δασέως...

In some other cases, Eustathius intentionally draws information from more than one source of scholia and mixes them: for example in Eust. *ad Od.* I.25.32-3 ("ἀκαχεῖν" γὰρ τὸ λυπεῖν ἢ τὸ ἔχον ἀκὴν ἡγουν ἀκωκὴν δι' ὀξέος σιδήρου, ἐντεῦθεν δὲ τὸ ἐστομωμένον νοεῖται) he draws information from sch. **b T** *ad Il.* 14.12 (ἀκαχμένον δέ: ἀκὴν ἔχον, ἡκονημένον, μὴ εἶκον, σκληρόν, ἀντίτυπον) and sch. **D** *ad Il.* 14.12 (ἀκαχμένον: ἐστομωμένον, ὠξυμένον) or sch. *ad Od.* 1.99 (ἀκαχμένον: ἐστομωμένον) or in *Comm. ad Od.* I.26.46 on the breathing of the personal name Ἀγχιάλος (ὁ δὲ τοῦ τοιοῦτου Μέντου πατὴρ Ἀγχιάλος ψιλοῖ, φασί, τὴν παραλήγουσαν ὡς κύριον καθὰ καὶ ὁ παρὰ τοῖς Φαίαξιν Εὐρύαλος) he draws information from sch. **T** in *Il.* 5.609 (...τὸ δὲ Ἀγχιάλον ψιλωτέον· κύριον γάρ), **A** *ad Il.* 15.705 (...ἡ δὲ ἄλός γενικὴ ἐν τῇ συνθέσει ἐπὶ μὲν κυρίων ψιλὸν ἀποφέρεται τὸ πνεῦμα, "Εὐρύαλος", "Ἀμφίαλος", "Ἀστύαλος"...). Eustathius draws information from scholia D in an etymological note on Olympus:

Eust. *ad Od.* I.17.27-8

οἱ γε καὶ τὸ "Ὀλυμπος" λέγοντες γίνεσθαι παρὰ τὸ ὀλολαμπής.

Sch. **D** in *Il.* 1.18

...Ὀλυμπός ἐστιν ὁ οὐρανός, παρὰ τὸ ὀλολαμπής εἶναι.

The scholia in the *Commentary on the Odyssey* are introduced by Eustathius in the same way as the Iliadic ones (οἱ παλαιοί). The examination of some examples of citations from the scholia on the *Odyssey* may help us to identify some of the sources of the Homeric scholia for Eustathius' work:

In Eust. *ad Od.* I.3.40ff. (=6.11ff. Makr.) Eustathius cites the ancient commentators for the different meanings of the word ἀνήρ:

Eust. *ad Od.* I.3.40ff. (=6.11ff. Makr.)

ὅτι ἀνὴρ παρὰ τοῖς παλαιοῖς  
τετραχῶς, ὁ ἤδη τέλειος τὴν ἡλικίαν  
καὶ ὁ συζευχθεὶς γυναικὶ καὶ ὁ  
ἀνδρεῖος καὶ ὁ φύσει, τουτέστιν  
ὃν ἐξ ἀνάγκης οἶδεν ἡ φύσις ἀντι-  
διηρημένον τῇ γυναικί.

Sch. **M<sup>1</sup> Q R Y** *ad Od.* 1.1

ἀνὴρ σημαίνει τέσσαρα· τὸν φύσει,  
τὸν γήμαντα, τὸν ἀνδρεῖον καὶ τὸν  
ἀνδρὸς ἡλικίαν ἔχοντα.

Eust. *ad Od.* I.3.42ff. (=6.14ff. Makr.)

οἱ παλαιοὶ “ἄνδρα” τὸν φύσει φασίν,  
ὥς εἰ τις εἴποι ἄνθρωπον ἄρρενα.  
ἀνδρεῖον δὲ νοῆσαι οὐ θέλουσι,  
λέγοντες ὅτι ἐπὶ ἀνθρώπων οὐδέ-  
ποτε κεῖνται δύο ἀλλεπάλληλα ἐπί-  
θετα δίχα κυρίου ἢ προσηγορικοῦ.

Sch. **D E M<sup>1</sup> Q R T V d** *ad Od.* 1.1

ἄνδρα: νῦν τὸν φύσει· οὐ γὰρ  
εὐρίσκεται δύο ἐπίθετα ἄνευ  
κυρίου ἢ προσηγορικοῦ.

**Y i** *ad Od.* 1.1

ἄνδρα: [...] τὸ εἶδος ἀντὶ τοῦ  
γένους, τὸν φύσει. οὐ τὸν  
ἀνδρεῖον, ἐπεὶ δύο ἐπίθετα  
οὐχ εὐρηται ἄνευ κυρίου ἢ  
προσηγορικοῦ, ἀλλὰ τὸν φύσει...

From the previous, my suggestion is that Eustathius must have consulted earlier manuscripts belonging to the families of codices **M Q R Y**.

In Eust. *ad Od.* I.17.25ff. (=32.7ff. Makr.) Eustathius comments on the breathing of the word ὀλοόφρων:

καὶ ὀλοόφρονα τὸν τοιοῦτον Ἄτλαντα νοοῦσιν, ὥς τὰ ὑπὲρ ὅλων φρονοῦντα  
ἡγουν τῶν ὅλων φροντιστικόν, διὸ καὶ ὁ Κλεάνθης, ὥς φασιν, ἐδάσυνε τὸ ὀ  
τῆς ἀρχούσης, καὶ οὐδὲ ἡμεῖς καινοπραγοῦμεν ψιλοῦντες αὐτό.

He draws his information from sch. **H K M<sup>a</sup>** in *Od.* 1.52 (=Cleanth. fr. 549)

ὀλοόφρονος: Κλεάνθης δασύνει: τοῦ [γάρ] περὶ τῶν ὅλων φρονούντος ἴδιον οὕτως εἰρήσθαι...;

Furthermore, in Eust. *ad Od.* I.5.1 (=8.7f. Makr.), Eust. paraphrases sch. **H M<sup>1</sup> Q R Leid.** *ad Od.* 1.1:

Eust. *ad Od.* I.5.1 (=8.7f. Makr.)

ἐν γὰρ τῷ “τρωπῶσα πολυηχέα  
φωνήν” πολύτροπον εἰς ὥδῃν  
τὴν ἀηδόνα φησίν.

Sch. **H M<sup>1</sup> Q R Leid.** *ad Od.* 1.1

καὶ χρῆται τῷ τρόπῳ καὶ ἐπὶ  
φωνῆς καὶ ἐπὶ μελῶν ἐξαλλαγῆς,  
ὥς ἐπὶ τῆς ἀηδόνης “ἦτε θαμὰ  
τροπῶσα χέει πολυηχέα φωνήν.”

Finally, in Eust. *ad Od.* I.15.18ff. (=28.4ff. Makr.) we have another example of Eustathius’ comments taken from the Homeric scholia:

Eust. *ad Od.* I.15.18ff. (=28.4ff. Makr.)

φασὶ δὲ οἱ παλαιοὶ μὴ δεῖν ἐνταῦθα  
λέγειν “ἐκ γὰρ Ὀρέσταιο Ἀτρεΐδαο”,  
ἦτοι τοῦ ἐγγόνου τοῦ Ἀτρέως,  
ἀλλὰ μᾶλλον ὅτι ἐξ Ὀρέστου “τίσις”,  
τουτέστιν ἐκδίκησις, ἔσται τοῦ  
“Ἀτρείδου Ἀγαμέμνωνος”. λέγουσι  
γὰρ τὸν Ὅμηρον μὴ σχηματίζειν ἀπὸ  
πάππου πατρωνυμίαν, εἰ μὴ ὁ πάππος  
εὐθὺς εἶη Διὸς υἱός.

Sch. **H<sup>1</sup> K M<sup>a</sup>** *ad Od.* 1.40

τὸ δὲ “Ἀτρεΐδαο” οὐ κατὰ τοῦ  
Ὀρέστου, ἀλλὰ κατὰ τοῦ Ἀγα-  
μέμνωνος τέτακται.

My examination of the scholia on the *Odyssey* in comparison with the Eustathian text suggests the following:

1. Although it is obvious that Eustathius possessed and used the scholia of the *Odyssey* for his own comments, it is difficult to establish the exact codices used, since most of the references are found in many different manuscripts. However, it is possible to establish some trends towards families of codices that Eustathius may have used.

2. Codices **M** (Venetus 613 XIII c., =U<sup>5</sup> Allen), **Q** (Ambrosianus Q 88, =M<sup>4</sup> Allen) and **K** (Cracovensis 543 a. 1469) all belonging to family **e** offer scholia comparable with the comments of Eustathius. It is likely that Eustathius had a manuscript from family **e** of the codices and most probably an ancestor of **M**. The suggestion is reinforced by one more case where it is obvious that Eustathius uses a relative of **M**: For example, in Eust. *ad Od.* I.24.38-9 (=46.1ff. Makr.), comments on *Od.* 1.93:

ὅτι ἐν τῷ “πέμψω δ’ ἐς Σπάρτην τὲ καὶ ἐς Πύλον ἡμαθόεντα” τινὲς γράφουσιν “πέμψω δ’ ἐς Κρήτην τὲ καὶ ἐς Πύλον”.

The reference comes from sch. **M**<sup>a</sup> *ad Od.* 1.93.

πέμψω δ’ ἐς Σπάρτην τε: τινὲς “πέμψω δ’ ἐς Κρήτην τε.” καὶ ἡ Ἀθηναῖα ἀλλαχοῦ “πρῶτα μὲν ἐς Πύλον ἐλθέ,... κείθεν δ’ ἐς Κρήτην τε παρ’ Ἰδομενῆα ἀνακτα· ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.”

3. Another group of scholia regularly found in the citations includes codices **Y** (=V<sup>3</sup> (Allen), Vindobonensis philol. 56, XV c.) and **i** (=H<sup>2</sup> (Allen), Harleianus 5673, XV c.) both belonging to family **b** of the codices.

For example, in Eust. *ad Od.* I.6.33 (=11.13f. Makr.), Eustathius uses the adjective θεόκτιστον in order to explain the expression ἱερὸν πτολίεθρον; he draws information from sch. **Y** *ad Od.* 1.2 where we read: ἱερὸν πτολίεθρον: ὅτι οἱ θεοὶ τοῦτο ἐκτίσαν but because of his monotheistic beliefs he chooses to replace the explanation of the scholia.

Additionally, in Eust. *ad Od.* I.17.7f. (=31.15f. Makr.), he comments on the possibility of Calypso being a historical person, a queen; the comment is taken from **Y i** scholia:

Sch. **Y i** in *Od.* 1.55 Καλυψὼ δὲ νοήσεις πραγματικῶς γυναικὰ τινα βασίλισσαν...

In Eust. *ad Od.* I.16.19f. (=30.3f. Makr.) Eustathius suggests μερίζεται as the synonym for δαίεται; the explanation is found in **M<sup>c</sup> P<sup>1</sup>** in *Od.* 1.48. **P<sup>1</sup>** is Palatinus 45, a. 1201 (=Pal. Allen) and also belongs to family **b** and **M<sup>c</sup>** is Venetus 613, XIII c. (=U<sup>5</sup> Allen) and belongs to family **e**.

4. Finally, another corpus of scholia that Eustathius possibly had at his disposal is the scholia minora (also called **vulgata** (**V**) in Dindorf's edition) which are the scholia falsely attributed to Didymus and which we saw he used for the *Iliad*. These scholia

include codex Bodleianus V 51, Monacensis 233, Laurentianus 32. 10, 32. 24 (=L<sup>4</sup> Allen) and 32. 19 (=L<sup>6</sup> Allen).

5. Another manuscript which appears to be related to Eustathius' writings is Codex Vaticanus Gr. 1321 (I). The codex belongs to the XV c. but an ancestor must have been related to Eustathius' text as suggested by the verbatim citation of sch. I in Eust. *ad Od.* I.6.3ff. (=10.5f. Makr.):

Eust. *ad Od.* I.6.3ff. (=10.5f. Makr.)

οὕτω καὶ νῦν ἐν τῷ "μάλα πολλὰ  
πλάγχθη καὶ πολλῶν ἀνθρώπων ἶδεν  
ἄστεα" τὸν τρόπον προεκτίθεται  
δι' οὗ τὴν ποίησιν πλατυνεῖ.

Sch. I *ad Od.* 1.1

ἄνδρα μοι ἔννεπε Μοῦσα,  
πολύτροπον, ὃς μάλα πολλὰ:  
τὸν τρόπον προεκτίθεται, δι' οὗ  
τὴν ποίησιν πλατυνεῖ· ἡ γὰρ  
πολύτροπος τοῦ 'Οδυσσέως  
περίοδος πλάτος τῇ ποιήσει  
ἐμπλατυνεῖ.

## 2. Demosthenes Thrax's *Paraphrase of the Odyssey*.

Apart from the Homeric scholia, Eustathius had read and used Demosthenes Thrax's *Paraphrase of the Odyssey*. The *Suda* mentions that Demosthenes of Thrace paraphrased the *Iliad* in prose:

Su. δ 457

Δημοσθένης Θρᾷξ· οὗτος ἔγραψε Μετάφρασιν 'Ιλιάδος πεζῷ  
λόγῳ, 'Επιτομὴν τῶν Δαμαγῆτου τοῦ 'Ηρακλεώτου, Περὶ διθυραμβο-  
ποιῶν, Μετάφρασιν εἰς τὴν 'Ησιόδου Θεογονίαν.

In Eust. *Comm. ad Il.* there is no mention of Demosthenes' name or of his *Paraphrase of the Iliad*. There is only one passage (Eust. *ad Il.* IV.894.18) where Eustathius talks in general about the "ancient paraphrasers of words" (οἱ παλαιοὶ μεταβολεῖς τῶν λέξεων) but as Van der Valk correctly remarks, when Eustathius quotes Demosthenes Thrax in the *Comm. ad Od.*, he uses the singular of the word (μεταβολεύς); consequently, since the Iliadic passage probably does not imply Demosthenes, it is plausible that Eustathius did not have the *Paraphrase of the Iliad*.



However, in Eust. *ad Od.* I.42.39 we read:

μεταβάλλειν δέ, λέγεται μὲν καὶ ἐπὶ παραφραστικῆς μεθόδου. μεταβάλλειν γὰρ λέγεται καὶ λέξεις, ὁ δὲ δίγλωσσος. ὅθεν καὶ τὸ βιβλίον ὅλον τοῦτο παραφράσας Θρᾶξ Δημοσθένης, “μεταβολὰς Ὀδυσσεΐας” τὴν τοιαύτην αὐτοῦ πραγματείαν ἐκάλεσεν.

Eustathius explains the term “μεταβάλλειν” with the meaning “to paraphrase” and he informs us that Demosthenes Thrax wrote a paraphrase of the whole of the *Odyssey* under the title: μεταβολαὶ Ὀδυσσεΐας.

Eustathius quotes Demosthenes Thrax and introduces him in several ways amongst which the most common is as “Demosthenes the paraphraser”; he uses more often the expression ὁ μεταβολεὺς Δημοσθένης<sup>292</sup> and once ὁ παραφραστής.<sup>293</sup>

In Eust. *ad Od.* I.8.34f. (=15.8f. Makr.), Eustathius introduces Demosthenes as “wise Demosthenes Thrax” (ὁ σοφὸς Θρᾶξ Δημοσθένης) and mentions an interpretation of ἀμόθεν as ἀμηγέπη in his *Paraphrase of the Odyssey* (ἐν οἷς παρέφρασε τὴν Ὀδύσειαν); the work is mentioned elsewhere in the *Commentary*.<sup>294</sup>

In Eust. *ad Od.* I.27.37-8 (=51.24f. Makr.), Eustathius gives an exact interpretation of the word πεττεύουσιν according to the paraphraser - orator (τὸν μεταβολέα ῥήτορα):

πεττεύουσι δὲ ταυτόν δ’ εἰπεῖν κατὰ τὸν μεταβολέα ῥήτορα, διακυβεύονται προπάραιθε τῶν θυρῶν, διὰ δειλίαν.

The use of the term “orator” for Demosthenes Thrax arouses suspicions of a possible confusion in this case in Eustathius’ mind between Demosthenes the paraphraser and Demosthenes the orator, especially if we take into account that the works attributed by the *Suda* to Demosthenes Thrax are not rhetorical; it remains possible however, that Demosthenes Thrax was a rhetorician himself.

It is therefore plausible both from the frequency of the citations and the exact way in which Demosthenes Thrax is quoted, that Eustathius had in his possession and used his *Paraphrase of the Odyssey*, a work no longer preserved.

<sup>292</sup> For example in Eust. *ad Od.* I.18.40f. (=34.23ff. Makr.) where Eustathius comments on the expression ὁμαλὸς θαλάσσης; cf. also Eust. *ad Od.* I.61.24, 74.34, 164.31, 385.38, II.17.9.

<sup>293</sup> Eust. *ad Od.* I.152.40 (τοῦ παραφραστοῦ Δημοσθένους).

<sup>294</sup> Cf. Eust. *ad Od.* I.42.41 (μεταβολὰς Ὀδυσσεΐας τὴν τοιαύτην αὐτοῦ πραγματείαν ἐκάλεσεν), 164.31 (ὁ τῶν Ὀδυσσειῶν μεταβολεὺς Δημοσθένης).

### 3. Lexica

Eustathius had fewer scholia at his disposal for the *Commentary on the Odyssey* than that of the *Iliad*, so he has made more extensive use of the lexica in order to add comments, etymologies or explanations in his work. Furthermore, the work is supposed to be read by pupils and the pre-digestion of the material by Eustathius would make their reading easier.<sup>295</sup>

The two Attic lexicographers whom Eustathius uses as primary sources are Pausanias and Aelius Dionysius. Pausanias is cited by name and is most of the time quoted from memory by Eustathius. In I.10.18-9 (=18.15f. Makr.), Eustathius takes from him the explanation of the word γλεῦξις, in I.12.46ff. (=23.6ff. Makr.) of the word δωδεκίδες and notes that elsewhere<sup>296</sup> the word is found as δωδεκῆδες.

In I.21.9f. (=39.9f. Makr.) the comparison with the source proves Eustathius' quotation to be imprecise:

Eustathius I.21.9f. (=39.9f. Makr.)	Pausanias κ 28
Παυσανίας γοῦν φησὶν ὅτι “Κέσκος λιμὴν που, ᾧ παράκειται ποταμὸς Νοῦς καλούμενος”	Κέσκος ἦν πόλις ἐν Κιλικίᾳ καὶ παρ’ αὐτὴν ποταμὸς Νοῦς ὄνομα

It is obvious that Eustathius omits details found in his source or reports his source imprecisely because he cites from memory.

A memory mistake concerning a citation from Pausanias is found elsewhere in Eustathius:

Eustathius <i>ad Od.</i> I.24.36 (=45.33 Makr.)	Pausanias γ 14
Παυσανίας δὲ λέγει καὶ “γυναῖκας εἰλίποδας” διὰ τὴν ἔνδεσιν τῶν μηρῶν.	γυναῖκας εἰλίποδες. διὰ τὴν εἰλησιν τῶν μηρῶν.

In I.26.5ff. (=48.14ff. Makr.) Eustathius quotes Pausanias explanation of βρίκελος and again makes some mistakes:

<sup>295</sup> Eustathius usually introduces these lexica with the term ῥητορικὸν λεξικόν (cf. I.13.39; I.8.11 for Photius' *Lexicon*; I.13.24 for the *Suda*), see p. LXXIII.

<sup>296</sup> He means Phot. δ 867.

Eustathius I.26.5ff. (48.14ff. Makr.)

Παυσανίας μέντοι περὶ τούτου φησίν,  
ὅτι “βρίκελα” προσωπεῖα βροτῶ ἴκελα.  
ἢ Βριξὶν ἴκελα. οὕτω δέ φησιν ἔλεγον  
τοὺς βαρβάρους. ὁ δ’ αὐτός, καὶ “βριμοῦσθαι”  
λέγει τὸ “μετά τινος ἀπειλῆς ἐκφοβεῖν”

Pausanias β 20-1

βρίκελος: ...ἔστι δὲ βαρβαρικὸν  
τὸ ὄνομα, τίθεται δὲ [καὶ] ἐπὶ  
προσώπων τραγικῶν καὶ εἴρηται  
οἶονεῖ βροτῶ [εἵ]κελος ἢ Βριξὶν  
[εἵ]κελος. Βρίγες γὰρ ἔθνος  
βαρβαρικόν.  
βριμοῦσθαι: τὸ μετά τινος  
ἀπειλῆς ἐκφοβεῖν.

Eustathius I.26.10 (48.20f. Makr.)

ὅτι δὲ Βρίγες καὶ οἱ Φρύγες ἐλέγοντο,  
δηλοῖ ὁ γεωγράφος. ὥς ἐν τοῖς τοῦ  
περιηγητοῦ γέγραπται.

As proved by the quotations, Eustathius’ quotation from Pausanias on βρίκελος is only partly verbatim: at the beginning, Eustathius paraphrases Pausanias’ explanation of the word βρίκελος and he only mentions that the barbarians were so called; then, he gives a verbatim citation from Pausanias of the explanation of βριμοῦσθαι; in the final part, he cites Str. 7.3.2.6 on Βρίγες and mentions a similar explanation by Pausanias Periegetes. Here Eustathius confuses Pausanias Periegetes with Pausanias the Atticist who gives us the comment on Βρίγες.

In the rest of the cases<sup>297</sup> Pausanias’ work *Ἀττικῶν ὀνομάτων συναγωγή* is cited under the general category of a rhetorical lexicon (ἐν ῥητορικῷ λεξικῷ) and is quoted verbatim. However, the number of mistakes in the cases discussed above suggests that Eustathius quoted Pausanias from memory.

Aelius Dionysius’ *Attikai lexeis* is a direct source for Eustathius’ work. The most common way of citing Aelius Dionysius is by name (Αἴλιος Διονύσιος φησὶ or ἱστορεῖ, ἕτερα τῶν τοῦ Διονυσίου ἐτέρως); sometimes the title of his work is also added (ἐπεὶ καὶ Ἀττικαῖς λέξεσιν ὁ ῥηθεὶς Διονύσιος ἐπεξέρχεται). The majority of the quotations are either grammatical<sup>298</sup> (including punctuation)<sup>299</sup> or

<sup>297</sup> On the explanation of the words θελγίνες (Eust. *ad Od.* I.19.32f. (=36.12f. Makr.)), ἀλαωπός and νυκτάλωψ and νυκταλωπ<ι>ῶν (I.21.26f. (=40.2f. Makr.)).

<sup>298</sup> Cf. Eust. *ad Od.* I.9.26 (=16.24 Makr.) on the conjugation of “Zeus”; I.9.30f. (=16.29f. Makr.) on ἀγαθώτερος and ἀγαθώτατος that do not exist as grammatical types.

<sup>299</sup> Cf. Eust. *ad Od.* I.13.30f. (=24.19f. Makr.) on the words ἀμῖς, ἄμαξα, καθημαξευμένως, ἀμάξιον.

lexicographical notes.<sup>300</sup> He is also quoted as οἱ Ἀττικοί<sup>301</sup> or in a more general way Eustathius uses again the term ὁ ἐν ῥητορικῷ λεξικῷ εἰπών.<sup>302</sup>

Of great interest are the notes in which he talks about words or expressions which are linked with “ἀδηφάγοι ἵπποι”:

Eustathius *ad Od.* I.24.32-4 (=45.27 Makr.)

“ἀδαῖον” παρὰ Σώφρονι “τὸ εἰς κόρον ἔργον”. [...] Λυσίας δὲ καὶ “ναῦν ἀδηφάγον” φησὶ τὴν τὸν μισθὸν λαμβάνουσαν ἐντελῇ καὶ “λύχνους ἀδηφάγους” τοὺς πότας, ὅποῖος ὁ ἐν Νεφέλαις παρὰ τῷ Ἀριστοφάνει.

Ael. Dion.

α 33 ἀδαῖον: τὸ εἰς κόρον ἄγον <ἢ τὸ ἀηδές: οὕτω> Σώφρων.

α 35 ἀλλὰ καὶ “ἀδηφάγον” εἶπε Λυσίας τὴν τέλειον μισθὸν λαμβάνουσαν τριήρη. Ἀλκαῖος δὲ ὁ κωμικὸς καὶ τοὺς πότας λεγομένους λύχνους “ἀδηφάγους” ἔφη χαριεντισάμενος.

Though it is obvious from both the selection of the examples and the authors that Eustathius quotes from Aelius Dionysius, it is also evident from the comparison of Eustathius’ passage with his source that he prefers to cite the name of the author from whom the expressions derive as if he quotes directly from him. So he talks about ἀδαῖον in Sophron and ναῦν ἀδηφάγον in Lysias as if he directly quotes from the two writers without mentioning Dionysius’ name. This is an example of Eustathius omitting his source in order to give to his readers the image of an erudite scholar. Additionally, in the last case, he copies the example λύχνους ἀδηφάγους from Dionysius. However, although Dionysius cites Alcaeus the comic poet<sup>303</sup> as his source for ἀδηφάγους, Eustathius prefers to replace the source and give an example of an Aristophanic use of the expression πότης λύχνος,<sup>304</sup> probably both because Aristophanes is a more impressive and more familiar source than Alcaeus and because of the non availability of the source to his audience; it is probable that by Eustathius’

<sup>300</sup> Cf. Eust. *ad Od.* I.13.40f. (=25.5ff. Makr.) on the word μάγαρον; I.26.7f. (=48.16 Makr.) on the word βριμοῦται.

<sup>301</sup> Cf. Eust. *ad Od.* I.24.30ff. (=45.23ff. Makr.) on the word ἄδην and the examples ἀδηφάγοι ἵπποι and ἀδηφάγον ἄρμα quoted from him.

<sup>302</sup> Cf. Eust. *ad Od.* I.3.34f. (=6.5f. Makr.) on the words ἔπος ἐποποιός.

<sup>303</sup> Alc. Com. fr. 21.

<sup>304</sup> Ar. *Nub.* 57.

time Alcaeus' works had already been lost whilst the audience could easily verify the example in Aristophanes' *Nubes*.

But the most important passage where Ael. Dionysius is a direct source is Eust. *ad Od.* I.19.1ff. (=35.1ff. Makr.) in which Eustathius examines 33 examples of words that have two genders (either with the same or different meaning). It is important that Eustathius adds in his work an interpolation of 12 lines full of examples taken from Dionysius (with verbatim quotations) because it reinforces the suggestion that he had a copy of Dionysius' *Attikai Lexeis* and that he was keen on quoting from this author.

In general terms, scholars have expressed different opinions on Eustathius' dependance on the *Suda*, from an unimportant reliance to the hypothesis that Eustathius could have been the author of the lexicon.<sup>305</sup> However, Eustathius certainly used the *Suda* as a source for the *Commentary on the Iliad* since he quotes it by name.<sup>306</sup> The use is more frequent in the *Commentary on the Odyssey* because Eustathius' sources in the latter were weaker and more brief, hence he ornamented the *Commentary* with more explanations from the lexica. It is true that in the *Commentary on the Odyssey* the *Suda* lexicon is mentioned by name in total 10 times<sup>307</sup> (whilst in the *Commentary on the Iliad* only twice, one of which as a grammatical example) and it is also certain that Eustathius has consulted the lexicon more than that. Only in the examined text, there are more than 50 cases in which Eustathius uses words which are found in the *Suda*; however, the *Suda* may be the source only in some of these cases.<sup>308</sup>

Hesychius' *Lexicon* is not mentioned by Eustathius but it has been observed that it was used.<sup>309</sup> However, he was not Eustathius favourite lexicographer: this is proved by the low number of the verbatim citations<sup>310</sup> and the fact that in most cases Hesychius is mostly used as a parallel source in combination with the other lexica.

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<sup>305</sup> On this opinion cf. Cohn (1907), col. 1481 and Van der Valk (1971-87), vol. I, p. LXVI-LXVII; for a refutation cf. Banchich (1988), pp. 223-225; for the hypothesis Eustathius being the author of a 12<sup>th</sup> c. manuscript with the lexicon, Marcianus 448 cf. Peppink (1932-3), pp. 423-4, Maas (1935), pp. 299-307, Wilson (1973), pp. 226-8.

<sup>306</sup> Eust. *ad Il.* I.703.3, III.165.13.

<sup>307</sup> Eust. *ad Od.* I.38.5, 42.46, 91.38, 128.40, 206.12, 220.39, 242.18, 264.22, 23, II.185.1.

<sup>308</sup> Eust. *ad Od.* I.13.27f. (=24.15f. Makr.) (however, since the same explanation of ἄθρεῖν is also given by Aelius Dionysius, it may be that here he used him), I.22.29 (the explanation of the word μεθήρεῖν is more similar to the one from *Suda* than that of Hesychius), I.22.41 (on ὠρύγια κακά).

<sup>309</sup> Van der Valk (1971-87), vol. I, p. LXVII (cf. Eust. *ad Il.* I.538.19-539.1).

<sup>310</sup> Out of 48 cases only in 3 cases Hesychius can be Eustathius' source: I.8.10 (on εἰνοστός), I.22.42 (where there is also a copying mistake as Eustathius forgets to copy the word τεῖχη from Hesychius), I.24.40 (in which Hesychius is considered to be one of the ancient sources). There are also 3 more cases in which Hesychius could have possibly been a direct source (I.22.29, I.24.25, I.26.26).

Eustathius also made extensive use of Photius' works for the *Commentary on the Odyssey* as is proved by the verbatim citations of both *Biblioteca* and *Lexicon*. Eustathius' story<sup>311</sup> about Egypt as the place of origin of the Homeric poems is taken from Photius *Bibl.* 190.151a.37-151b.6, citing Ptolemy Hephaestion, book 5. In Eust. *ad Od.* 1.24.26 (=45.20f. Makr.) there is a verbatim citation from Photius' *Lexicon* on the explanation of the words μήλωθρα and μηλῶσαι. Another example of direct citation from the *Lexicon* is a line about ὀβρία and ὀβρικάλα in Eust. *ad Od.* 1.26.4f. (=49.13 Makr.). In three more examples, Eustathius gives us some explanations that could have been taken from Photius but in two of the cases we find the same explanations in Aelius Dionysius<sup>312</sup> and in the third in Hesychius.<sup>313</sup>

There are two instances in the *Commentary on the Odyssey* in which Eustathius mentions τὸ μέγα Ἑτυμολογικόν: the first one is Eust. *ad Od.* 1.29.23 (=55.4f. Makr.) about the word ἄβαξ (cf. *EM* 2.2, *EGud* α 2.13f.). It is not clear which of the two sources Eustathius has in mind but since he mentions the etymology of the word, it is more probable that he consulted *EM*.<sup>314</sup> The second explanation concerns the pleonasm of π in ἦγανον - πῆγανον. As Van der Valk notes,<sup>315</sup> Eustathius has copied a mistake that *Etymologicum Gudianum* has made and that *Etymologicum Magnum* has got right (the correct reading should be ἦγανον - τῆγανον). This example is strong evidence that the characterisation μέγα Ἑτυμολογικόν is attributed by Eustathius to the *Etymologicum Gudianum*. However, this does not mean that Eustathius did not use the *Etymologicum Magnum* (at least in parallel with another lexicon): the etymology of ἐνιαυτός from the verb ἰαύω<sup>316</sup> possibly originates from *EM* 342.34-6, the etymology of νέω from νόστος<sup>317</sup> could also have been taken from *EM* 607.12-3 and the comment on the relation between ἀγλευκῆς and γλεῦκος<sup>318</sup> from *EM* 11.36.

<sup>311</sup> Eust. 1.2.25ff. (=3.14ff. Makr.).

<sup>312</sup> Cf. Eust. *ad Od.* 1.13.31 (=24.20 Makr.) on the word ἀμάξιον where we have Ael. Dion. α 98.10 = Phot. α 1197 and Eust. *ad Od.* 1.13.40f. (=25.5ff. Makr.) on the word μάγαρον where we have Ael. Dion. μ 2 = Phot. μ 5.

<sup>313</sup> See Eust. *ad Od.* 1.24.24f. (=45.18f. Makr.) on the word μηλαφῆσαι where we have Ael. Dion. μ 265.25 = Hsch. μ 1184. However, in this case it is more probable that the citation comes from Photius since Eustathius quotes him for the word μήλωθρα in the following line.

<sup>314</sup> Both *EM* and *EGud.* have the same explanation of the word but the latter does not give the etymology.

<sup>315</sup> Van der Valk (1971-87), vol. I, pp. LXV-LXVI.

<sup>316</sup> Eust. *ad Od.* 1.9.45f. (=17.19f. Makr.).

<sup>317</sup> Eust. *ad Od.* 1.22.26f. (=42.1f. Makr.).

<sup>318</sup> Eust. *ad Od.* 1.26.15 (=48.27 Makr.).

As Van der Valk<sup>319</sup> suggests, Eustathius was also acquainted with a number of other lexicographical works amongst which Suetonius' works *Περὶ βλασφημιῶν* and *Περὶ παιδιῶν*. In Eust. *ad Od.* I.28.16-29.10 (=52.26-54.17 Makr.) where Eustathius comments on the game of dice, he quotes an unusually large part of Suetonius *Περὶ παιδιῶν* 1.1-96 and he introduces both the writer and the work by name twice.<sup>320</sup>

#### 4. Grammatical handbooks

The main sources used for grammatical explanations by Eustathius are Herodian, Georgius Choeroboscus and Heraclides of Miletus.

It has been argued by scholars<sup>321</sup> including Van der Valk<sup>322</sup> that Eustathius knew an epitome of Herodian's works and quoted him from there. The conclusion is based on the fact that generally no title of Herodian's works is mentioned by Eustathius and it is highly possible also for another reason: in the majority of the cases Herodian is not quoted verbatim but he is paraphrased by Eustathius.

A citation by name (καθ' Ἡρωδιανόν) on the conjugation of the personal name Ἄτλας, which is included in Herodian's work *Περὶ κλίσεως ὀνομάτων* (III.2.637.29-33) is attested only by Eustathius:

Eust. *ad Od.* I.18.27ff. (=34.6ff. Makr.)

οὗ τῆς κλίσεως ὁ κανὼν τοιοῦτος καθ' Ἡρωδιανόν· τὰ παρὰ μετοχὴν εἰς ᾧς  
 δισύλλαβα διὰ τοῦ ντ κλίνεται, οἷον “τλὰς” “Ἄτλας” “Ἄτλαντος”, “φὰς”  
 “Περίφας” “Περίφαντος”. τοιαύτη δὲ κλίσει ἐκεῖνος ὑπάγει καὶ ὅσα δις τὸ  
 αὐτὸ σύμφωνον ἔχει, “Γίγας” “Γίγαντος”, “Μίμας” “Μίμαντος” ὅρος.

However, it is possible in some cases that Eustathius quotes Herodian as an indirect source, in other words through another primary source: for example, in I.15.36ff. (=28.27ff. Makr.) Eustathius refers to Herodian twice by name in a note about the words ἄνερ and πάτερ and about the genitives in -ος like θυγατρός or

<sup>319</sup> Van der Valk (1971-87), vol. I, pp. LXVII-LXVIII; there was no indication of use of the rest of the lexica mentioned by Van der Valk like Aristophanes of Byzantium's *Λέξεις* or Zenodorus' *Περὶ τῆς Ὀμήρου συνηθείας* or the *Lexicon GraecoLatium*.

<sup>320</sup> Eust. *ad Od.* I.28.16 (ὁ δὲ τὰ περὶ Ἑλληνικῆς παιδιᾶς γράψας), 29.7-8 (ὁ τὰ περὶ τῆς καθ' Ἑλληνικῆς παιδιᾶς γράψας).

<sup>321</sup> Cohn (1907), pp. 1470-3, Erbse (1950), p. 3.

<sup>322</sup> Van der Valk (1971-87), vol. I, p. LXXII.

γυναικός. However, the passage is cited by Choeroboscus in his work on *Theodosius and Orthography* which we know that Eustathius consulted and it is more possible that he adopted the passage from there and he cited the name of the primary source which was Herodian.

The third citation by name on the word γαιήοχος is also attested only by Eustathius and included in Herodian's work *Περὶ ὀρθογραφίας* (III.2.409.24-410.2). The parallel citation of Didymus' name suggests that the passage could have been extracted from the Homeric scholia.<sup>323</sup>

Eust. *ad Od.* I.21.14f. (=39.15ff. Makr.)

σημείωσαι δὲ ὡς “γαιήοχος” μὲν μοναχῶς διὰ διφθόγγου, “γεοῦχος” δὲ καὶ “γηοῦχος”, καθ’ Ἡρωδιανὸν μὲν καὶ Δίδυμον...

However, in the majority of the cases Herodian is quoted without any reference to his name. The total number of indirect references to Herodian is more than 30 whilst the cases in which he is used as a parallel source are much more, which means that Eustathius found his work useful for his purposes and agreed with his grammatical notes in most cases. The references are basically derived from four of Herodian's works which are also the most relevant to the didactic purposes of Eustathius' *Commentary*:

- *De prosodia catholica* (The work is mainly used for the accents on words).<sup>324</sup>
- *Περὶ παθῶν* (The examination of most cases referring to this work proves that it is used for the selection of examples which in most of the cases concern the formation of words by pleonasm).<sup>325</sup>

<sup>323</sup> There is a number of references for which Eust. could have used the Homeric scholia instead of Hdn.; cf. Eust. *ad Od.* I.13.15f. (=23.25f. Makr.) where Eust. comments on ἄθροος (sch. H<sup>1</sup> I *ad Od.* I.27 =Hdn. *παθ.* III.2.130.1-2), I.14.36f. (=26.29ff. Makr.) on ὑπὲρ μόρον (sch. A *ad Il.* 20.30 b' =Hdn. *Il. Pros.* III.2.112.9ff.), I.26.46 (=50.5 Makr.) on Ἀγχιάλως (sch. A *ad Il.* 15.705 =Hdn. *Il. Pros.* III.2.97.27-9, *Od. Pros.* III.2.133.9-12, *παρων.* III. 2.854.18-20 etc.

<sup>324</sup> Eust. *ad Od.* I.3.13f. (=5.10f. Makr.) (on Πατρόκλεια, Δολώνεια), I.8.5ff. (=14.3ff. Makr.) (on the punctuation of the personal names ending in ῶν), I.12.43f. (=23.3f. Makr.) (on ἀρνεῖός), I.13.18f. (=24.14ff. Makr.) and I.13.31ff. (=24.26ff. Makr.) (on the breathings and the punctuation of ἄθροος), I.13.23f. (=24.11f. Makr.) (on the breathing of εἰρκτή) I.14.7 (=25.20 Makr.) (the example λῖς λῖν), I.14.7f. (=25.21 Makr.) (on the example of crasis τὴν θεὸν Ἀρτεμιν) I.15.41ff. (=28.27ff. Makr.) (on the punctuation of genitives ending in ὅς), I.15.40f. (=28.32f. Makr.) (on the punctuation of datives in ῖ), I.26.31ff. (=49.16ff. Makr.) (on the word Κεφαλλήν).

<sup>325</sup> Eust. *ad Od.* I.6.19f. (=10.26ff. Makr.) (Eust. uses some examples also mentioned by Hdn. like τερψίμβροτος, πίμπλημι, φυγάνω, ἐρυγάνω, to explain the pleonasm of ν), I.10.38 (=19.11 Makr.) (Eust. uses the example χαμαλή χθαμαλή from Hdn. for the pleonasm of θ), I.13.17 (=24.2ff. Makr.)



- *Περὶ ὀρθογραφίας* (for the correct spelling)<sup>326</sup>
- *Περὶ κλίσεως ὀνομάτων* (for the conjugation of words)<sup>327</sup>

This of course does not mean that there are no passages possibly extracted from the rest of Herodian's work.<sup>328</sup> In conclusion, Eustathius makes extensive use of Herodian's works mainly in order to cite rules or to select grammatical examples.

Eustathius' high opinion of Heraclides of Miletus (shown in the *Commentary on the Iliad*)<sup>329</sup> is also continued in the *Commentary on the Odyssey*. He is not cited many times but he is quoted by name together with an adjective of admiration (ὁ καλὸς Ἡρακλείδης) in (Eust. *ad Od.* I.7.30ff. =13.6ff. Makr.), when Eustathius talks about δέχω and ἄχω and their formation in Doric.<sup>330</sup> However, Eustathius' admiration does not prevent him from noting when there is a disagreement between Heraclides and other scholars on the formation of the form ἦσθα by pleonasm of ἥ.<sup>331</sup> Unfortunately, the passage from Heraclides is not preserved. Both fragments are preserved only by Eustathius.

Eustathius quotes by name Georgius Choeroboscus (ὁ Χοιροβοσκός, ὁ Χοιροβοσκός Γεώργιος, κατὰ τὸν τεχνικὸν Γεώργιον etc.) and specifically his work on *Theodosius' Orthography*<sup>332</sup> and his *Commentary on Herodian's Onomasticon*<sup>333</sup> in the *Commentary on the Iliad*. His name is mentioned only once in

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(on the different breathings of ἄθροος according to its meaning), I.14.14f. (=25.29f. Makr.) (on words which have pleonasm of β like ῥάδιον βράδιον, ῥάκος βράκος, ῥυτήρ βρυτήρ), I.23.2f. (=42.29f. Makr.) (on the example ἔχω ἔγχος for the pleonasm of γ).

<sup>326</sup> Eust. *ad Od.* I.8.3ff. (=13.31ff. Makr.) (on the personal name Ὑπερίων and its etymology), I.10.38 (=19.10-1 Makr.) (the example μαλακός μαλθακός for the pleonasm of θ), I.12.43f. (=23.14f. Makr.) (the example ἀδελφός ἀδελφείος), I.13.1 (=23.3f. Makr.) (on the contraction Βρισηίδος Βρισηίδος, Καμηίδος Καμηίδος), I.19.33 (=36.11f. Makr.) (on the words θέλγειν and θελγίνες), I.22.38f. (=42.16f. Makr.) (on the formation of the nominatives Τρώος and δμῶος), I.26.28ff. (=49.16ff. Makr.) (the note on the word Κεφαλλήν which is found also in καθ. III.1.16.9-13).

<sup>327</sup> Eust. *ad Od.* I.15.36ff. (=28.27ff. Makr.) (an indirect citation from Hdn. on the conjugation of nouns ending in -ερ like ἄνερ, πάτερ, σῶτερ etc.), I.27.8f. (=50.16f. Makr.) (on the conjugation of Αἰνείας).

<sup>328</sup> For example, in Eust. *ad Od.* I.14.3ff. (=25.15ff. Makr.) the passage on the formation of the numerous nominatives of the word Ζεὺς is taken from Hdn. *μον.* III.2.911.8.

<sup>329</sup> Van der Valk (1971-87), vol. I, p. LXXIII (see also note 2).

<sup>330</sup> Van der Valk says that Eustathius quotes Heraclides more often in the *Commentary on the Odyssey* (Van der Valk (1971-87), vol. I, p. LXXIII).

<sup>331</sup> Eust. *ad Od.* I.10.38f. (=19.11f. Makr.) (τινῶν δὲ εἰπόντων τὸ αὐτὸ γίνεσθαι καὶ ἐν τῷ "ἦσθα", ὁ Ἡρακλείδης οὐκ ἀκούει).

<sup>332</sup> Eust. *ad Il.* I.490.15 (ὃν καὶ ὁ Χοιροβοσκός...γράφει ἐν τῇ Ὀρθογραφίᾳ), 558.25 (ὡς καὶ ὁ Χοιροβοσκός ἐν Ὀρθογραφίᾳ).

<sup>333</sup> Eust. *ad Il.* I.575.22 (ὁ Χοιροβοσκός παρασημειοῦται ἐν οἷς ἐξηγείται τὸν Ἡρωδιανόν).

the *Commentary on the Odyssey*.<sup>334</sup> However, as Eustathius often does, Choeroboscus is sometimes quoted without his name but under the name of the primary source (just like in the case of Eust. *ad Od.* I.15.36ff. (=28.27ff. Makr.) examined before).

It has also been suggested<sup>335</sup> that it is probable that Eustathius has used the scholia on Dionysius Thrax. As Van der Valk argues, these scholia were often used by Eustathius' contemporaries (e.g. Tzetzes uses them in his *Exegesis on the Iliad*) and there are some examples where Eustathius may indirectly refer to them. In my examined text, there is no passage demonstrably linked in a direct or an indirect way with the scholia on Dion. Thrax.

Another important point is Eustathius' use of grammatical terms, which proves his wide knowledge of grammar: some of the most characteristic examples are the terms παραγωγή,<sup>336</sup> πλεονασμός,<sup>337</sup> ἔτυμολογία<sup>338</sup> and παρήχησις<sup>339</sup> which are common; additionally, Eustathius comments on the Homeric use of πατρωνυμία<sup>340</sup> in the words 'Ορέσται and 'Ατρείδαι for which he also mentions that they are ὁμοιοκατάληκτα.<sup>341</sup> Furthermore, he refers to διωνυμία<sup>342</sup> for the adjectives used instead of the name of a god, for the name Cyclops and for the two names of Skamandros. Other common grammatical phenomena mentioned by Eustathius are παρωνυμία,<sup>343</sup> παραπλήρωσις,<sup>344</sup> and ἐπέκτασις.<sup>345</sup>

<sup>334</sup> Eust. *ad Od.* I.302.2.

<sup>335</sup> Cohn (1907), p. 1469; cf. also Van der Valk (1971-87), vol. I, p. LXXIII.

<sup>336</sup> Eust. *ad Od.* I.7.29 (=13.5 Makr.), 16.10 (=29.20f. Makr.), 21.20 (=39.23 Makr.), 26.3 (=48.11 Makr.); 3.22 (=5.21 Makr.), 7.32 (=13.8 Makr.), 19.28 (=36.6 Makr.), 19.40 (=36.22 Makr.) (παράγωγον); 14.12 (=25.26 Makr.), 16.25 (=30.9 Makr.), 16.31 (=30.17 Makr.), 19.34 (=36.14 Makr.), 20.18 (=37.21 Makr.), 22.45 (=42.25 Makr.), (παράγω, -ομαι); cf. also Keizer (1995), p. 411.

<sup>337</sup> Eust. *ad Od.* I.4.26 (=7.14 Makr.), 6.18 (=10.24 Makr.), 10.37 (=19.9 Makr.), 12.43 (=23.3 Makr.), 14.13 (=25.28f. Makr.), 22.40 (=42.18 Makr.), 23.1 (=42.28 Makr.), 26.2 (=48.11 Makr.); cf. also Keizer (1995), p. 425.

<sup>338</sup> Eust. *ad Od.* I.13.12 (=23.23 Makr.) (ἐτυμολογεῖν), 16.27 (=30.12 Makr.), 20.22f. (=37.27 Makr.), 23.1f. (=42.27 Makr.), 27.39 (=51.26 Makr.) (ἐτυμολογεῖται), 29.22f. (=55.3 Makr.); cf. also Keizer (1995), p.367.

<sup>339</sup> Eust. *ad Od.* I.16.30f. (=30.16 Makr.), 20.22 (=37.26 Makr.); cf. also Van der Valk (1971-87), vol. II, p. LVIII-LIX, Keizer (1995), p. 416.

<sup>340</sup> Eust. *ad Od.* I.8.4 (=13.31 Makr.) (πατρωνυμικῶς), 15.21 (=28.8 Makr.), 15.25 (=28.13 Makr.); cf. also Van der Valk (1971-87), vol. II, p. LXXXIII, Keizer (1995), p. 419.

<sup>341</sup> Eust. *ad Od.* I.15.17 (=28.3 Makr.); cf. also Keizer (1995), p. 405.

<sup>342</sup> Eust. *ad Od.* I.4.9 (=6.25 Makr.), 21.42 (=40.24 Makr.), 21.43 (=40.25 Makr.); cf. also Keizer (1995).

<sup>343</sup> Eust. *ad Od.* I.18.38 (=34.20 Makr.) and 20.9 (=37.10 Makr.), 28.5 (=52.12 Makr.) (παρώνυμον), 20.12 (=37.13 Makr.); cf. also Keizer (1995), p. 413.

<sup>344</sup> Eust. *ad Od.* I.8.32 (=15.5 Makr.), 22.32 (=42.8 Makr.); cf. also Keizer (1995), p.413.

<sup>345</sup> Eust. *ad Od.* I.22.32 (=42.8 Makr.); cf. also Keizer (1995), p. 359.

## 5. Geographers

Eustathius refers to Strabo as ὁ γεωγράφος<sup>346</sup> and in most cases uses him as his main source. The high frequency of the verbatim references and passages where Strabo is used proves that Eustathius used him as a primary source as far as geographical matters are concerned (like in I.17.8 (=31.16 Makr.) and I.17.20ff. (=31.31ff. Makr.) where he talks about Calypso's island and he gives information provided by Strabo 2.3.6.6-9 (citing Plat. *Tim.* 24e4-25d6); in I.26.9f. (=48.20 Makr.) on the alternative name Βρίγες of the Phrygians; in I.26.35ff. (=49.21f. Makr.) where Eustathius paraphrases Str. 10.2.14.2-7 and 20.1 in order to give information on Ταφίοι and Τηλεβόαι).

The longest reference from Strabo's work is found in Eust. *ad Od.* I.11.34ff. where Eustathius comments on the geographical position of the Aethiopians. The information is taken from Strabo (Str. 1.2.24-8); the passage is long and confusing because of the numerous different opinions and Eustathius prefers to organize the information in separate groups: he mentions the several different opinions on the Aethiopians<sup>347</sup> and then he summarizes the three main theories (Aristarchus, Crates<sup>348</sup> and Strabo); finally, he makes a list with the arguments and the main proponents possibly to make it easier for the reader to remember.

However, Eustathius does not use Strabo exclusively for geographical matters. Sometimes he cites him in order to explain a general belief<sup>349</sup> or for a grammatical remark.<sup>350</sup>

Eustathius refers to Stephanus of Byzantium in many ways in his *Commentary on the Iliad*<sup>351</sup> (ὁ Ἑθνικογράφος, ὁ Ἑθνικολόγος, ὁ Ἑθνικός, ὁ τὰ Ἑθνικά

<sup>346</sup> On the characterisation ὁ γεωγράφος cf. Pritchard (1934), pp. 63-5; on an example of Eust.'s relation with Strabo cf. Luraghi (1991), pp. 193-7.

<sup>347</sup> He refers to Ephorus' view (Eust. *ad Od.* I.11.35-40), Aristarchus' view (Eust. *ad Od.* I.11.40-12.7), Strabo's view (Eust. *ad Od.* I.12.7-12) and Crates' view (Eust. *ad Od.* I.12.12-9) all cited by Strabo.

<sup>348</sup> Together with Crates' view on the Ocean dividing the Aithiopians (cf. Broggiato (2001), fr. 37, pp. 46ff.), Eustathius also mentions "the mathematicians" (Eust. *ad Od.* I.12.19 (=22.6f. Makr.) (διὰ τὴν μαθηματικὴν ὑπόθεσιν), 12.21f. (=22.9 Makr.), 12.24f. (=22.13 Makr.) (κατὰ τοὺς μαθηματικούς) although they deal with a geographical issue in which mathematics played an important role; the reference to the mathematicians belongs to Strabo (1.2.24.18 τοῖς μαθηματικῶς λέγεσθαι).

<sup>349</sup> Cf. Eust. *ad Od.* I.5.12ff. (=8.22ff. Makr.) on the view (taken from Str. 1.1.16.2-6) that people thought highly of the heroes who travelled a lot and I.5.18 where he quotes Str. 1.2.23.6 in order to give an example of this belief.

<sup>350</sup> For example in I.19.13f. (=35.19f. Makr.) there is a general grammatical note on the gender of the word χοῦς which, as Eustathius says, is found as female in many passages from Strabo and in I.24.41 (=46.5 Makr.) there is a cross reference to Eust. *ad Il.* I.153.24-6 where Eustathius refers to Str. 8.3.14.23, 30.87 in order to show that the geographer uses the personal name Pylos as male.

γράφας). The 98 references prove him to be one of the primary sources of Eustathius. However, this number of references by name decreases noticeably in the *Commentary on the Odyssey* in which he is attested only once.<sup>352</sup> It is important to note a tendency of Eustathius in the *Commentary on the Odyssey* to use Strabo as his primary source rather than Stephanus. However, in the examined part (1379-97) Stephanus is used as a source (although not cited verbatim): in I.1.17 (=1.20f. Makr.), Eustathius talks about a city in Iberia called Ὀδύσσεια. The word should be emended to Ὀδυσεῖς because Eustathius' source here is Steph. *Eth.* 484.7 (Ὀδυσεῖς, πόλις Ἰβηρίας. ἀρσενικῶς. καὶ τὸ ἐθνικὸν ὁμοιον...).

In I.7.10f. (=12.11f. Makr.) there is a note on the words ἄστν and ἀστεῖος for which Eustathius has used Steph. Byz. 140.1-6 and 70.21-2.

Eust. I.7.10f. (=12.11f. Makr.)

“ἄστν” δὲ κοινῶς μὲν πᾶσα πόλις,  
ὄθεν καὶ “ἀστεῖος” κυρίως ἀνὴρ ὁ  
ἐξ ἀστεος καὶ μὴ ἀγρότης.

Steph. Byz. 140.1-2

ἀπὸ δὲ τῆς ἀστεος γενικῆς ἀστεῖος,  
ὅπερ ἀντιδιέσταλται τῷ ἀγροίκος.

Ἀττικοὶ δὲ ἰδίως οὕτω τὰς  
Ἀθήνας ὠνόμαζον κατὰ τι ἐξαίρετον,

Steph. Byz. 70.21-2

ἐλέγετο δὲ κατ' ἐξοχὴν πόλις καὶ  
πολίται ἐξ αὐτοῦ, ὥς ἄστν αἱ  
Ἀθηναὶ καὶ ἄστοι καὶ ἀστικοὶ  
οἱ Ἀθηναῖοι.

ὥσπερ καὶ οἱ Ἀλεξανδρεῖς “πόλιν”  
ἐξαιρέτως τὴν Ἀλεξάνδρειαν.

Steph. Byz. 140.5-6

...ὅτι δὲ καὶ ἡ Ἀλεξάνδρεια ἄστν  
ἐκλήθη εἴρηται.

In I.18.23f. (=34.2f. Makr.) Eustathius refers to the word Ἀτλαντες as a name of a nation and he mentions that this is shown many times. It is possible that he has in mind Steph. Byz. 142.17 (... Ἀτλαντες, ἔθνος Λιβυκόν, Ἡρόδοτος τετάρτη. ἔστι δὲ τὸ ὄνομα ἀπὸ τῶν ὀρῶν τῶν δύο Ἀτλάντων.)

<sup>351</sup> On Steph. Byz. in the *Comm. ad Il.* cf. Van der Valk (1971-87), vol. I, pp. LXXVI-LXXIX.

<sup>352</sup> Eust. *ad Od.* I.141.8 (ὁ τὰ Ἐθνικὰ γράψας).

## 6. Athenaeus

The high number of quotations from Athenaeus in Eustathius' work make him one of the authors most cited by Eustathius. He usually cites Athenaeus either by his name or by the words ὁ δειπνοσοφιστής. However, it is widely accepted<sup>353</sup> that Eustathius did not use the full Athenaeus text but the Epitome of this author. Some scholars went further and considered Eustathius to be either the writer or the promoter<sup>354</sup> of the Epitome. The examination of some of the quotations from Athenaeus in the *Commentary on the Odyssey* proves that Eustathius uses the Epitome:

In Eust. *ad Od.* 1.7.6 (=12.6ff. Makr.) we read:

“λάρῳ” δ’ ἐκεῖνος εἶκασε τὸν παράσιτον, διὰ τὸ πληστεύεσθαι οἷς ἀπληστεύεται, ὡς ἀπὸ τοῦ “λαρινεύεσθαι” ὃ ἐστὶ “σιτίζεσθαι” κατὰ Σώφρονα, ὡς παρασημειοῦται Ἀθηναῖος, ὅθεν καὶ “βόες λαρινοὶ” φησὶν ὥσπερ καὶ σύες. αὐτοὶ δὲ καὶ ἄλλως καλοῦνται “λαρινοὶ” ἢ ἀπὸ Λαρίνης Ἡπειρωτικῆς κώμης ἢ ἀπὸ τινος Λαρίνου βουκολοῦντος αὐτάς.

If we compare these lines with the corresponding lines from Athenaeus and the Epitome, we note the similarity between Eustathius and the Epitomator:

Ath. 9.18.19-25 (=Sophron fr. 104)

...καὶ Ἐρατοσθένης ἐν Ἀντερινύϊ τοὺς σύας λαρινούς προσηγόρευσε μεταγαγὼν καὶ αὐτὸς ἀπὸ τῶν λαρινῶν βοῶν· οἱ οὕτως ἐκλήθησαν ἥτοι ἀπὸ τοῦ λαρινεύεσθαι ὅπερ ἐστὶ σιτίζεσθαι. Σώφρων “βόες λαρινεύονται” ἢ ἀπὸ τινος κώμης Ἡπειρωτικῆς Λαρίνης ἢ ἀπὸ τοῦ βουκολοῦντος αὐτάς· Λαρίνος δ’ οὗτος ἐκαλεῖτο.

Ath. *Epit.* 2.2.7.10-3

Ἐρατοσθένης δὲ σύας λαρινούς προσηγόρευσε μετάγων ἀπὸ τῶν λαρινῶν βοῶν οὕτω κληθέντων ἢ ἀπὸ τοῦ λαρινεύεσθαι ὃ ἐστὶ σιτίζεσθαι κατὰ τὸν Σώφρων, ἢ ἀπὸ κώμης Ἡπειρωτικῆς Λαρίνης ἢ ἀπὸ τοῦ βουκολοῦντος αὐτάς Λαρίνου.

<sup>353</sup> Van der Valk (1971-87), vol. I, p. LXXX,

<sup>354</sup> For these views see Collard (1969), pp. 158ff.

The same happens in Eust. *ad Od.* I.14.6f. (=25.19f. Makr.) in a note on the accusative τὸν Ζεῦν: the text of Eustathius is almost identical (with a change of the order of words) with the Epitome (Ath. *Epit.* 2.1.158.37) and much shorter than Ath. 8.13.13.

However, the similarity between Eustathius and the Epitome is apparent also in terms of expression in shorter quotations in which Eustathius either cites verbatim or adapts the text of the Epitome:

In Eust. *ad Od.* I.16.34f. (=30.21f. Makr.), we have the explanation on “καρίδας”:

ὥς δὲ καὶ “καρίδας” ἐστὶν οὗ ἡ τοιαύτη λέξις σημαίνει, δηλοῖ Ἀθηναῖος ἐν τῷ “κάμμοροι καὶ τι γένος καρίδων ὑπὸ Ῥωμαίων οὕτω καλούμενον”

The Epitome has exactly the same explanation (Ath. *Epit.* 2.1.137.20 (κάμμοροι, καρίδων γένος ὑπὸ Ῥωμαίων οὕτω καλούμενον) whilst the explanation in Athenaeus is slightly different (Ath. 7.75.1-6 (κάμμοροι. [...] ἐστὶ δὲ καρίδων γένος καὶ ὑπὸ Ῥωμαίων οὕτως καλοῦνται).

In Eust. *ad Od.* I.18.36f. (=34.19f. Makr.), there is an adaptation from Ath. *Epit.* 2.2.82.16-7 (only the word περιβολὰς is added by Eustathius),<sup>355</sup> in Eust. *ad Od.* I.18.38f. (=34.21f. Makr.) there is a verbatim citation from Ath. *Epit.* 2.2.82.18-9<sup>356</sup> and in Eust. *ad Od.* I.24.16ff. (=45.7f. Makr.), Eustathius cites from the Epitome by adapting the text from Ath. *Epit.* 2.2.22.36 and at the same time adds a short comment of his own.<sup>357</sup>

However, there are several places where Eustathius gives in some quotations a reading different from both Athenaeus and the Epitome:

Ath. 14.5 citing Dion. Com. fr. 4, Nicostr. fr. 25.

8 Κηφισοδώρου; 10, 16 Κηφισόδωρον: Κηφισσόδωρος Eust. *ad Od.* I.6.24 (=11.1 Makr.)

Ath. *Epit.* 2.2.125.31 Κηφισόδωρον

Ath. 14.5 citing Chrysipp. Stoic. III, fr.7, p.199.

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<sup>355</sup> Cf. Ath. 12.29.13.

<sup>356</sup> Cf. Ath. 12.29.17-9.

<sup>357</sup> Cf. Ath. 9.73.4ff.

27 Πανταλέων: Παντολέων Eust. *ad Od.* I.6.24 (=11.1 Makr.)

Ath. *Epit.* 2.2.125.32 Πανταλέων

Ath. 5.42

23 ἐκτός εξαπήχεις: ἐντός εξαπήχεις Eust. *ad Od.* I.18.26 (=34.5 Makr.)

Ath. *Epit.* 2.1.77.3-4 ἐκτός εξαπηχεῖς

Ath. 3.59 (Archestr. fr. 62)

16 ἔδοντες CE: ἔθοντες Eust. *ad Od.* I.13.6 (=23.14 Makr.)

Ath. *Epit.* 2.1.19.25 ἔθοντες

Ath. 12.29 Democr. Eph. IIIA.267 fr. 1.

10 ὕφαντά: ὕφαινόμενα Eust. *ad Od.* I.14.19 (=26.7 Makr.)

Ath. *Epit.* 2.2.82.15 ὕφαντά

Ath. 12.65

28 πρόσωπον AEC: μέτωπον Eust. I.16.14 (=29.26 Makr.)

In most of the cases the different readings could be due to either copying or memory mistakes and their quality would not justify a position favorable to the hypothesis that Eustathius was the Epitomator. However, according to Collard, cases like the last one “illustrate well the variable skill and care of Eustathius both as transcriber from a source and as independent critic and their nature is quite consistent with him having been the Epitomator”.<sup>358</sup>

## 7. Lycophron

Lycophron is cited by name in I.8.41 where Eustathius quotes two verses (v.1 and 8) from the beginning of *Alexandra*. In I.11.33 he mentions the use of the word αἰθυῖα by Lycophron for Athena (in *Alex.* and again in I.16.4 he mentions the expression εὐῶπες κόραι (in *Alex.* 23-4) and omits everything else. All these citations are used in order for Eustathius to give examples on the use of words or expressions; additionally, all the quotations have a general character and most of them are from the beginning of the work that betrays citation from memory.<sup>359</sup>

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<sup>358</sup> Collard (1969), pp.157-9.

<sup>359</sup> It is normal that one remembers more easily by heart the beginning of a work.

## 8. Aristophanes

Eustathius wrote a *Commentary on Aristophanes*,<sup>360</sup> hence, it is not surprising that he is familiar with his work and quotes him often. In my text, Aristophanes is quoted 18 times, either as ὁ κωμικός<sup>361</sup> (13 times) or by name (3 times); in all the remaining places he is quoted either with a general reference (ὁ εἰπών) or without any particular introduction. The references to the extant comedies in the examined passage are: *Nubes*, 4; *Aves*, 2; *Ranae*, 5; *Plutus*, 3; *Vespae*, 1; *Thesmophoriazusae*, 1; *Eccles.* 1; *Equites* 1.

The cases of verbatim quotation are very limited: in Eust. *ad Od.* I.9.46.-10.1 (=17.20f. Makr.), he quotes Ar. *Ran.* 347-8 but changes the order of the words. On the other hand, the majority of the quotations concern a rare word or a usage of an Aristophanic word or phrase: in I.4.37 (=7.28 Makr.), Eust. mentions the word στρόφις used in “comedy” implying Ar. *Nub.* 450, in I.11.26 (=20.24f. Makr.) on the word αἰθῶς (Ar. *Thes.* 246); in I.5.42f. (=9.26ff. Makr.) there is a note on the phrase πολλοὶ τοῦ βολοῦ attributed to Aristophanes (ὁ κωμικός ὑστειότερον φράσας); in I.11.19-20 on the invocation ὦ Δάματερ (Ar. *Plu.* 555 and 872); in I.13.22 (=24.8f. Makr.), Eustathius makes a note on the word ἀπαφανάνθην (in Ar. *Ran.* 1089 there is ἐπαφανάνθην); in I.21.21 on βλέπω βλέπος (Ar. *Nub.* 1176), in I.25.5 on the word σπάρτη where Eustathius quotes Ar. *Av.* 815 by name (ἐν τοῖς Ὀρνισι); in I.5.6 on the words περίτριμμα and παιπάλη (Ar. *Nub.* 447 and 260). In I.5.45-6 Eustathius makes a comment on the phrase ἀπελεύσομαι παρὰ τοὺς πλείονας and he refers generally to the author as ὁ εἰπών and ἐκεῖνος ἔφη. The meaning of οἱ πολλοί for the dead is found in Ar. *Eccles.* 1073 but not combined with the verb ἀπελεύσομαι that Eustathius uses here. In I.24.34 Eustathius makes a comment on the expression λύχνους ἀδηφάγους and he cites Ael. Dion. α 36.6-7 citing the comic poet Alcaeus (Alc. Com. fr. 21) on this expression; as already mentioned, he replaces Dionysius’ example with a use of the expression in Ar. *Nub.* 57 citing both the poet and the work by name (ὁποῖος ὁ ἐν Νεφέλαις παρὰ τῷ Ἀριστοφάνει). In I.28.30 (=53.13 Makr.) there is a verbatim citation of Ar. *Ran.* 1400 and in I.29.11 (= Makr. 54.17f.) there is a quotation from Ar. *Ran.* 970.

<sup>360</sup> On the Aristophanic quotations by Eustathius cf. Koster – Holwerda (1954), pp.136-56, 8 (1955), pp.196-206.

<sup>361</sup> On the Aristophanic references in Eustathius and on ὁ κωμικός see Miller, (1942), pp.353-7.



Finally, in I.13.25f. (=24.12 Makr.), there is also a fragment from one of Aristophanes' unknown plays (Ar. fr. 633) where Eustathius mentions ἐστῶτας ὥσπερ τοῖς ὀρεωκόμοις ἄθρους.

The rest of the citations are introduced as general references to the plays.

In the examined passage, no special direct reference is made from Aristophanes' scholia;<sup>362</sup> the closest case to the scholia is I.25.37f. (=47.30 Makr.) where Eustathius makes a note about the word στιβάς. The explanation has many similarities with sch. Ar. *Pl.* 663.8:

Eust. I.25.37f. (=47.30 Makr.)

ἡ στιβάς ἥτις ἐστὶ κυρίως εὐτελὴς  
καὶ καταπεπατημένη στρωμνή.

Sch. Ar. *Pl.* 663.8

στιβάς ἢ ἐκ χόρτων στρωμνή, ἢ  
τοιούτῳ τι. καὶ γίνεται παρὰ τὸ  
στεῖβειν, ὃ ἐστὶ τὸ περιπατεῖν.  
στιβάς γὰρ κυρίως ἢ πεπιλημένη  
καὶ οἶον καταπεπατημένη.

## 9. Tragic poets

Sophocles is one of the most frequently encountered ancient authors in Eustathius probably because of the close relation with the Homeric epics as the citation φιλόμηρος also proves.<sup>363</sup> It is generally believed that Eustathius was deeply familiar and had direct knowledge of Sophocles' works.<sup>364</sup>

The proportion of citation of the extant dramas in the examined text is as follows: *Ajax*, 5; *Trachiniae* 1; *Oedipus Tyrannus* 1; *Antigone* 1; *Electra* 1; *Philoctetes* 1. In most of the cases, Eustathius cites Sophocles by name and quotes him verbatim; in the majority of the cases, he quotes a word or a phrase,<sup>365</sup> sometimes a whole verse<sup>366</sup> and

<sup>362</sup> On some direct references from the scholia on Aristophanes Eustathius' work see Koster - Holwerda (1954), p.138.

<sup>363</sup> For more on the total of Sophocles' references in Eustathius see Miller (1946), pp. 99-102.

<sup>364</sup> On Eustathius' knowledge of Sophocles' text cf. Van der Valk (1956), pp. 449-51.

<sup>365</sup> On ἀρνεῖον φόνον cf. Eust. *ad Od.* I.7.16f. (=12.20 Makr.) (*Aj.* 309), on περισπερχές cf. Eust. *ad Od.* I.10.29 (=18.29f. Makr.) (*Aj.* 982), on μεσόμφαλον γῆς cf. Eust. *ad Od.* I.17.5 (=31.13 Makr.) (*OT* 480).

<sup>366</sup> Eust. *ad Od.* I.21.20 (=39.23 Makr.) (*El.* 488).

some other times he paraphrases Sophocles.<sup>367</sup> In two of the cases, I have noted a different reading from Eustathius but the changes are not of great importance:

Soph. *Ant.* 505 ἐγκλήοι: Eust. *ad Od.* I.20.38 (=38.17 Makr.) ἐγκλείσοι

Soph. *Phil.* 791 ξένε: Eust. *ad Od.* I.26.32 (=49.18 Makr.) ξείνε

From no longer extant works there is a citation in I.28.17ff. (=52.28ff. Makr.) where Eustathius cites a verse from Sophocles' *Palamedes* (Soph. fr. 479), in I.28.29 (=53.12ff.) where Eustathius refers to a "tragic proverb" taken from Sophocles (Soph. fr. 895) and in I.28.41f. (= 53.28 Makr.) in a discussion about πεσσοῦς (Soph. fr. 429); all the references were copied by Eustathius from Suet. *Π. παιδ.* (1.3ff., 1.28f., 1.50f.).

It has been noted<sup>368</sup> that of Aeschylean tragedies *Prometheus Bound* is the one most frequently referred to in Eustathius' work. The examination confirms that the majority of the citations come from *Prometheus Bound* (4 out of 6). Most of the citations by name are made on single words<sup>369</sup> apart from a single case where a whole verse is quoted.<sup>370</sup>

From no longer extant or unknown works we have a citation in I.11.31 (=20.31 Makr.) where Eustathius has a note on αἰθήρ Ζεὺς (Aesch. fr. 70).

Euripides is mentioned twice by name: in I.2.20 (=3.7f. Makr.) with ἔσωσά σ' ὥς ἴσασι from *Medea* 476, when Eustathius talks about τὸ συχνὸν τοῦ σιγμοῦ and in I.4.40 (=7.31f. Makr) when Eustathius, discussing the word ποικιλόφρων, cites Euripides (implying *Hec.* 131). Finally, in I.26.33 (=49.19 Makr.) (on the phrase ἀναξ Κεφαλλήνων), Eustathius puts the reference ὑπὸ τῶν ποιητῶν λέγεται in plural, because apart from Soph. *Phil.* 264 he also has Eur. *Cycl.* 103 in his mind.

From no longer extant plays, there is a reference to Euripides *Telephus* (Eur. Fr. 888) taken from Suet. *Π. παιδ.* 1.32.

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<sup>367</sup> Eust. *ad Od.* I.9.39 (=17.11 Makr.) (*Tr.* 550-1) when he underlines the difference between ὁ πόσις and ὁ ἀνήρ by using an example from Sophocles about Hercules' different relations with Deianira and Iole.

<sup>368</sup> Van der Valk (1971-87), vol. I, p. LXXXVII.

<sup>369</sup> Eust. *ad Od.* I.17.32 (=32.16f. Makr.) (*Pr.* 349) on the unique column of Atlas, I.18.12f. (=33.20f. Makr.) (*Pr.* 721) on ἀστρογείτονας, I.26.3 (=48.12 Makr.) (*Ag.* 143) on ὀβρίκαλα; in I.16.5 (=29.14f. Makr.), the quotation is not by name but the phrase μουνῶπα στρατὸν is taken from *Pr.* 804.

<sup>370</sup> Eust. *ad Od.* I.11.31 (=20.31 Makr.) (*Pr.* 846).

## 10. Epic poets

As far as the epic poets are concerned, Hesiod is cited 4 times by name: the first is I.7.44f. (=13.24 Makr.), a grammatical point about the pronoun σφέτερος being in all cases 3<sup>rd</sup> person apart from Hes. *Op.* 2; the remark about this grammatical exception in Hesiod suggests a careful reading of his work by Eustathius. The rest of the references concern an etymological example from Hes. *Op.* 477 on εβοχθέων, the phrase αἰμύλα κωτίλλουσα used in *Op.* 374 and a verbatim quotation from Hes. *Th.* 145-6 on the single eye of the Cyclops.

Additionally, in I.1.15 (=1.18 Makr.), Hes. *Th.* 1011-6 serves as source to Eustathius for Latinus' genealogy from Odysseus and Circe and in two more cases Hesiod is quoted without his name.<sup>371</sup>

References to *Batrachomyomachia* and *Homeric Hymns* have not been found.

## 11. Oppian, Theocritus, Dionysius Periegetes, Quintus Smyrnaeus.

Oppian is not one of the most frequently cited authors in Eustathius. He is found in the *Commentary on the Iliad* as ὁ Κίλιξ ποιητής / σοφός. In my text, he is not quoted by name; however, there is a passage in Eust. *ad Od.* I.14.12 (=25.27 Makr.), where Eustathius talks about the explanation of the word λύθρον that may recall Oppian *Halieutica* 5.9.

Theocritus is cited in I.21.29-32, where Eustathius talks about Cyclops' eye and he quotes Theocritus but he changes the words:

Eust. *ad Od.* I.21.29ff. (=40.7ff. Makr.)

Θεόκριτος δὲ [...] φησὶν ὅτι τῷ Κύκλωπι  
ἓνα ἔχοντι γλυκὺν ὀφθαλμόν ᾧ ἑώρα, ὀφρὺς  
μία ἐξ ἑτέρου ὠτὸς εἰς ἕτερον τέτατο.

Theocr. *Id.* 11.53

καὶ τὸν ἐν' ὀφθαλμόν, τῷ μοι  
γλυκερώτερον οὐδέν.

*Id.* 11.31-2

...μοι λασία μὲν ὀφρὺς ἐπὶ  
παντὶ μετώπῳ / ἔξ ὠτὸς τετα-  
ται ποτὶ θώτερον ὥς μία μα-  
κρά...

<sup>371</sup> Eust. *ad Od.* I.6.28 (=11.6 Makr.) (Hes. *Op.* 524) and I.9.25 (=16.22f. Makr.) (Hes. *Op.* 4).

A second reference by name is some lines ahead in I.21.36 when Eustathius talks about the change of -πτ- into -φθ- and gives the example of ἐπιφθύζειν in Theocritus (cf. *Id.* 7.127) and then again in I.28.46 (=54.4 Makr.) in a quotation from *Id.* 6.18 that he copies from Suet. *Π. παιδ.* 1.60. Finally, in Eust. *ad Od.* I.14.19 (=26.7f. Makr.), where Eustathius comments on the word ῥόμβος, there is a reference in Theocritus' scholia<sup>372</sup> (ζήτει δὲ περὶ αὐτοῦ καὶ ἐν τοῖς κατὰ τὸν Θεόκριτον) which Eustathius has studied, as Van der Valk suggests.<sup>373</sup>

It is not surprising that Eustathius was well acquainted with Dionysius Periegetes' work since he wrote a *Commentary* on him. He is usually quoted as ὁ περιηγητῆς Διονύσιος as in I.18.15-8 where Eustathius comments on Atlas' column being situated in "the Libyan mountain" and paraphrases *D. P.* 66-8. In the examined extract Eustathius quotes twice from his own *Commentary on Dionysius Periegetes* and he introduces the comments ἐν τοῖς τοῦ περιηγητοῦ<sup>374</sup> or ἐν τοῖς εἰς τὸν περιηγητὴν.<sup>375</sup>

One of the late Greek poems that Eustathius read was Quintus Smyrnaeus' *Posthomeric*. Eustathius does not cite him very often and he introduces him as ὁ Τὰ μεθ' Ὀμηρον γράψας like in I.4.43 where he mentions two examples from *Posthomeric* (12.171 and 390) on the different uses of the word πολύτροπος.

## 12. Lyric poetry

Of the lyric poets, Pindar is the most appreciated by Eustathius and this is indicated by many factors:

- Eustathius wrote a commentary on Pindar
- The number of Pindaric references in Eustathius' work is bigger than that of any other lyric poet which suggests that Eustathius had wide access to Pindar's work.
- The way Pindar is introduced by Eustathius: either as ὁ πολύνους or ὁ αὐτομαθὴς καὶ θυμόσοφος Λυρικός in the *Commentary on the*

<sup>372</sup> Cf. sch. Theocr. 2.30a1-4, 30b1.

<sup>373</sup> Van der Valk (1971-87), vol. I, p. XCI.

<sup>374</sup> Eust. *ad Od.* I.14.17f. (=26.4f Makr.) on the word ῥόμβος.

<sup>375</sup> Eust. *ad Od.* I.26.24f. (=49.7f. Makr.) on the island of Taphos.

*Iliad*<sup>376</sup> or simply as ὁ καλὸς Λυρικός in Eust. *Comm. ad Od.* I.3.37 (=6.8 Makr.)<sup>377</sup> where the expression is used to show appreciation on the part of Eustathius. This characterisation is used in a reference to Pindar's *Olympian* 6.4 on the frequently cited verse χρὴ ἀρχομένου ἔργου πρόσωπον θεῖναι τηλαυγές. Eustathius' decision to explain Homer's invocation at the beginning of the *Iliad* and the *Odyssey* by using the words of a lyric poet is successful, because not only does it show a parallel process of thinking between Homer and Pindar but it also indicates that this process which was initiated by Homer was followed by many poets and writers (the number of references to Pindar's verse in other authors convinces us that Homer's idea of starting his poem with an invocation to the Muse and Pindar's verse became popular).

The rest of the references are given by name<sup>378</sup> and most of them come from Pindar's *Olympians*. However, there is no direct reference to Eustathius' own *Commentary on Pindar* although we know that he sometimes refers to it with the introduction ἐν τοῖς τοῦ Πινδάρου.<sup>379</sup>

From the rest of the lyric poets, Eust. refers by name to fragments from Hipponax<sup>380</sup> and Alcaeus,<sup>381</sup> and he also mentions the name of Stesichorus<sup>382</sup> but the references are all made from Suetonius *Π. παιδ.* 1.45f., 58ff., 88f.

### 13. Orators

Eustathius (and the other Byzantine writers) held the books about the art of rhetoric in great esteem. This is not only due to the fact that he had studied and taught

<sup>376</sup> Van der Valk (1971-87), vol. I, p. XC n. 4.

<sup>377</sup> ὁ ποιητὴς προγράψας θεὰν τῆς ἑαυτοῦ ποιήσεως, καθὰ καὶ ἐν Ἰλιάδι, καὶ τῇ ταύτης ἐπικλήσει μουςόληπτος ὑπονοηθεὶς καὶ φαντάσας θεόφθεγκτα λαλεῖν, ἀφορμὴν ἐνδέδωκεν τῷ καλῷ λυρικῷ γνωματεύσασθαι ὥς ἄρα "χρὴ ἀρχομένου ἔργου, πρόσωπον θεῖναι τηλαυγές".

<sup>378</sup> Eust. *ad Od.* I.8.4 (=14.1 Makr.) (*Ol.* 7.39) on Ὑπεριονίδης, I.18.10f. (=33.16 Makr.) (*P.* 1.20) on an example of the influence of Atlas' column on poetic imagination, I.18.45f. (=34.30f. Makr.) (*Ol.* 13.6) on an example of Doric syntax.

<sup>379</sup> Eust. *ad Il.* 1.529.2, 542.10, III.321.1, *ad Od.* I.412.2, II.170.40; on his acquaintance with the Vatican recension of the scholia on Pindar see Van der Valk (1971-87), vol. I, p. XC n. 5.

<sup>380</sup> Eust. *ad Od.* I.28.38-9 (=53.24f. Makr.) (Ἰππώναξ: τί με σκιράφοις ἀτιτάλλεις;) (Hippon. fr. 129a).

<sup>381</sup> Eust. *ad Od.* I.28.45 (=54.2f. Makr.) (Ἀλκαῖος δὲ φησιν ἐκ πλήρους "νῦν δ' οὗτος ἐπικρέτει κινήσας τὸν ἀπ' ἱρας πύκτινον λίθον") (Alc. fr. 351).

<sup>382</sup> Eust. *ad Od.* I.29.7 (=54.12f. Makr.) (λέγεται δὲ τις ἐν αὐταῖς φησι καὶ Στесίχορος).

rhetoric (one of his titles was μαῖστωρ τῶν ῥητόρων<sup>383</sup>) but also to his belief in the traditional view that Homer's work was full of rhetorical art.<sup>383</sup> Hence, Eustathius' own writing is full of comments on rhetorical terms and schemata for which he shows an exceptional preference.

A common example of such a schema is προέκθεσις<sup>384</sup> which is also found in the *Commentary on the Iliad*<sup>385</sup> many times and is said to have been used by Homer.<sup>386</sup> Additionally, it is noted by Eustathius that the term προέκθεσις is identical to the term προαναφώνησις.<sup>387</sup> Both these terms are extracted from the Homeric scholia.<sup>388</sup> In the same category of schemata we should include προοικονομία.<sup>389</sup>

Another rhetorical term commonly used by Eustathius, also originating from the Homeric scholia is επανάληψις.<sup>390</sup> Eustathius states that according to the ancient commentators (he implies the Homeric scholia) it was used a lot by Homer in the *Iliad* and only once in the *Odyssey*.<sup>391</sup> According to Eustathius, the schema of ταυτολογία<sup>392</sup> was used by Homer<sup>393</sup> and by many ancient poets.<sup>394</sup> Another schema called διασκευή occurs in Eustathius<sup>395</sup> and shows the rhetorical elaboration of a topic.<sup>396</sup> Additionally, we also find the schema ὁμοιοτέλευτον<sup>397</sup> frequently quoted

<sup>383</sup> On ῥητορεία in the *Iliad* see Eust. *ad Il.* 1.2.5-6 and on ῥητορική δξύτης in the *Odyssey* see Eust. *ad Od.* 1.2.2 (=2.19 Makr.).

<sup>384</sup> Eust. *ad Od.* 1.6.2 (=10.3 Makr.), 6.5 (=10.8 Makr.), 22.35 (=42.12f. Makr.) (ἀναφωνητική), 24.1 (=44.19 Makr.); 1.6.4 (=10.6 Makr.), 24.5 (=44.24 Makr.) (προεκτίθεται).

<sup>385</sup> Cf. Van der Valk (1971-87), vol. I, p. XCIV (with note), Keizer (1995), p. 430.

<sup>386</sup> Eust. *ad Il.* 1.6.4 (τὸν τρόπον προεκτίθεται δι' οὗ τὴν ποίησιν πλατυνεῖ).

<sup>387</sup> Eust. *ad Od.* 1.24.1 (=44.20 Makr.); also 1.8.3 (=13.30 Makr.) (προαναφωνούμενον), 24.4 (=44.22 Makr.) (προαναφωνῶν); on the term προαναφώνησις cf. Van der Valk (1971-87), vol. I, p. XCIV (with note), Keizer (1995), p. 430.

<sup>388</sup> Sch. b T *ad Il.* 13.171, 15.601-2, A *ad Il.* 18.483a, sch. V *ad Od.* 2.127.

<sup>389</sup> Eust. *ad Od.* 1.16.46 (=31.6 Makr.); cf. also Van der Valk (1971-87), vol. II, p. LXVI, Keizer (1995), p. 432; on the word προοικονομία Baar (1960), p. 157, Rh. Gr. III 103.5-8 (Spengel), LSJ s.v.

<sup>390</sup> Eust. *ad Od.* 1.10.31 (=19.2 Makr.), 10.34 (=19.6 Makr.), 10.45 (=19.20 Makr.), 11.1 (=19.23 Makr.), 16.38 (=30.26 Makr.); on the term επανάληψις cf. Hermog. *Meth.* 9.5; on the use of the term by Eust. cf. Van der Valk (1971-87), vol. I, p. XCV (with note), Keizer (1995) p. 359.

<sup>391</sup> Eust. *ad Od.* 1.10.31 (=19.1f. Makr.) (ὅτι παρασημειοῦνται οἱ παλαιοὶ τὸν ποιητὴν ἐν μὲν Ἰλιάδι πολλαῖς επαναλήψεσι χρῆσασθαι. ἐνταῦθα δὲ μὴ τῇ κατὰ τοὺς Αἰθιοπας).

<sup>392</sup> Cf. Van der Valk (1971-87), vol. I, p. XCV, Keizer (1995), p. 456.

<sup>393</sup> Eust. *ad Od.* 1.15.33f. (=28.23f. Makr.) (ὅτι οὐκ ἀπαναινόμενος ὁ ποιητὴς τὴν καίριον ταυτολογίαν...).

<sup>394</sup> Eust. *ad Il.* 1.754.2ff. (ὅτι καὶ ἡ ταυτολογία ἐξηλοῦτο τοῖς παλαιοῖς, οὐκ ἔστιν ἀμφιβαλεῖν...)

<sup>395</sup> Eust. *ad Od.* 1.23.18 (=43.17 Makr.); also 1.1.11 (=1.13 Makr.) (διασκευάζει), 2.23 (=3.11 Makr.) (διασκευάσαι), 25.13 (=46.28 Makr.) (διασκευάζων).

<sup>396</sup> On the term διασκευή cf. Eust. *ad Il.* 1.200.11-3; cf. also Van der Valk (1971-87), vol. II, p. LIII, Keizer (1995), p. 338.

<sup>397</sup> Eust. *ad Od.* 1.15.18 (=28.3 Makr.); cf. also Van der Valk (1971-87), vol. II, p. LVI, Keizer (1995), p. 405; on the word ὁμοιοτέλευτον Baar (1960), p. 123 s.v., Ernest (1962), p. 231 s.v.

which is the same as *πάρισον*<sup>398</sup> or *ὁμοιοκατάληκτον*<sup>399</sup> and another schema which is called either *ὕστερολογία* or *πρωθύστερον*<sup>400</sup> and is found in the Homeric<sup>401</sup> and Aristophanic<sup>402</sup> scholia and in the scholia on Dionysius Thrax.<sup>403</sup> The term *ἀναγωγή*,<sup>404</sup> is frequently used in order to give the meaning of an “allegorical explanation” and *ἐπαγωγή*<sup>405</sup> is used with the meaning of “induction”.

However, there are also some rhetorical terms that Eustathius uses specifically either to characterise Homer’s poetry or to specify a Homeric usage of a word. The term *σεμνότης*<sup>406</sup> is frequently used by Eustathius in order to show the virtue and the moral value of the Homeric poems. The term *αἰνίττομαι*<sup>407</sup> is used mainly when the passage under discussion can have an allegorical interpretation (the most common subjects for the verb are usually “Homer” or “the myth”). The words *πλατύνω* and *πλατυσμός*<sup>408</sup> are used for the instances where Homer tries to treat a subject at length or to expand his narration. The term exists in the Homeric scholia which the author quotes.<sup>409</sup> Eustathius underlines the use of this schema from the beginning of his introduction especially for the *Odyssey* since the story does not provide much inspiration.<sup>410</sup> The rhetorical terms *πιθανολογία* *πιθανότης* which concern the use of probable and persuasive arguments are also common in Eustathius.<sup>411</sup> Additionally,

<sup>398</sup> Eust. *ad Od.* I.15.17 (=28.2 Makr.); cf. also Van der Valk (1971-87), vol. II, p. LV, Keizer (1995), p. 417.

<sup>399</sup> Eust. *ad Od.* I.15.17 (=28.3 Makr.); cf. also Keizer (1995), p.405.

<sup>400</sup> Eust. *ad Od.* I.24.10f. (=44.30f. Makr.); cf. also Van der Valk (1971-87), vol. II, p. LVI, Keizer (1995), p. 437, 466.

<sup>401</sup> Sch. D *ad Od.* I.39, E *ad Od.* 4.411, 5.90.

<sup>402</sup> Sch. *ad Ar. Pl.* 791.

<sup>403</sup> Sch. Dion. Thr. 462.32f.

<sup>404</sup> Eust. *ad Od.* I.9.5 (=15.30 Makr.); also I.19.19 (=35.26 Makr.) (*ἀναγομένης*), 27.20 (=50.31 Makr.) (*ἀναγαγόντες*); cf. also Van der Valk (1971-87), vol. I, p. CXI, Keizer (1995), p. 306.

<sup>405</sup> Eust. *ad Od.* I.27.16 (=50.26 Makr.) (*ἐπαγωγόν*).

<sup>406</sup> Eust. *ad Od.* I.5.19 (=8.30 Makr.), 6.36f. (=11.17 Makr.), 25.35 (=47.26 Makr.); cf. also I.4.18 (=7.4 Makr.) (*σεμνοῖς ἐπιθέτοις*), 4.19 (=7.5 Makr.) (*σεμνότερον*), 5.15 (=8.26 Makr.) (*σεμνύεται*), 10.19 (=18.17 Makr.) (*σεμνῶς*), 14.44 (=27.8 Makr.), 20.42 (=38.22 Makr.) (*σεμνόν*), 20.27 (=38.3 Makr.) (*σεμνυνεῖ*), 26.41 (=49.30 Makr.) (*ὑποσεμνύνων*); on the term cf. Van der Valk (1971-87), vol. I, pp. XCIV-XCV, (1976), LXIII, Keizer (1995), p. 440.

<sup>407</sup> Eust. *ad Od.* I.17.15 (=31.25 Makr.), 20.33 (=38.11 Makr.), 18.22 (=33.31 Makr.) (*αἰνιξαμένων*), Keizer (1995), p. 301.

<sup>408</sup> Eust. *ad Od.* I.2.4 (=2.22 Makr.), 6.2 (=10.4 Makr.), 6.4 (=10.6 Makr.), 23.17 (=43.16 Makr.); cf. also Van der Valk (1971-87), vol. II, p. XXXIV, Keizer (1995), p. 424.

<sup>409</sup> Cf. Eust. *ad Od.* I.6.3f. (=10.6f. Makr.) where he cites verbatim sch. I *ad Od.* I.1; on *πλατύνω* cf. also E *ad Od.* 4.69.

<sup>410</sup> Eust. *ad Od.* I.2.3f. (=2.20f. Makr.) (*γλίσχρα τὰ τῆς ὑποθέσεως ἐν τῷ βιβλίῳ τούτῳ καὶ ἄσπορα καὶ ὀλιγούλα...*).

<sup>411</sup> On *πιθανότης* see Eust. *ad Od.* I.17.2 (=31.9 Makr.), 23.19 (=43.18 Makr.); cf. also I.2.23 (=3.11 Makr.) (*πιθανώτατος*); 23.27 (=43.28 Makr.) (*ὑπίθανον*); 26.42 (=50.1 Makr.) (*ὑπιθάνως*); on the term *πιθανολογία* see I.23.23f. (=43.24 Makr.) and 23.41 (=44.12 Makr.) (*πιθανολογηθέν*); cf. also Van der Valk (1971-87), vol. II, p. LVI, Keizer (1995), p. 423.

the words τερατεία and τερατολογία<sup>412</sup> are used for the narration of extraordinary things by Homer and the terms δεινός and δεινότης<sup>413</sup> are used by Eustathius in order to show the high quality of Homer. Moreover, the term μέθοδος denotes the mode of treating a subject and is usually used either in a general way<sup>414</sup> or more specifically to characterize the ingenious way in which Homer treats his subjects.<sup>415</sup> Finally, there are certain other terms which derive from rhetorical vocabulary and are less often repeated by Eustathius.<sup>416</sup>

As far as the orators are concerned, quotations by name are not many. Lysias is mentioned once in the examined passage: in I.24.32ff. (=45.29ff. Makr.) Eustathius in his discussion of the word ἀδηφάγος, gives the example of ναῦς ἀδηφάγος found in Lysias' fr. 343.14; however, the reference is not direct but originates from Ael. Dion. α 36.5-6. Demosthenes' name is only mentioned by Eustathius (I.8.20) in a speculation: Homer by invoking the Muse asks for divine inspiration, just as someone who is talking like Plato or Demosthenes (πλατωνίζειν ἢ δημοσθενίζειν) is supposed to be wise. I have not found any references from Aeschines or Isocrates which are anyway rare as sources in Eustathius.<sup>417</sup>

#### 14. Historians

Among the historians, Herodotus is the most appreciated by Eustathius.<sup>418</sup> He is frequently quoted by name in the majority of the cases for examples of grammatical use<sup>419</sup> but also in geographical<sup>420</sup> or even etymological<sup>421</sup> references.

<sup>412</sup> Eust. *ad Od.* I.9.20 (=16.26 Makr.) (τερατεία), 25.25 (=47.13 Makr.) (τερατολογία); cf. also I.1.7 (=1.9 Makr.) (τερατεύεσθαι); 12.19 (=22.6 Makr.), 18.31 (=34.11 Makr.) (τερατώδης); 23.40 (=44.11 Makr.) (τερατωδέστερον); cf. also Van der Valk (1971-87), vol. II, p. XXV, Keizer (1995), p. 457.

<sup>413</sup> Eust. *ad Od.* I.2.23, 23.43 ('Ομηρικὴ δεινότης'); cf. also Van der Valk (1971-87), vol. I, p. XCIII, (1976), vol. II, pp. XXVIII, LXIII, Keizer (1995), p. 335; Hermog. *Id.* 368.22ff. and *Meth.*, Ernest (1962), pp. 68-70; Tz. Ar. *Nub.* 6; Tz. Hist. 6.438-40; Tz. Ar. Ind. 33f. s.v. δεινότης.

<sup>414</sup> Eust. *ad Od.* I.2.24 (=3.13 Makr.).

<sup>415</sup> Eust. *ad Od.* I.23.43 (=44.13f. Makr.); I.23.17 (=43.16 Makr.), 23.41 (=44.12 Makr.) (εὐμεθόδως); cf. also Van der Valk (1971-87), vol. II, p. XXVII, Keizer (1995), p. 395.

<sup>416</sup> Some examples are: ἐπίτασις Eust. *ad Od.* I.9.30 (=16.29 Makr.), 20.28 (=38.4 Makr.); πίστις Eust. *ad Od.* I.14.46 (=27.11 Makr.); the schema ἐκ μέρους τὸ πᾶν Eust. *ad Od.* I.7.25 (=12.30f. Makr.), 19.44 (=36.27 Makr.), 24.23 (=45.15f. Makr.), 27.46 (=52.6 Makr.); περίφρασις Eust. *ad Od.* I.6.40 (=11.22 Makr.), 20.13 (=37.15 Makr.); παρέκβασις Eust. *ad Od.* I.24.5 (=44.24 Makr.), 24.3 (=44.22 Makr.) (παρεκβῆναι); ἀμφιβολία Eust. *ad Od.* I.25.6 (=46.19f. Makr.); the schema ἐκ τοῦ διώκοντος τὸ διωκόμενον I.27.12 (=50.21f. Makr.).

<sup>417</sup> In Eust. *ad Il.* Aeschines is quoted twice and Isocrates four times.

<sup>418</sup> Cf. Van der Valk (1971-87), p. CI; on Eust.'s use of Herodotus in his *Commentary on Dionysius Periegetes* cf. Sakellarides - Sotiroudes (1993), pp. 13-28, 415-7; on examples of their relationship cf. Weber, (1937-8) pp. 268-70.



Thucydides is rarely quoted.<sup>422</sup> In the examined passage he is quoted by name only once, in I.19.8 in a grammatical example for the use of the word ἡ μήκων. However, here again Eustathius quotes from another source than the one he cites. The passage comes from Ael. Dion. μ 19 who cites Thuc. 4.26.8.2 on μήκωνα μεμελιτωμένην. Once more Eustathius avoids the name of the secondary source in order to show his erudition.

Polybius is also rarely mentioned. Eustathius cites his name (καθὰ καὶ τῷ Πολυβίῳ δοκεῖ) at the beginning of the introduction (I.1.39) and paraphrases his comment<sup>423</sup> on the mixture of truth and lies in Odysseus' journey and in the story of the Iliadic war. Diodorus' name is also mentioned once<sup>424</sup> in a fragment preserved by Eustathius on the peak of the Alps and the expression οὐρανοῦ ῥάχης.

Arrian, Procopius and Psellus are not directly cited although there are indications that Eustathius was acquainted with their work.<sup>425</sup>

## 15. Philosophers

Apart from the citation<sup>426</sup> where the word πλατωνίζειν is explained as a reference to Plato's wisdom, Eustathius seems to consult mainly the *Timaeus*<sup>427</sup> though sometimes other works.<sup>428</sup> However, it seems that he uses Plato for common and general issues more than philosophical matters. Aristotle is not cited by name in the examined passage but in some instances he is used as a source like in I.22.2-3 where Eustathius gives an Aristotelian<sup>429</sup> definition of anger as the "boiling of the bloody liquidness"; Eustathius was aware of the definition either by Aristotle or by the

<sup>419</sup> Eust. *ad Od.* I.8.7f. (=14.5 Makr.) (on the personal name Εὐέλθων), 8.25ff. (=14.28ff. Makr.) (on the grammatical use of οὐδαμοί, οὐδαμός and πρὸς οὐδαμῶν ἀνθρώπων), 27.31 (=51.15 Makr.) (on the use of the phrase τὰ μὲν ἦγε, τὰ δὲ ἔφερε).

<sup>420</sup> Eust. *ad Od.* I.11.42f. (=21.10f. Makr.) where he discusses about the Aithiopeans and he quotes Hdt. 3.97.5 (Αἰθιοπεὶς οἱ πρόσσοι Αἰγύπτου); also in I.18.24f., (=34.2f. Makr.) when Eust. mentions the existence of a nation called Ἀτλαντες, the source for the information could be Hdt. 4.184.18.

<sup>421</sup> Eust. *ad Od.* I.12.34f. (=22.23f. Makr.) where he cites Herodotus for the derivation of Poseidon's and Heracles' name.

<sup>422</sup> Cf. Van der Valk (1971-87), vol. I, p. CI.

<sup>423</sup> Polyb. 34.2.9.

<sup>424</sup> Eust. *ad Od.* I.18.13f. (=33.21f. Makr.).

<sup>425</sup> Van der Valk (1971-87), vol. I, p. CII-CIII.

<sup>426</sup> Eust. *ad Od.* I.8.20 (=14.21 Makr.).

<sup>427</sup> Eust. *ad Od.* I.17.12 (=31.22 Makr.) (on Plato's idea of the "flowing body" in *Tim.* 43.a.5-6).

<sup>428</sup> For example Eust. *ad Od.* I.18.4 (=33.10 Makr.) where Plato is cited by name in a comment on the earth's axis called κίων in *Resp.* 616.b.4-6; in I.28.20f. (=52.32f. Makr.) there is a quotation from *Phdr.* 274c5ff.; in I.28.27 (= 53.10f.) there is a reference to *Lg.* 968e9.

<sup>429</sup> Aristot. *de An.* 403a.31, *Prob.* 869.a.5.

Homeric or Aristophanic scholia.<sup>430</sup> Another instance where it is possible that Aristotle was consulted is I.22.14-5, on the movement of the sky which never stops.<sup>431</sup> However, it seems that Eustathius was occasionally interested in Neoplatonic ideas and he cites some of the Neoplatonists by a general name (κατὰ τοὺς Πλατωνικούς), as in I.17.16 where he talks about “the real country of the souls” which is “the intelligible world” (ὁ νοητὸς κόσμος) citing Olympiodorus.<sup>432</sup>

As Van der Valk remarks Eustathius sometimes cites Aelianus’ *Varia Historia* or *Historia Animalium* or even the lost work *Περὶ Προνοίας*. In Eust. *ad Od.* I.18.20ff. (=33.29ff. Makr.) Eustathius makes a direct, verbatim reference to Aelianus (φησὶ γοῦν Αἰλιανὸς αὐταῖς λέξεσιν οὕτω) which comes from one of his lost works *Περὶ θείων ἐναργειῶν* (Aelian. fr. 188) which Eustathius must have had in his possession.

Finally, although Eustathius was also familiar with the works of Plutarch and Xenophon<sup>433</sup> there are no quotations from these two authors in the examined text.

## 16. Mythographers

Van der Valk<sup>434</sup> states that Eustathius possessed handbooks about mythology such as *Bibliotheca Personati Apollodori* and codices of Palaephatus’ works (certainly more than those which have survived to us). Within the limits of the examined passage, there is no direct reference to the first work; however, there is a direct reference to Palaephatus. Eustathius<sup>435</sup> refers to the well-known myth of the building of Troy, according to which Priam’s city walls were built by Poseidon and Apollo when they were under the command of king Laomedon. He uses this story to justify the adjectives ἱερὰν and θεόκτιστον attributed to Troy, and he also decides to give the “logical” explanation of the myth according to Palaephatus<sup>436</sup> (θεραπεία δὲ τοῦ μύθου κατὰ Παλαίφατον):

<sup>430</sup> Sch. A *ad Il.* 9.256, A b T 18.110; sch. Ar. *Ran.* 844.

<sup>431</sup> Aristot. *De mundo* 399a.19s

<sup>432</sup> Olymp. *In Plat. Alc. comm.* 94.22.

<sup>433</sup> Van der Valk (1971-87), vol. I, p. CIV.

<sup>434</sup> Van der Valk (1971-87), vol. I, p. CIX.

<sup>435</sup> Eust. *ad Od.* I.6.34ff. (=11.13ff. Makr.).

<sup>436</sup> Cf. Palaeph. Exc. Vat. IV, p. 89.

Eust. *ad Od.* I.6.34ff. (=11.13ff. Makr.)

θεραπεία δὲ τοῦ μύθου <τούτου> κατὰ Παλαίφατον, ὅτι κειμήλια Ποσειδῶνος τὲ καὶ Ἄπολλωνος εἰς ἀνοικισμὸν τῆς Ἰλίου ὑπὸ Λαομέδοντος δεδαπάνητο. διὸ δοκοῦσι τρόπον τινὰ θητεῦσαι ὁ Ποσειδῶν καὶ ὁ Ἄπολλων ἐν τῷ τῆς Ἰλίου κτίσματι.

It is possible that Eustathius also refers to sch. T *ad Il.* 21.444d.<sup>437</sup> This kind of combination of the myth with its “logical” explanation makes Eustathius’ passage more interesting and increases his prestige as an educated scholar (something which Byzantine scholars wanted).

## 17. Proverbs

Van der Valk<sup>438</sup> remarks that although Eustathius is interested in quoting proverbs, it is not known what kind of tradition he follows. In I.1.17 (=1.21 Makr.), he talks about “the hero from Temese exceeding wrathful mentioned in the proverbs”. Here Eustathius does not give a name but in I.46.29 he mentions Polites. Hence, his source for the proverb must be Str. 6.1.5.1-5 who cites the same name in contradiction to *Suda* ε 3510 which gives Alybas as the hero from Temese. However, it is strange that Eustathius uses the plural of the word proverb (ἐν ταῖς παροιμίαις) in his citation which could indicate that he had consulted more than one source.

In I.15.29ff. (=28.18f. Makr.) Eustathius quotes another proverb which is associated with the Homeric verse νῦν δ’ ἄθροα πάντ’ ἀπέτισεν (*Od.* 1.43) that he mentioned some lines before. The proverb is πάντα ἄθροα ἀποτίσαι and Eustathius gives his own explanation of the proverb in the lines following.

In I.24.16f. (=45.8f. Makr.), Eustathius mentions a proverb talking about Τηλεμάχου χύτρα. Eustathius explains again in a few words that the proverb is used of the people who eat a lot of either pulses or cheap food because of their poverty. The reference is made by Eustathius in order to clarify a possible confusion on the name Telemachus of the proverb: the name does not belong to the Homeric hero but

<sup>437</sup> ...οἱ δὲ δύο φασὶν ἐργασαμένους ἀμισθὶ ἀναθεῖναι Ἄπολλωνι καὶ Ποσειδῶνι. οἱ δὲ ὅτι ἀπὸ τῶν ἱερατικῶν χρημάτων ἠκοδόμησεν αὐτά.

<sup>438</sup> Van der Valk (1971-87), vol. I, p. CXII.

to an Acharnian Telemachus who always used to eat a lot of beans from a pot. The reference here is a paraphrase from Athenaeus.<sup>439</sup>

Finally, in I.28.43f. (=53.30f. Makr.) Eustathius mentions the proverb κινεῖν τὸν ἀφ' ἱερᾶς and in I.29.9 (=54.16) he refers to the proverb Χῖος παραστὰς Κῶρον οὐκ ἐάσω both taken from Suet. *Π. παιδ.* (1.53ff. and 1.94f.).

## 18. Medical writers

Although, Eustathius is familiar with some medical works<sup>440</sup> medicine does not seem to be relevant to his subject, since no direct references have been found to either Hippocrates<sup>441</sup> or Galen.

## 19. Ecclesiastical writers

Of Ecclesiastical works and writers,<sup>442</sup> Eustathius is familiar with the *Psalms* and the *New Testament* since they were part of the sacred liturgy of the Byzantines. There are only two passages where Eustathius mentions two words from biblical vocabulary: in I.9.40 (=17.12 Makr.), he attributes the word ὑέρακμος to Deianira; the word is rare and is attested in *N. T.* 1 Cor 7.36.2. The second reference concerns the word ὑπερλίαν which is attested in *N. T.* 2 Cor. 11.5, 12.11.

No direct references to the works of Tzetzes<sup>443</sup> or of Porphyrius<sup>444</sup> have been identified in the examined text but as proved by Van der Valk, Eustathius was familiar with these two Byzantine writers.

<sup>439</sup> Ath. *Epit.* 2.2.22.36 (=Ath. 9.73.4ff.).

<sup>440</sup> Cf. Van der Valk (1971-87), vol. I, p. CXII.

<sup>441</sup> There is only one reference in Eust. *ad Od.* I.25.30f. (=47.22 Makr.) where Eustathius could have had Hippocrates in mind (either *Aphorismoi* 3.5 or *De humoribus* 14).

<sup>442</sup> Van der Valk (1971-87), vol. I, pp. CXVI-CXVII.

<sup>443</sup> For a comparison between Tzetzes' *Commentaries* and Eustathius' works cf. Van der Valk (1971-87), vol. I, pp. CXXXVI-CXXXVII.

<sup>444</sup> On Porphyrius' works which Eustathius knew cf. Van der Valk (1971-87), vol. I, p. LXIV, (1963-4), vol. I, pp. 95-6, n. 47.

## 20. Conclusions

In summary, the identification of Eustathius' sources suggests a large variety of authors, categories of works and information selected; Eustathius was acquainted with a large number of sources which he used for his *Commentary*: my view is that his scholarship was not only focused on strictly linguistic or grammatical points but it covered a wide range of ideas and comments which sometimes were also related with anthropological, ethnographical, geographical or folklore material. Additionally, Eustathius is keen in introducing every kind of information from different writers and does not restrict his selection according to the area of knowledge of his sources (for example, as already proven, he draws lexicographical or etymological comments even from Strabo or Herodotus).

Especially in the *Commentary on the Odyssey*, Eustathius makes extensive use of lexicographical works for reasons of erudition and predigestion of material for his students. Furthermore, he uses a double system of quoting his source depending on his choice: if the comments are taken from the primary source, he usually cites either by name or in an indirect way (see Eustathius' terminology); if the information is drawn from a secondary source (for example from a lexicon or Athenaeus etc.), he prefers to refer directly to the primary source; in some cases, as I have shown before, he even changes the examples of his source in order to adapt the citation to the needs of his audience.

Another important remark is that the identification of sources gives us important information on works now lost; specifically, for the examined text from Eustathius' *Commentary on the Odyssey* the most characteristic example of such a writer is Demosthenes Thrax and his work *Paraphrase of the Odyssey* which I suggest that Eustathius possessed.

## f. EUSTATHIUS' STYLE

Eustathius' expression in his *Commentary on the Odyssey* is characterised by simplicity and a didactic tone which are explained from the nature of his audience or readers. Eustathius tries to use common words that everyone will understand, and those which seem to be difficult are explained in the best manner possible, either by a gloss or by examples offering their etymology, or even with mythological *paradeigmata* that make the narration more pleasant. In addition, Eustathius also likes to rationalise his writings, which would surely help in the demystification of ancient Greece in the eyes of the Byzantines. It is believed that this effort of simplification of expression is also based on the whole climate of this period: the Comneni emperors wanted Attic morals to be revived as we learn from the works of Anna Comnena and Nicetas Choniates.<sup>445</sup>

However, Eustathius' vast knowledge of language is something that can be confirmed, especially from his *hapax legomena*, but also from another characteristic of his language: the mimic of the Homeric diction.<sup>446</sup>

I hope that the previous examination of Eustathius' *Commentary on the Odyssey* combined with the modern edition of the text which follows, with updated footnotes (based on the collation of the manuscripts) and corrected punctuation, numbering and orthographical or other mistakes will provide the reader with an unprejudiced and complete opinion about the way Eustathius' mind traveled through Homer's "poetic Ocean".

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<sup>445</sup> Van der Valk (1971-87), vol. I, p. CXXI.

<sup>446</sup> For example cf. Eust. *ad Od.* 1.2.7 (=2.25 Makr.) (ἄτραπὸν), 2.10f. (=2.30 Makr.) (μισογαγκείας), 16.29 (=30.15 Makr.) (μερμηρίζων).

## COMPENDIA

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<i>Av.</i>	= <i>Aves</i>
<i>Eccles.</i>	= <i>Ecclesiazusae</i>
<i>Eq.</i>	= <i>Equites</i>
<i>Nub.</i>	= <i>Nubes</i>
<i>Pax</i>	
<i>Plut.</i>	= <i>Plutus</i>
<i>Ran.</i>	= <i>Ranae</i>
<i>Thes.</i>	= <i>Thesmophoriazusae</i>
<i>Vesp.</i>	= <i>Vespae</i>
<i>Fr.</i>	= Aristophanes fragments, ed. R. Kassel – C. Austin in <i>Poetae Comici Graeci</i> vol. III.2, Berlin, New York: De Gruyter, 1984.
Sch. Ar.	= <i>Scholia Graeca in Aristophanem</i> , ed. Fr. Dübner, Paris: Didot, 1877 (repr. Hildesheim: Olms, 1969).
	= <i>Scholia in Acharnenses</i> (scholia vetera et recentiora Triclinii), ed. N.G. Wilson, <i>Prolegomena de comoedia. Scholia in Acharnenses, Equites, Nubes</i> (Scholia in Aristophanem 1.1B, Groningen: Bouma, 1975).
Sch. Ar. <i>Ach.</i>	D. Holwerda, <i>Prolegomena de comoedia. Scholia in Acharnenses, Equites, Nubes</i> (Scholia in Aristophanem 1.3.1. Groningen: Bouma, 1977).
Arat.	= Aratus
<i>Phaen.</i>	= <i>Arati Phaenomena</i> , ed. J. Martin, Florence: La nuova Italia Editrice, 1956.

<i>Exc. var.</i>	= <i>Excerpta varia de phaenomenis Arati</i> , ed. J. Martin, <i>Scolia in Aratum vetera</i> . Stuttgart: Teubner, 1974.
<i>Sch. Arat.</i>	= Scholia in Aratum, ed. J. Martin, <i>Scolia in Aratum vetera</i> , Stuttgart: Teubner, 1974.
<i>Archestr.</i>	= Archestratus, ed. P. Brandt, <i>Parodorum epicorum Graecorum et Archestrati reliquiae (Corpusculum poesis epicae Graecae Ludibundae</i> , fasc. 1, Leipzig: Teubner, 1888).
<i>Arist.</i>	= Aristarchus
<i>Aristid.</i>	= Aelius Aristides; ed. F. W. Lenz – C. A. Behr, <i>P. Aelii Aristidis opera quae exstant omnia</i> , Leiden: Brill, 1976-80.
<i>Ariston.</i>	= Aristonicus; <i>Aristonici περὶ σημείων Ὀδυσσεύς reliquiae emendatiores</i> , ed. O. Carnuth, Leipzig: Hirzel, 1869.
<i>Aristot.</i>	= Aristotle
<i>De an.</i>	= <i>De anima</i> , ed. W. D. Ross, <i>Aristotle. De anima</i> , Oxford: Clarendon Press, 1961 (repr. 1967).
<i>De mundo</i>	= <i>Aristotelis qui fertur libellus de mundo</i> , ed. W. L. Lorimer, Paris: Les Belles Lettres, 1933.
<i>GA</i>	= <i>De generatione animalium</i> , ed. H. J. Drossaart Lulofs <i>Aristotelis de generatione animalium</i> , Oxford: Clarendon Press, 1894 (repr. 1962).
<i>Poet.</i>	= <i>Aristotelis de arte poetica liber</i> , ed. R. Kassel, Oxford: Clarendon Press, 1965 (repr. 1968).
<i>Pol.</i>	= <i>Politica</i> ed. W. D. Ross, <i>Aristotelis politica</i> , Oxford: Clarendon Press, 1957 (repr. 1964).
<i>Meteor.</i>	= <i>Meteorologica</i> , ed. F. H. Fobes, <i>Aristotelis meteorologicorum libri quattuor</i> , Cambridge, Mass.: Harvard University Press, 1919 (repr. Hildesheim: Olms, 1967).
<i>Prob.</i>	= <i>Problemata</i> , ed. I. Bekker, <i>Aristotelis opera</i> , vol. 2, 2 <sup>nd</sup> edn. Berlin: Reimer, 1831 (repr. De Gruyter, 1960).
<i>Rh. Al.</i>	= <i>Rhetorica ad Alexandrum</i> , ed. M. Fuhrmann, <i>Anaximenis ars rhetorica</i> . Leipzig: Teubner, 1966.

<i>Fr. varia</i>	= <i>Aristotelis qui ferebantur librorum fragmenta</i> , ed. V. Rose, Leipzig: Teubner, 1886 (repr. Stuttgart, 1967).
<i>Aristox. Harm.</i>	= Aristoxenus; <i>Aristoxeni Elementa Harmonica</i> ed. R. da Rios, Rome, 1954.
<i>Ath.</i>	= <i>Athenaei Dipnosophistae</i> , ed. G. Kaibel, Leipzig: Teubner, 1887-1890.
<i>Ath. Epit.</i>	= <i>Athenaei Dipnosophistarum</i> Epitome, ed. S. Peppink, Leiden: Brill, 1937-9.
<i>Call.</i>	= Callimachus, ed. R. Pfeiffer, <i>Callimachi Fragmenta</i> , 2 vols, Oxford: Oxford Clarendon Press, 1949-53.
<i>Del.</i>	= <i>In Delum</i>
<i>Hec.</i>	= <i>Hecale</i>
<i>Chantraine, Dict. Étym.</i>	= P. Chantraine, <i>Dictionnaire étymologique de la langue grecque</i> , 4 vols, Paris, 1968-1980.
<i>Choer., Th.</i>	= <i>Choerobosci scholia in Theodosii Alexandrini canones</i> , ed. A. Hilgard, Leipzig, 1889-94, (=Grammatici Graeci IV, 1 and 2).
<i>Choer., Epim. Ps.</i>	= <i>Choerobosci Epimerismi in Psalmos</i> , ed. Th. Gaisford, Oxford: Clarendon Press, 1842.
<i>Choer. Π. τρ. ποιητ.</i>	= Choeroboscus <i>Περὶ τρόπων ποιητικῶν</i> , in <i>Rhet. Gr.</i> III, ed. L. Spengel, Leipzig: Teubner, 1853-6.
<i>Chrysipp. Stoic.</i>	= Chrysippus in <i>Stoicorum veterum fragmenta</i> , ed. J. von Arnim, vol. 2-3. Leipzig: Teubner, 1903 (repr. Stuttgart: 1968).
<i>Crates</i>	= Crates, <i>Cratete di Mallo I frammenti</i> , ed. M. Broggiato, La Spezia: Agorà edizioni, 2001.
<i>Cleanth.</i>	= Cleanthes in <i>Stoicorum veterum fragmenta</i> , ed. J. von Arnim, vol. 2-3. Leipzig: Teubner, 1903 (repr. Stuttgart, 1968).
<i>Clearch.</i>	= Clearchus, <i>Klearchos (Die Schule des Aristoteles)</i> ed. F. Wehrli, vol. 3, 2 <sup>nd</sup> edn., Basel: Schwabe, 1969.
<i>CPG</i>	= <i>Corpus Paroemiographorum Graecorum</i> , ed. E. L. Leutsch – F. G. Schneidewin, Göttingen: Vandenhoeck &

	Ruprecht, 1839 (repr. Hildesheim: Olms, 1958) (Supplementum, Hildesheim, New York: Olms-Weidmann, 1991).
Demo	= A. Ludwich, <i>Die Homerdeuterin Demo</i> , Zweite Bearbeitung ihrer Fragmente, Königsberg, 1912-4.
Democr. Eph.	= Democritus Ephesius' fragments in <i>Die fragmente der Griechischen Historiker</i> (FGrH) ed. F. Jacoby, IIIA.267, p. 76.
Did.	= Didymus
Diod. Sic.	= Diodorus Siculus, <i>Bibliotheca historica</i> , ed. F. Vogel and K. T. Fischer (post I. Bekker & L. Dindorf), 5 vols, 3 <sup>rd</sup> edn. Leipzig: Teubner, 1888-1906 (repr. Stuttgart, 1964).
Diog. Laert.	= Diogenes Laertius, <i>Vitae Philosophorum</i> , ed. M. Marcovich, 3 vols, Teubner: Stuttgart, Leipzig 1999-2001.
Dion. Com.	= Dionysius Comicus, ed. R. Kassel – C. Austin, <i>Poetae Comici Graeci</i> , Vol. V, Berlin, New York: De Gruyter, 1986.
D. P.	= Dionysius Periegeta, ed. G. Bernhardt, Leipzig, 1828.
Sch. D. P.	= (scholia vetera) ed. K. Müller, <i>Geographi Graeci minores</i> , vol. 2, Paris: Didot, 1861.
Dion. Scyt.	= Dionysius Scytobrachion
Dion. Thrax	= Dionysius Thrax
Sch. Dion. Thr.	= <i>Scholia in Dionysii Thracis artis grammaticam</i> , ed. A. Hilgard, in <i>Grammatici Graeci recogniti et apparatus critico instructi</i> , vol. 3.1, Leipzig: Teubner, 1901.
Diph.	= Diphilus, fragments, ed. R. Kassel – C. Austin, <i>Poetae Comici Graeci</i> , Vol. V, Berlin, New York: De Gruyter, 1986.
EGen.	= <i>Etymologicum Genuinum</i> , cf. Miller, <i>Mélanges</i> - R. Reitzenstein, <i>Geschichte der griechischen Etymologika</i> , Leipzig: Teubner, 1897, pp. 11ss.
EGen.	= <i>Etymologicum Magnum Genuinum. Symeonis etymologicum una cum magna grammatica</i> , ed. F. Lasserre – N. Livadaras, vol. 1: 1976 (α-ὠμοσγέπως), vol. 2: 1992 (ἀνά-βότορες), Roma: edizioni dell' Ateneo, 1976-; Athens:

	Parnassos Literary Society, 1992).
<i>EGen.</i> (Alpers)	= <i>Etymologicum Genuinum</i> (letter Λ), ed. K. Alpers, <i>Bericht über Stand und Méthode der Ausgabe des Etymologicum Genuinum</i> (Danske Videnskabernes Selskab, Hist.-filol. Meddelelser 44.3, Copenhagen: Munksgaard, 1969).
<i>EGud.</i>	= <i>Etymologicum Gudianum</i> , ed. F.G. Sturz, Leipzig: Weigel, 1818.
<i>EGud.</i> (Stef.) (for letters A-Z)	= <i>Etymologicum Gudianum</i> , ed. A. de Stefani, 2 vols, Amsterdam: Hakkert, 1965.
<i>EM</i>	= <i>Etymologicum Magnum</i> , ed. Th. Gaisford, Oxford, 1848.
Ephor.	= Ephorus' fragments in <i>Die fragmente der Griechischen Historiker</i> (FGrH) ed. F. Jacoby, IIA.70, p. 37.
<i>Epigr. Gr.</i>	= <i>Epigrammata Graeca ex lapidibus conlecta</i> , ed. G. Kaibel, Berlin, 1878.
<i>Epim. Hom.</i> (Pars Prior)	= <i>Epimerismi Homerici</i> , ed. A. R. Dyck, <i>Epimerismi Homerici (Pars Prior) (Epimerismos continens qui ad Iliadis librum A pertinent)</i> , Walter de Gruyter: Berlin, New York 1983.
<i>Epim. Hom.</i> (Pars Altera)	= <i>Epimerismi Homerici</i> , ed. A. R. Dyck, <i>Epimerismi Homerici (Pars Altera) (Epimerismos continens qui ordine alphabetico traditi sunt)</i> , Walter de Gruyter: Berlin, New York, 1995.
<i>Et. Or.</i>	= <i>Orionis Thebani Etymologicum</i> , ed. F. G. Sturz, Leipzig: Weigel, 1820.
<i>Et. Sym.</i>	= <i>Etymologicum Magnum Genuinum. Symeonis Etymologicum una cum magna grammatica</i> , ed. F. Lasserre – N. Livadaras, vol. 1: 1976 (α-άμωσγέπως), vol. 2: 1992 (ἀνά-βώτορες), Roma: edizioni dell' Ateneo, 1976-; Athens: Parnassos Literary Society, 1992).
Eup.	= Eupolis fragments, ed. R. Kassel – C. Austin, <i>Poetae Comici Graeci</i> , Vol. V, Berlin, New York: De Gruyter, 1986.
Euph.	= Euphorion, <i>Collectanea Alexandrina</i> , ed. J. U. Powell, Oxford: Clarendon Press, 1925 (repr. 1970).

Eur.	= Euripides, ed. J. Diggle <i>Euripidis fabulae</i> , 3 vols, Oxford: Clarendon Press, 1981-92.
<i>Alc.</i>	= <i>Alcestis</i>
<i>Cycl.</i>	= <i>Cyclops</i>
<i>Hec.</i>	= <i>Hecuba</i>
<i>Hel.</i>	= <i>Helena</i>
<i>Ion</i>	
<i>Med.</i>	<i>Medea</i>
<i>Melan.</i>	= <i>Melanippe</i>
<i>Or.</i>	= <i>Orestes</i>
<i>Ph.</i>	= <i>Phoenissae</i>
<i>Fr.</i>	= fragments, ed. B. Snell, <i>Tragicorum Graecorum fragmenta. Supplementum</i> , Hildesheim: Olms, 1964.
Sch. Eur.	= <i>Scholia in Euripidem</i> , ed. E. Schwartz, 2 vols, Berlin: Reimer, 1887-91, (repr. De Gruyter, 1966).
Eust. <i>ad Il.</i>	= <i>Eustathii archiepiscopi Thessalonicensis commentarii ad Homeri Iliadem pertinentes</i> , ed. M. Van der Valk, 4 vols, Leiden: Brill, 1971-87).
Eust. <i>ad Od.</i>	= <i>Eustathii archiepiscopi Thessalonicensis commentarii ad Homeri Odysseam</i> , ed. G. Stallbaum, 2 vols, Leipzig: Weigel, 1825-26 (repr. Hildesheim: Olms, 1970)
Eust. <i>D. P.</i>	= <i>Eustathii Commentarii in Dionysium Periegetem</i> , ed. K. Müller, in <i>Geogr. Graeci Minores</i> , vol. 2, Paris: Didot, 1861, (repr. Hildesheim: Olms, 1965).
Gem.	Geminus, <i>Introduction aux phénomènes</i> , texte établi et traduit par G. Aujac, Paris, 1984.
Greg. Cor.	= Gregorius Corinthius, ed. Ch. Walz in <i>Rhetores Graeci</i> , Vol. 7.2, Stuttgart, Tubinga: Cotta, 1832-6 (repr. Osnabrück: Zeller, 1968).
Greg. Naz.	= Gregory of Nazianzus, <i>Gregor von Nazianz. Die fünf theologischen Reden</i> , ed. J. Barbel, Düsseldorf: Patmos-Verlag, 1963.
Harp.	= Harpocration, ed. W. Dindorf, <i>Harpocrationis lexicon in</i>

	<i>decem oratores Atticos</i> , vol. I, Oxford: Oxford University Press, 1853 (repr. Groningen: Bouma, 1969).
Hdn.	= Herodian, <i>Aelius Herodiamus</i> , ed. A. Lentz, <i>Grammatici Graeci</i> III, vol. 1-2, Leipzig: Teubner, 1867 (repr. Hildesheim: Olms, 1965).
γαμ. συμβ.	= <i>Περὶ γάμου καὶ συμβιώσεως</i>
διχρ.	= <i>Περὶ διχρόνων</i>
παρων.	= <i>Περὶ παρωνύμων</i>
Il. Pros.	= <i>Περὶ Ἰλιακῆς προσῳδίας</i>
καθ.	= <i>Καθολικὴ προσῳδία</i>
κλ. ὄν.	= <i>Περὶ κλίσεως ὀνομάτων</i>
μον.	= <i>Περὶ μονήρους λέξεως</i>
Od. Pros.	= <i>Περὶ Ὀδυσσειακῆς προσῳδίας</i>
ὀρθ.	= <i>Περὶ ὀρθογραφίας</i>
παθ.	<i>Περὶ παθῶν</i>
ῥημ.	= <i>Περὶ ῥημάτων</i>
συντ. στοιχ.	= <i>Περὶ συντάξεως τῶν στοιχείων</i>
μι	= <i>Περὶ τῶν εἰς μι</i>
παραγ.	= <i>Περὶ παραγῶγων γενικῶν ἀπὸ διαλέκτων</i>
κυρ. ἐπιθ.	= <i>Περὶ κυρίων καὶ ἐπιθέτων καὶ προσηγορικῶν μονοβίβλου</i>
μεγ. ῥήμ	= <i>Παρεκβολαὶ τοῦ μεγάλου ῥήματος ἐκ τῶν Ἡρωδιανοῦ</i> , ed. J. La Roche, in <i>Programm Akad. Gymn.</i> Vienna, 1863.
Hdn. Part.	= <i>Herodiani partitiones</i> , ed. J. F. Boissonade, London 1819 (repr. Amsterdam: Hakkert, 1963).
Sch. Hom.	= <i>Schematismi Homerici</i> , ed. P. Egenolff, "Zu Herodianos Technikos", <i>Jahrbücher für classische Philologie</i> 149, 1894, pp. 337-45.
Hdt.	= Herodotus, ed. Ph.-E. Legrand, <i>Hérodote. Histoires</i> , 9 vols, Paris: Les Belles Lettres, 1930-54, (repr. 1963-70).
Heracl. Mil.	= <i>De Heraclide Milesio grammatico</i> , ed. L. Cohn, <i>Berliner Studien</i> I (1884), pp. 603-717, Berlin: Calvary, 1884.

Heraclit.	= Heraclitus
<i>All.</i>	<i>Allegoriae Questiones Homericae</i> , ed. F. Buffière, <i>Héraclite Allégories d'Homère</i> , Paris: Les Belles Lettres, 1962.
Heraclit. Paradox.	= Heraclitus Paradoxographus
<i>De incr.</i>	<i>De incredibilibus</i> , ed. N. Festa, <i>Palaephati Περὶ ἀπίστων</i> (Mythographi Graeci 3.2, Leipzig: Teubner, 1902).
Hermog.	= <i>Hermogenis Opera</i> , ed. H. Rabe, Leipzig, 1913.
<i>Id.</i>	= <i>Περὶ ἰδεῶν λόγου</i>
<i>Inv.</i>	= <i>Περὶ εὐρέσεως</i>
<i>Meth.</i>	= <i>Περὶ μεθόδου δεινότητος</i>
Herodor.	= Herodorus
<i>Fr.</i>	= fragments in <i>Die fragmente der Griechischen Historiker</i> (FGrH) ed. F. Jacoby, IA.31, p. 215.
Hes.	= Hesiod
<i>Op.</i>	= <i>Opera et Dies</i> , ed. F. Solmsen, <i>Hesiodi Opera</i> , Oxford: Clarendon Press, 1970.
<i>Theog.</i>	= <i>Theogonia</i> , ed. M. L. West, <i>Hesiod. Theogony</i> , Oxford: Clarendon Press, 1966.
<i>Fr.</i>	= <i>Fragmenta Hesiodica</i> , ed. R. Merkelbach – M. L. West, Oxford: Clarendon Press, 1967.
Sch. Hes.	
<i>Op.</i>	= <i>Scholia vetera in Hesiodi Opera et Dies</i> , ed. A. Pertusi, Mediolani, 1955.
<i>Theog.</i>	= <i>Scholia in Theogoniam</i> (scholia vetera), ed. L. de Gregorio, <i>Scholia vetera in Hesiodi theogoniam</i> Milan: Societa Editrice Vita e Pensiero, 1975.
Hippocr.	= Hippocrates
<i>Aph.</i>	= <i>Aphorismi</i> , ed. É. Littré, <i>Oeuvres complètes d'Hippocrate</i> , vol. IV, Paris: Baillière, 1844 (repr. 1962).
<i>De hum.</i>	= <i>De humoribus</i> , ed. É. Littré, <i>Oeuvres complètes d'Hippocrate</i> , vol. V, Paris: Baillière, 1861 (repr. 1962).
Hippon.	= Hipponax, <i>Iambi et elegi Graeci</i> , ed. M. L. West, vol. I,



- Oxford, New York: Oxford University Press, 1989.
- Hom. = Homer;
- Il.* = *Iliad*, ed. T. W. Allen, *Homeri Ilias*, 3 vols, Oxford: Clarendon Press, 2000.
- Od.* = *Odyssey*, ed. T. W. Allen, *Homeri Odyssea*, 2 vols, Oxford: Clarendon Press, 1908 (repr. 1976).
- Sch. Gen. *ad Il.* = *Les scolies genevoises de l' Iliade*, vol. I, ed. J. Nicole, Geneva: Georg, 1891 (repr. Hildesheim: Olms, 1966).
- Sch. *ad Il.* *Scholia Graeca in Homeri Iliadem (scholia vetera)*, ed. H. Erbse, 7 vols, Berlin, 1969-1988.
- Scholia D in Iliadem secundum codices manus scriptos*, ed. H. van Thiel, Proecdosis 2000, <http://www.uni-koeln.de/phil-fak/ifa/vanthiel>.
- Sch. *ad Od.* = *Scholia in Homeri Odysseae A 1-309 auctiora et emendatiora*, ed. A. Ludwich, Königsberg: Hartung, 1888-90 (repr. Hildesheim: Olms, 1966).
- Scolia Graeca in Homeri Odysseam*, ed. G. Dindorf, 2 vols, Oxford: Oxford University Press, 1855 (repr. Amsterdam: Hakkert, 1962).
- Hsch. = *Hesychii Alexandrini Lexicon*, ed. K. Latte, Copenhagen: Munksgaard, 1966; for the letters π-ω cf. *Hesychii Alexandrini lexicon*, ed. M. Schmidt, 1858-64.
- Lampe = *A Greek Patristic Lexicon*, ed. G. W. H. Lampe, Oxford 1961-8.
- LSJ* = H. G. Liddell – R. Scott – H. S. Jones, *A Greek-English lexicon*, Oxford, 1996.
- Longin. = Longinus
- De subl.* = *D. Longino libellus de sublimitate*, ed. D. A. Russell, Oxford: Clarendon Press, 1964.
- Lucian *Hipp.* = Lucian *Hippias*, ed. M. D. Macleod, *Lucian*, 8 vols, Cambridge, Mass: Harvard University Press, 1967.
- Lycophr. = Lycophron

<i>Alex.</i>	= <i>Lycophronis Alexandra</i> , ed. L. Mascialino, Leipzig: Teubner, 1964.
Sch. Lycophr.	= Scholia in Lycophronem (scholia vetera et recentiora), ed. E. Scheer, <i>Lycophronis Alexandra</i> , vol. II, Berlin: Weidmann, 1958.
Lys.	= Lysias
<i>Fr.</i>	= fragments, <i>Lysiae orations</i> , ed. T. Thalheim, 2 <sup>nd</sup> edn., Leipzig: Teubner, 1913.
Matron	= <i>Convicium Atticum, Matro of Pitane and the Tradition of Epic Parody in the Fourth Century</i> , ed. S. D. Olson – A. Sens, Atlanta: Georgia, 1999.
Men.	= Menander Comicus fragments, ed. R. Kassel – C. Austin, <i>Poetae Comici Graeci</i> , Vol. VI.2, Berlin: New York De Gruyter, 1998.
Max. Tyr.	= Maximus Tyrius, ed. M. B. Trapp, <i>Maximus Tyrius Dissertationes</i> , Stuttgart, Leipzig: Teubner, 1994.
Niceph. Greg.	= <i>Nicephori Gregorae historiae Byzantinae</i> , ed. Schopen L – Bekker I., 3 vols. ( <i>Corpus scriptorum historiae Byzantinae</i> , Bonn: Weber), 1829-55.
Nicostr. Com.	= Nicostratus Comicus fragments, ed. R. Kassel – C. Austin, <i>Poetae Comici Graeci</i> , Vol. VII, Berlin, New York: De Gruyter, 1989.
Nonn.	= Nonnus <i>Dionysiaca</i> , ed. R. Keydell, Berlin, 1959.
<i>N.T.</i>	= <i>Novum Testamentum</i> , ed. K. Aland, J. Karavidopoulos, C. M. Martini, B. M. Metzger, <i>The Greek New Testament</i> , 27 <sup>th</sup> edition, Stuttgart: Deutsche Bibelgesellschaft; London: United Bible Societies, 1994.
Olymp.	= Olympiodorus
<i>In Alc.</i>	= <i>In Platonis Alcibiadem commentarii</i> , ed. L. G. Westerink, <i>Olympiodorus. Commentary on the first Alcibiades of Plato</i> . Amsterdam: Hakkert, 1956 (repr. 1982).
<i>In Mete.</i>	= <i>Olympiodori in Aristotelis meteora commentaria</i> , ed. G. Stüve, ( <i>Commentaria in Aristotelem Graeca</i> 12.2, Berlin:

- Reimer, 1900).
- Opp. *H.* = Oppian *Halieutika*, ed. A. W. Mair, *Oppian, Colluthus, Tryphiodorus*. Cambridge, Mass.: Harvard University Press, London: W. Heinemann 1928 (repr. 1963).
- Sch. Opp. = *Scholia vetera et recentiora in Oppiani Halieutica*, ed. U. C. Bussemaker, *Scholia et paraphrases in Nicandrum et Oppianum*, in *Scholia in Theocritum* (ed. F. Dübner) Paris: Didot, 1849, pp. 260-364.
- Palaeph. = *Palaephati Περὶ ἀπίστων* (Excerpta Vaticana), ed. N. Festa, Leipzig: Teubner, 1902.
- Paus. = Pausanias *Periegetes, Graeciae descriptio*, ed. M. H. Rocha-Pereira, 3 vols. Leipzig: Teubner, 1989-90.
- Paus. Att. = Ἀττικῶν ὀνομάτων συναγωγή, ed. H. Erbse, *Untersuchungen zu den attizistischen Lexika (Abhandlungen der deutschen Akademie der Wissenschaften zu Berlin, Philosoph.-hist. Kl.* Berlin: Akademie-Verlag, 1950).
- PEG = *Poetae Epici Graeci*, ed. A. Bernabé, vol. I, Stuttgart: Leipzig, 1996, (vol. II, Munich: Saur 2004).
- Pherec. = Pherecrates comicus fragments, ed. G. Kaibel in *Poetae Comici Graeci* vol. 7, Berlin, 1989.
- Pherecyd. Syr. Pherecydes Syrius, ed. H. Diels – W. Kranz, *Die Fragmente der Vorsokratiker*, vol. I, 6<sup>th</sup> edn. Berlin: Weidmann, 1951 (repr. Dublin, 1966).
- Philostr. Philostratus
- Vit. Soph.* = *Vitae sophistarum*, ed. C. L. Kayser, *Flavii Philostrati opera*, vol. 2, 1871 (repr. 1964).
- Philox. = Philoxenus fragments in *Poetae Melici Graeci*, ed. D. L. Page, Oxford: Clarendon Press, 1962 (repr. 1967).
- Philox. Gramm. = Philoxenus; *Die Fragmente des Grammatikers Philoxenos* ed. Ch. Theodoridis, (*Sammlung griechischer und lateinischer Grammatiker* 2. Berlin, New York: De Gruyter, 1976).

Phld.	= Philodemus
Rh.	= <i>Volumina Rhetorica</i> , ed. S. Sudhaus, 2 vols, Leipzig, 1892-96.
Phot.	= <i>Photii Patriarchae Lexicon</i> , ed. Ch. Theodoridis, vol. 1 (A-Δ) Berlin, New York: De Gruyter, 1982, vol. 2 (E-M) Berlin, New York: De Gruyter, 1998; for the rest of the letters: <i>Photii Patriarchae lexicon</i> ed. S. A. Naber Leiden: Brill, 1864-5.
Phot. Bibl.	= <i>Photius, Bibliothèque</i> , ed. R. Henry, Paris, 1959-1977.
Pind.	= <i>Pindari carmina cum fragmentis</i> , ed. H. Maehler (post B. Snell) Leipzig: Teubner, 1971.
Sch. Pind.	= <i>Scholia vetera in Pindari carmina</i> , ed. A. B. Drachmann, Leipzig: Teubner, 1903-27 (repr. 1997).
Plat.	= Plato, ed. J. Burnet, <i>Platonis opera</i> , 5 vols, Oxford: Clarendon Press, 1900-7 (repr. 1967-8).
Ig.	= <i>Leges</i>
Lys.	= <i>Lysis</i>
Phdr.	= <i>Phaedrus</i>
Resp.	= <i>Respublica</i>
Tim.	= <i>Timaeus</i>
Sch. Plat.	= <i>Scholia Platonica</i> (scholia vetera), ed. W. C. Greene, Haverford, Pennsylvania: American Philological Association, 1938.
Plat. Com.	= Plato Comicus, ed. R. Kassel – C. Austin, <i>Poetae Comici Graeci</i> , Vol. VII, Berlin, New York: De Gruyter, 1989.
Plut.	= Plutarch
Prov.	= <i>Proverbia</i> ed. E. L. von Leutsch and F. G. Schneidewin, in <i>Corpus Paroemiographorum Graecorum</i> , vol. 1, Göttingen: Vandenhoeck & Ruprecht, 1839 (repr. Hildesheim: Olms, 1965).
Mor.	= <i>Plutarch's moralia</i> ed. H. N. Fowler, 10 vols, Cambridge, Mass: Harvard University Press; London, Heinemann, 1927-69.
PMG	= <i>Poetae melici Graeci</i> , ed. D. L. Page, Oxford: Clarendon

- Press, 1962 (repr. 1967 (1<sup>st</sup> edn. corr.)).
- Poll. = Pollucis Onomasticon, ed. E. Bethe, 3 vols, Stuttgart, Leipzig: Teubner, 1998.
- Polem. Hist. = Polemon Historicus, *Polemonis Periegetae fragmenta*, ed. L. Preller, Amsterdam: Hakkert, 1964.
- Polyb. = Polybius, ed. T. Büttner-Wobst, *Polybii historiae*, 4 vols, Leipzig: Teubner, 1889-1905 (repr. Stuttgart, 1962-7).
- Porph. = *Porphirii quaestionum Homericarum ad Odysseam pertinentium reliquiae*, ed. H. Schrader, Leipzig: Teubner, 1890.
- Porph. (Sod.) = *Porphirii quaestionum Homericarum liber I*, ed. A. R. Sodano, Naples: Giannini, 1970.
- Antr. = *De antro nymphaeum*, ed. A. Nauck in *Porphirii philosophi Platonici opuscula selecta*, 2<sup>nd</sup> edn. Leipzig: Teubner, 1886 (repr. Hildesheim: Olms, 1977).
- Posid. = Posidonius' fragments, ed. W. Theiler, *Posidonios. Die Fragmente*, vol. 1, Berlin: De Gruyter, 1982.
- Procl. = Proclus
- In remp. = *Procli in Platonis Rempublicam Commentarii*, ed. W. Kroll, Leipzig: Teubner, 1899-1901 (repr. Amsterdam: Hakkert, 1965).
- Proc. = Procopius
- De aedif. = *De aedificiis*, ed. G. Wirth (post J. Haury), *Procopii Caesariani opera omnia*, vol. 4, Leipzig: Teubner, 1964.
- Ptol. = Ptolemaeus
- Apotel. = *Apotelesmatica*, ed. W. Hübner (post F. Boll-E. Boer), *Claudii Ptolemaei opera quae exstant omnia*, vol. III.1, Leipzig: Teubner, 1998.
- Ptol. Heph. = Ptolemaeus Hephaestion, in *Mythographi. Scriptores Poeticae Historiae Graeci*, ed. A. Westermann, pp. 182ff., Brunsvigae: Westermann, 1843.
- Quint. = Quintus Smyrnaeus, *Posthomerica*, ed. F. Vian, Paris, 1963-9.

<i>Rhet. An.</i>	= <i>Rhetorica Anonyma, Epitome artis rhetoricae</i> , in <i>Rhetores Graeci</i> ed. Ch. Walz, vol. 3, Osnabrück: Zeller, 1968.
<i>Rhet. Gr. (Spengel)</i>	= <i>Rhetores Graeci</i> , ed. L. Spengel, Vol. I-III, Leipzig: Teubner, 1853-6.
<i>Rhet. Gr. (Walz)</i>	<i>Rhetores Graeci</i> , ed. Walz Ch., 9 vols, Stuttgart, Tubinga: Cotta, 1832-6 (repr. Osnabrück: Zeller, 1968).
Ruf.	Rufus
<i>De corp.</i>	= <i>De corporis humani appellationibus</i> , ed. C. Daremberg – C. É. Ruelle, <i>Oeuvres de Rufus d'Éphèse</i> , Paris: Imprimerie Nationale, 1879 (repr. Amstardam: Hekkert, 1963).
Scymn.	= Scymnus, ed. K. Müller, <i>Geographi Graeci minores</i> vol. I, Paris: Didot, 1855 (repr. Hildesheim: Olms, 1965).
<i>SGLG</i>	= <i>Sammlung griechischer und lateinischer Grammatiker</i> , ed. K. Alpers – H. Erbse – A. Kleinlogel, vol. III, Walter de Gruyter: Berlin, New York, 1977.
Soph.	= Sophocles, ed. A. Dain and P. Mazon, <i>Sophocle</i> , 3 vols, Paris: Les Belles Lettres, 1955-60 (repr. 1967-8).
<i>Aj.</i>	= <i>Ajax</i>
<i>Ant.</i>	= <i>Antigone</i>
<i>El.</i>	= <i>Electra</i>
<i>OT.</i>	= <i>Oedipus Tyrannus</i>
<i>Phil.</i>	= <i>Philoctetes</i>
<i>Tr.</i>	= <i>Trachiniae</i>
<i>Fr.</i>	= fragments, ed. S. Radt, <i>Tragicorum Graecorum fragmenta</i> , vol. 4, Göttingen: Vandenhoeck & Ruprecht, 1977.
Sch. Soph.	= <i>Scholia in Sophoclis tragoedias</i> , ed. P. N. Papageorgios, Leipzig, 1888.
Sext. Emp.	= Sextus Empiricus.
<i>P.</i>	= <i>Pyrrhoniae hypotyposes</i> , ed. H. Mutschmann, <i>Sexti Empirici opera</i> , vol. I, Leipzig, 1912.
<i>M.</i>	= <i>adversus Mathematicos</i> , ed. H. Mutschmann – J. Mau, <i>Sexti Empirici opera</i> , vols. 2 (1914) & 3, 2 <sup>nd</sup> edn. (1961), Leipzig, Teubner.

Simp.	= Simplicius
<i>In Aristot.</i>	= <i>Simplicii in Aristotelis de caelo commentaria</i> , ed. J. L. Heiberg, ( <i>Commentaria in Aristotelem Graeca</i> 7), Berlin: Reimer, 1894.
Sophr.	= Sophron fragments, ed. R. Kassel – C. Austin, <i>Poetae Comici Graeci</i> , Vol. I, Berlin, New York: De Gruyter, 2001.
Stesich.	= Stesichorus, <i>Poetarum Melicorum Graecorum Fragmenta</i> , ed. M. Davies (post D. L. Page), Vol. I, Oxford: Clarendon Press, 1991.
Steph.	= Stephanus Philosophus
<i>in Rh.</i>	= <i>in Artem Rhetoricam commentarium</i> , ed. H. Rabe, (in <i>Commentaria in Aristotelem Graeca</i> 21.2 Berlin: Reimer, 1896).
Steph. Byz.	= <i>Stephan Von Byzanz</i> , ed. A. Meineke, Berlin: Reimer, 1849 (repr. Graz: Akademische Druck- und Verlagsanstalt, 1958).
Stob.	= Stobaeus, <i>Ioannis Stobaei anthologium</i> , ed. C. Wachsmuth – O. Hense, 5 vols, Berlin: Weidmann 1884-1912 (repr. 1958).
Str.	= Strabo, ed. A. Meineke, <i>Strabonis Geographica</i> , 3 vols Leipzig, 1877 (repr. Graz: Akademische Druck – und Verlagsanstalt, 1969).
Stratt.	Strattis, ed. G. Kassel – C. Austin, in <i>Poetae Comici Graeci</i> vol. VII, Berlin: De Gruyter, 1989.
Stob.	= Stobaeus, ed. C. Wachsmuth – O. Hense, <i>Ioannis Stobaei anthologium</i> , 5 vols. Berlin: Weidmann 1884-1912 (repr. 1958).
Su.	= <i>Suidae Lexicon</i> , ed. A. Adler, 5 vols, Leipzig, 1928-38 (repr. Stuttgart: 1967-71).
Suet.	= Suetonius
<i>Π. παιδ.</i>	<i>Περὶ τῶν παρ' Ἑλλήσι παιδιῶν</i> ed. J. Taillardat, <i>Suétone. Περὶ βλασφημιῶν. Περὶ παιδιῶν</i> , Paris: Les Belles Lettres, 1967.
Them.	= Themistius
<i>Or.</i>	= <i>Orationes, Themistii orations quae supersunt</i> , ed. H. Schenkl

	– G. Downey, 3 vols, Leipzig: Teubner, 1965-74.
Theogn.	= Theognis
El.	<i>Elegiae Theognis</i> , ed. D. Young (post E. Diehl), Leipzig, 1971.
Theocr.	= <i>Theocritus</i> , ed. A. S. F. Gow, Cambridge: Cambridge University Press, vol. I (2 <sup>nd</sup> edn) 1952 (repr. 1965).
Sch. Theocr.	= <i>Scholia in Theocritum vetera</i> , ed. C. Wendel, Leipzig: Teubner, 1914 (repr. Stuttgart: 1967).
Anec. Est.	= <i>Anecdoton Estense</i> in Sch. Theocr. op. cit. pp. 7-13.
Theopomp. Hist.	= Theopompus Historicus' fragmenta in <i>Die fragmente der Griechischen Historiker</i> (FGrH) ed. F. Jacoby, IIB.115, p. 526.
Thesaur.	= Thesaurus Linguae Graecae, ed. H. Stephanus, G. Hase, and L. Dindorf, Paris, 1842-7.
Thuc.	= Thucydides, ed. H. S. Jones – J. E. Powell, <i>Thucydidis Historiae</i> , 2 vols, Oxford: Clarendon Press, 1942 (repr. 1967-70).
Tryph.	= Tryphon
Trop.	<i>Περὶ τρόπων</i> in <i>Rhetores Graeci</i> ed. Ch. Walz, vol. 8, Osnabrück: Zeller, 1968.
Tz. Ar. Plut.	= <i>Jo. Tzetzae commentarii in Aristophanem</i> , ed. L. M. Positano, Groningen: Bouma, 1960.
Tz. Ar. Nub.	= <i>Jo. Tzetzae commentarii in Aristophanem</i> ed. W. J. W. Holwerda, (Scholia in Aristophanem 4.1), Groningen: Bouma, 1960.
Tz. Ar. Ind.	= <i>Jo. Tzetzae commentarii in Aristophanem</i> , ed. L. M. Positano – D. Holwerda – W. J. W. Koster, Groningen: Wolters; Amsterdam: Swets & Zeitlinger, 1964.
Tz. Exeg. Il.	= <i>Tzetzae Exegesis in Iliadem</i> , ed. G. Hermann, Leipzig, 1812. = <i>Ioannis Tetzae Historiae</i> , ed. P. A. M. Leone, Naples: Libreria scientifica editrice, 1968.
Tz. Hist.	
Vit. Hom.	= <i>Vitae Homeri</i> , ed. T. W. Allen, <i>Homeri Opera</i> , vol. V, Oxford, 1912 (repr. 1969).
Vit. Herod.	= <i>Vita Herodotea</i>
Vit. Hom. Plut.	= <i>Vita Plutarchi</i> in [Plutarchus] <i>De Homero</i> , ed. J. F.



Kindstrand, Leipzig: Teubner, 1990.

Xen. = Xenophon, ed. E. C. Marchant, *Xenophontis opera omnia*, vol. II (2<sup>nd</sup> edn.), Oxford: Clarendon Press, 1921 (repr. 1971).

Mem. = *Memorabilia*

Oec. = *Oeconomicus*

Xenom. = Xenomedes fragmenta, in *Die fragmente der Griechischen Historiker* (FGrH) ed. F. Jacoby, IIB.442, p. 372.

Zenob. = Zenobius Paroemiographus in *Corpus paroemiographorum Graecorum*, ed. Leutsch – Schneidewin, vol. I, pp. 1-175, Göttingen: Vandenhoeck & Ruprecht, 1839 (repr. Hildesheim: Olms, 1958).

Zonar. = Zonaras Lexicographus, ed. J. Tittmann, *Iohannis Zonarae lexicon ex tribus codicebus manuscriptis*, 2 vols, Leipzig, 1808 (repr. Amsterdam 1967).

## **ABBREVIATIONS**

### **CODICES – EDITIONES**

P<sup>1</sup> = Parisinus Gr. 2702, manus prima (Eustathii)

P<sup>2</sup> = Parisinus Gr. 2702, manus secunda, recentior (fortasse Camilli?)

P<sup>3</sup> = Parisinus Gr. 2702, manus tertia, recentior

M = Marcianus Gr. 406

Rom. = Editio Romana

Bas. = Editio Basileensis

Stall. = Stallbaum

Makr. = Makrinos

### **SIGLA**

addit. = additamentum or additamenta or additamentis

add. = addidit

cf. = confer

cod. (codd.) = codex (codices)

corr. = correxit or correxerunt

fol. = folium, folii or folio

marg. = margo or margines

ms. (mss.) = liber (libri) manu scriptus (scripti)

om. = omisit or omiserunt

tit. = titulus or tituli

< > = inserenda

[...] = delenda

## **PART II**

### **TEXT**

Εὔσταθίου μαῖστωρος τῶν ῥητόρων τοῦ ὕστερον ἀρχιεπισκόπου παρεκβολαὶ τῶν εἰς τὴν ᾽Οδύσσειαν.

1379 Πικροὶ τὴν ᾽Οδύσσειαν καθὰ καὶ τὴν ᾽Ιλιάδα εἰλήχασι λογισταί,<sup>1</sup> καὶ μᾶλλον ταύτην ἤπερ ἐκείνην διασπαράττουσι.<sup>2</sup> δίδωσι δὲ λαβὰς ἐκείνοις τὸ καὶ ἐνταῦθα πολὺ τοῦ μυθώδους. καὶ τοῦτο διαβάλλοντες ἐκείνοι | συνεκβάλλουσι τῷ μύθῳ καὶ τὴν ἀλήθειαν, διὰ τὸ τοῦ ψεύδους παρένθετον ὑπόπτως ἔχοντες καὶ πρὸς τὴν ἱστορίαν αὐτήν. χρή δὲ οὐχ οὕτω ποιεῖν, ἀλλὰ τὸ ἔργον σκοπεῖν τῆς ποιήσεως, ἐκείνο εἰδότας, | ὥς ἄρα νόμος τοῖς ποιηταῖς μὴ γυμνῆν τὴν ἱστορίαν ἐκτίθεσθαι, ἀλλὰ μύθοις καταπυκάζειν, ὧν τοὺς μὲν ὑπ' ἄλλων ἤδη πλασθέντας ἀναλέγονται, τοὺς δὲ καὶ αὐτόθεν προσαναπλάττονται. | δέδοται γὰρ κατὰ τοὺς τεχνογράφους<sup>3</sup> τῇ ποιήσει καὶ τερατεύεσθαι,<sup>4</sup> ὥς ἂν ἐκ τούτων ἡδονὴν τὲ ἅμα τοῖς ἀκροαταῖς καὶ ἐκπληξιν ἐμποιήσειεν.<sup>5</sup> οὕτω τοίνυν καὶ ὁ ποιητῆς<sup>6</sup> πολλαχοῦ, ὥς φασιν | οἱ παλαιοί,<sup>7</sup> τοῖς ἱστορουμένοις ὁμολογῶν παραπλέκει καὶ μύθους. καὶ τοῖς θρυλλουμένοις ἀληθέσι προστίθῃσι τι καὶ τῶν οὐκ ἀληθῶν, ἐκὼν ἑαυτῷ ἐνιστῶν τὴν τοῦ ἀδυνάτου γραφήν. καὶ οὐ πάντῃ | πρὸς πλάσμα διασκευάζει καὶ μύθους, ἀλλὰ, κατ' αὐτὸν φάναι, "πολλὰ ψεύδεα" λέγει "ἐτύμοις ὁμοῖα"<sup>8</sup> ὅθεν ἂν τις οὐδὲ ἴδοιτο. "πολλὰ" μέντοι καὶ οὐ πάντα ψεύδεται. οὐ γὰρ ἂν ἔτι | "ἐτύμοις ὁμοῖα" ἢ ποιήσις φθέγγοιτο ἐὰν ψευδῇ πάντα εἴη συνείρουσα. αὐτίκα τῆς ᾽Οδυσσεύος πλάνης τὸ πολὺ περὶ Σικελίαν γενέσθαι καὶ ᾽Ιταλίαν καὶ ἐπέκεινα τεθρύλληται συμφώνως τῷ ποιητῇ.<sup>9</sup> | καὶ τοῦτο δηλοῖ δίχα πολλῶν ἄλλων καὶ ὁ τῆς ἱστορίας Λατίνος<sup>10</sup> καὶ ὁ Αὔσων,<sup>11</sup> οἱ ἐξ ᾽Οδυσσεύος καὶ Κίρκης κατὰ τινας οἱ καὶ τῆς ὁμωνύμου αὐτοῖς χώρας ἐκράτησαν, καὶ ἀφ' ἑαυτῶν τὰ ἔθνη ἐκάλεσαν. | ὁμολογεῖ δὲ τούτοις καὶ ἡ ἐν ᾽Ιβηρίᾳ πόλις ᾽Οδυσσεῖς,<sup>12</sup> καὶ ὁ ἐν παροιμίαις Τεμέσιος ἦρως ὁ βαρύμηνις,<sup>13</sup> εἰς τῶν ᾽Οδυσσεῖ συμπλευσάντων ἐταίρων, ἐν Τεμέσῃ τῇ ᾽Ιταλικῇ τιμώμενος. καὶ οὕτω μὲν | οὐκ ἔστιν ἀμφιβαλεῖν ὅτι ἐκεῖ τὰ πλείω πεπλάνηται ᾽Οδυσσεύς· ὁ δὲ γε ποιητῆς ἔστιν ἃ τῆς τοῦ ᾽Οδυσσεύος πλάνης καὶ ἐξωκεανίζων φαίνεται, ὥς ἐν τοῖς ἐξῆς<sup>14</sup> φανερώς δειχθήσεται, | φυλάττων μὲν καὶ τὰ τῆς ἱστορίας, προστιθεὶς δὲ καὶ τερατολογίαν ποιητικὴν,<sup>15</sup> καὶ ποιήσεως νόμῳ τὸ ψεῦδος τῇ ἀληθείᾳ παραμιγνύς. καὶ τὰ μὲν διδάσκων, τὰ δ' ἐκπλήττων ἢ καὶ | ψυχαγωγῶν. οὕτω δὲ καὶ τὸν Αἰόλον<sup>16</sup> καὶ τοὺς Κιμμερίους<sup>17</sup> καὶ τὰ κατὰ τὴν Καλυψῶ<sup>18</sup> ἐξ ἱστοριῶν ἀληθῶν ἐρανισάμενος, ὥς δειχθήσεται,<sup>19</sup> προσεπιτίθῃσι τι καὶ τερατολογίας, πῇ μὲν ἐκτοπίζων τὰ ἱστορούμενα καὶ μετακινῶν αὐτὰ ἐξ ἄλλων τόπων εἰς ἄλλους, πῇ δὲ τὰς ιδιότητας τῶν ἱστορουμένων προσαύξων καὶ μετάγων εἰς τὸ παραδοξότερον ἐκτοπίζων μὲν, ὥς ὅτε τοὺς Κιμμερίους τὸ ἀληθῶς βόρειον ἔθνος<sup>20</sup> εἰς τοὺς ἐσπερίους τόπους τοὺς πρὸς τῷ

1.3 vocem διαβάλλοντες add. in marg. P<sup>3</sup>.

1.13 vocem πάντῃ add. in marg. P<sup>3</sup>.

1.15 ἐτύμοις corr. Makr.; ἐτύμως P<sup>1</sup> edd.; cf. *Od.* 19.203, Eust. *ad Od.* I.1.12 (=1.14 Makr.)

1.18 tit. Λατίνος et Αὔσων add. in marg. P<sup>2</sup>.

1.21 ᾽Οδυσσεῖς corr. Makr. (cf. Steph. Byz. 484.7): ᾽Οδύσσεια P<sup>1</sup> edd.

1.27 τὰ δ' ἐκπλήττων P<sup>1</sup>: τὰ δὲ ἐκπλήττων edd.

Αἶδη μετάγει ψευδῶς<sup>21</sup> καὶ τὴν τῆς Καλυψοῦς δὲ νῆσον εἰς Ὠκεανὸν μετατίθησι.<sup>22</sup>  
 τὰς δὲ ιδιότητας ἐπαυξάνων, ὥς ὅτε | τοὺς Λαιστρυγόνας ἀγρίους ἄλλως ὄντας  
 αὐτὸς καὶ ἀνθρωποφαγοῦντας ποιεῖ<sup>23</sup> καὶ τὸν Αἰόλον δὲ τεχνίτην ὄντα τοῦ πλέειν  
 ἐγκατακλείειν τοὺς ἀνέμους φησίν,<sup>24</sup> οὐ ψευδόμενος πάντῃ | ἀλλ' ὑπερβάλλων τὸ  
 5 ἱστορούμενον. ψεῦδος γὰρ ἀπλῶς διόλου τῆς Ὀμήρου καταγνῶναι ποιήσεως πάντῃ  
 ψευδές. ψεῦδος γὰρ τοιοῦτον οὐδ' "αὐτὸς ἔρεϊ," εἶποι ἂν αὐτός. "μάλα | γὰρ  
 πεπνυμένος" ἐστίν.<sup>25</sup> ἀκούσοι γὰρ ἂν ὁ καὶ Ὀδυσσεὺς παρὰ τῷ Εὐμαίῳ. "τί σε χρή  
 τοῖον ἐόντα, μαψιδίως ψεύδεσθαι;"<sup>26</sup> ὥς τόγε ἄλλως μὴ "μαψιδίως" ἀλλ' ἐν δέοντι |  
 ψεύσασθαι, ἐπιτηδεύεον ποτὲ καὶ οὐ ψεκτέον τοῖς γε ἐχέφροσι. τὸν γοῦν  
 10 Αὐτόλυκον "ὄρκῳ κεκοσμήσθαι" φησίν<sup>27</sup> ὃ ἐστι, τὸ ψευδέσιν ἐντέχνως ὄρκοις  
 σοφίζεσθαι. καὶ αὐτὸν | δὲ τὸν Ὀδυσσεά φανερώς εἰσάγει ψευδόμενον ἐν τε τοῖς  
 πρὸς τὸν Εὐμαιον τὸν δούλον λόγοις<sup>28</sup> καὶ ἐν ἄλλοις.<sup>29</sup> οὐκουν οὔτε πάντα  
 ψευδόμενον ὑποληπτέον τὸν ποιητὴν οὔτε μὴν | πάντα φθεγγόμενον πρὸς ἀλήθειαν,  
 ἀλλὰ τῷ ἀληθεῖ καὶ ψεύδους τι παραπλέκοντα, καθὰ καὶ τῷ Πολυβίῳ δοκεῖ<sup>30</sup> ὅς "τῇ  
 15 τοῦ Ὀδυσσεὺς πλάνῃ καθὰ καὶ τῷ Ἰλιακῷ πολέμῳ μικρά" φησι "τὸν ποιητὴν  
 προσμυθεύσασθαι". καὶ ταῦτα μὲν οὕτω. ἠθικωτέρα δὲ τῆς Ἰλιάδος κατὰ τὴν παλαιὰν  
 ἀλήθειαν ἐστὶν ἡ Ὀδύσεια,<sup>31</sup> ὃ ἐστὶν γλυκυτέρα τὰ καὶ ἀφελεστέρα. ἤδη | δὲ καὶ  
 ὀξυτέρα διὰ τὰ ἐν φαντασίᾳ ἐπιπολαίου ἀφελείας βάθη τῶν νοημάτων, ὥς οἱ  
 τεχνικοὶ λέγουσι.<sup>32</sup> τοῦτο γὰρ ἐστὶν ὀξύτης ῥητορικῆ, νοημάτων βαθύτης ἐν  
 20 ἐπιπολαζούσῃ | ἀπλότητι. ἴστέον δὲ ὅτι πάνυ γλίσχρα τὰ τῆς ὑποθέσεως ἐν τῷ  
 βιβλίῳ τούτῳ καὶ ἄσπορα καὶ ὀλιγόϋλα.<sup>33</sup> καὶ εἰ μὴ ὁ ποιητὴς ἐξεύρισκεν, οἷος  
 αὐτός, μηχανὰς πλατυσμοῦ τῇ ποιήσει ἄλλοτε ἄλλας, οἷον τὸν τοῦ Τηλεμάχου  
 πλοῦν,<sup>34</sup> τὴν παρὰ τοῖς Φαίαξι μακρὰν ἀδολεσχίαν,<sup>35</sup> τὰ παρὰ τῷ Εὐμαίῳ λαμπρὰ  
 ψεύσματα<sup>36</sup> καὶ τὰ ἄλλα, | ἐν στενῷ κομιδῇ ἔκειτο αὐτῷ τὰ τῆς κατὰ ποίησιν  
 25 διασκευῆς. ὁ δ' ἀλλὰ ταῦτα καὶ τοιαῦτα πολλὰ τεχνασάμενος τὴν στενὴν ἀτραπὸν<sup>37</sup>  
 τῆς τοῦ βιβλίου περιπετείας εὐρύηται πρὸς πεδιάδα λογογραφίας ἐξίσχυσεν καὶ ὥς ἐκ  
 χειμαρρῶδους λιβάδος πλήθοντας ῥητορείας ἐξέρρευσε ποταμούς, ὅποιοι οὐχ ἥκιστα  
 καὶ τὴν Ἰλιάδα περιλιμνάζουσιν, εἰ καὶ τις Τιμόλαος, ὁ εἶτε Λαρισσαῖος εἶτε  
 30 Μακεδὼν εἶτε καὶ ἄμφω,<sup>38</sup> λειψυδρίαν οἶον ἐκεῖ καταγνοῦς τοῦ ποιητικοῦ Ὠκεανοῦ,  
 ὡχετήγησε μισγαγκείας<sup>39</sup> τινὸς δίκην, σιέλους ὥσπερ τινος ἢ μύξας | τὰ παρ' ἑαυτοῦ.  
 λέγεται γὰρ ὅτι παρενέβαλε τῇ Ἰλιάδι ἐκεῖνος στίχον πρὸς στίχον, ἐπιγράψας τὸ  
 σύγγραμμα "Τρωϊκά", οἷον, "μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος, ἦν ἔθετο Χρύσου  
 κεχολωμένος εἵνεκα κούρης, οὐλομένην, ἣ μυρὶ Ἰχαιοῖς ἄλγε' ἔθηκε μαρναμένοις  
 ὃ τε Τρῶσιν ἄτερ πολέμιζον ἀνακτος. πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν,

2.14 tit. Πολύβιῳ add. in marg. P<sup>2</sup>.

2.19 tit. ὀξύτης ῥητορικῆ add. in marg P<sup>2</sup>.

2.28 tit. Τιμόλαος add. in marg. P<sup>2</sup>.

Ἑκτορος ἐν παλάμῃσι δαΐζομένων ὑπὸ δουρί.” καὶ οὕτω μὲν ὁ εἰρημένος Τιμόλαος  
 τὴν Ὀμηρικὴν Ἰλιάδα, ὡς οἶον ὀνθυλεύσας<sup>40</sup> ἐλίπανε. Τρυφιδώρορ δέ, φασίν, |  
 ἀνάπαλιν αὐτοῦ δραμῶν, Ὀδύσειαν λειπογράμματον ποιῆσαι ἱστόρηται, ἀπελάσας  
 αὐτῆς τὸ σίγμα.<sup>41</sup> τάχα μὲν, οὕτω τηνάλλως. ἴσως δέ, καὶ ἵνα μὴ ψελίλῳς ὦν,  
 5 ἀχρειοὶ τὴν λαλιὰν δι’ αὐτοῦ, καθὰ καὶ οἱ τραυλίζοντες, ἀπέχονται τοῦ ρ<ω>  
 στοιχείου, ἵνα μὴ ὁ τραυλισμὸς αὐτοὺς ἐλέγχῃ. ὅτι δὲ ὁ τοῦ σίγμα ἦχος καὶ ἄλλως  
 λυπεῖν | οἶδεν ἀκρόασιν διὰ τὸ συχνὸν τοῦ σιγμοῦ ὅτε στοιβάζεται, ὡς ἐν τῷ “ἔσωσά  
 σ’ ὡς ἴσασι”<sup>42</sup> καὶ ἐξῆς, τὸ τοῦ Εὐριπίδου δηλοῖ καὶ ὁ πρὸς τινα ἐν διπλασιασμοῖς  
 τοῦ | τ<αυ> ἀττικίζοντα, εἰπὼν, “ὡς εὖ γέ σοι ὅτι ἀπήλλαξας ἡμᾶς τῶν σιγμάτων  
 10 Εὐριπίδου.”<sup>43</sup> καὶ ταῦτα μὲν τοιαῦτα. ὁ δὲ τοιοῦτος ποιητὴς ὁ λόγῳ πλουτῶν, οὐ  
 φράσαι | ἀμείνων οὐδεῖς, ὁ διασκευάσαι δεινότατος, ὁ διηγῆσασθαι πιθανώτατος,<sup>44</sup> ὁ  
 πάσης τῆς ἐν λόγοις τέχνης καθηγητῆς, ἐξ οὗ οἶά τινος ὠκεανοῦ, “πάντες ποταμοὶ |  
 καὶ πᾶσαι” λογικῶν μεθόδων “πηγαί”,<sup>45</sup> ὅμως οὐδ’ αὐτὸς ἐξέφυγε παρεγγράπτου  
 γραφὴν συγγραφῆς.<sup>46</sup> φασὶ<sup>47</sup> γὰρ Ναυκράτην<sup>48</sup> τινὰ ἱστορῆσαι, ὡς ἄρα Φαντασία γυνὴ  
 15 Μεμφῆτις,<sup>49</sup> “σοφίας ὑποφῆτις,”<sup>50</sup> Νικάρχου<sup>51</sup> θυγάτηρ, συντάξασα τὸν τε ἐν Ἰλιάδι  
 πόλεμον καὶ τὴν Ὀδυσσέως πλάνην, ἀπέδοτο τὰς βίβλους εἰς τὸ κατὰ Μέμφιν τοῦ  
 Ἡφαίστου | ἄδυτον. ἔνθα τὸν ποιητὴν ἐλθόντα λαβεῖν παρά τινος τῶν  
 ἱερογραμματέων ἀντίγραφα, κάκειθεν συντάξαι τὴν Ἰλιάδα καὶ τὴν Ὀδύσειαν. ὅτι δὲ  
 1380 ἡ Αἰγύπτιος | \*ὁ ποιητῆς ἢ εἰς Αἴγυπτον φοιτήσας ἐμαθήτευσεν τοῖς ἐκεῖ ἱστοροῦσι  
 20 τινές.<sup>52</sup> καὶ ἐν τῷ περὶ τῶν πλαγκτῶν δὲ λόγῳ ἐν τοῖς ἐξῆς τοῦ βιβλίου τούτου<sup>53</sup>  
 τεθῆσεται τις ἱστορία τούτου δηλωτικῆ. σωφροσύνη δὲ τῆς ποιήσεως ταύτης ὁ  
 κεφαλαιωδέστατος σκοπός. καὶ φιλανδρίαν δὲ παιδεύει ἔννομον τὸ βιβλίον τούτο,  
 προθέμενον τὴν | Πηνελόπην εἰς ἀμφοτέρων ἀρχέτυπον.<sup>54</sup> ἤδη δὲ καὶ ἀδικίας  
 ἀπέχεσθαι ὑποτίθῃσιν, οἷς τοὺς μνηστῆρας οὐ δίκαια πλημμελοῦντας ἀπαλλάττεσθαι |  
 25 οὐκ εὖ ἱστορεῖ. ὅσα δὲ καὶ ἄλλα σποράδην ὁ ποιητῆς παιδεύει<sup>55</sup> νόμῳ οἰκείῳ  
 “βιωφελὴς γὰρ πᾶσα ποίησις”, τὰ κατὰ μέρος τοῦ βιβλίου διδάξουσιν. ἀναπληροὶ δὲ  
 πῶς | καὶ τὴν Ἰλιάδα ἢ βίβλος αὕτη.<sup>56</sup> ἃ γὰρ ὁ ποιητῆς ἐκεῖ ἐνέλιπεν ἐνταῦθα  
 προσανεπλήρωσε.<sup>57</sup> καὶ ἔστιν ἐνταῦθα δίχα τῶν ἄλλων, Ἀχιλλέως τὸ θάνατον εὐρεῖν  
 τὸν ἐκεῖ σιγηθέντα,<sup>58</sup> καὶ | Αἴαντος τοῦ τε μεγάλου καὶ τοῦ Λοκροῦ ἅπερ ἐκεῖ οὐκ  
 30 ἔγνωμεν,<sup>59</sup> καὶ ἀριστείαν Νεοπτολέμου,<sup>60</sup> καὶ δόλον Ὀδυσσέως ὅτε Τρώων πόλιν  
 κατέδου,<sup>61</sup> καὶ τὰ κατὰ τὸν δούρειον ἵππον,<sup>62</sup> καὶ ἄλλα | ὧν οὐδὲν ἀριδῆλως τῇ

2.31-3.1 λέγεται - δουρί vox ση<μειῶσαι> add. in marg. P<sup>2</sup>.

3.2 tit. Τρυφιδώρορ add. in marg. P<sup>2</sup>.

3.5 ρω P<sup>1</sup>: ρ edd.

3.9 ταν P<sup>1</sup>: τ edd.

3.14 tit. Ναυκράτης et Φαντασία add. in marg. P<sup>2</sup>.

3.15 Μεμφῆτις Stall.: μεμφῆτις P<sup>1</sup> Rom.: Μεμφίτις Phot. Bibl. 190.151a38.

3.15 tit. Νικάρχου add. in marg. P<sup>2</sup>.

3.16 ἀπέδοτο corr. Makr.: ἀπέθητο P<sup>1</sup>: ἀπέδετο Rom. Stall.: ἀπέθετο Bas.

Ἰλιάδι ἐντέθεται. καὶ ὅλως, καρύκευμά τι τῷ ποιητῇ ἐνταῦθα τὰ τῆς Ἰλιάδος ἐστὶν  
 ἐλλείμματα. ἔσται δὲ ἡμῖν κἀνταῦθα ὡς καὶ ἐν τῇ Ἰλιάδι τῆς μεταλλ'χειρίσεως ἡ  
 ἐπιβολή, οὐ κατὰ ἐξήγησιν ἧς ἄλλοις ἐμέλησεν, ἀλλὰ κατ' ἐκλογὴν τῶν χρησίμων  
 τοῖς ἐπιτρέχουσι καὶ μὴ <ἐν> εὐχερεὶ ἔχουσιν ἑαυτοὺς ἐπαφιέναι τῷ τῆς ποιήσεως  
 5 πλάτει | σχολαίτερον. πολλὰ δὲ τῶν τῇ Ὀδυσσεΐᾳ ἐγκειμένων ἐν ταῖς τοιαύταις  
 παρεκβολαῖς σεσίγηνται, διὰ τὸ ἐν τοῖς εἰς τὴν Ἰλιάδα ἱκανῶς εἰρῆσθαι περὶ  
 αὐτῶν.<sup>63</sup> ἀρχὴ δὲ τῶν Ὀδυσσειακῶν παρεκβολῶν ἐντεῦθεν.<sup>64</sup> |

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3.22 tit. σκοπός add. in marg. P<sup>2</sup>.

4.2 vocem μεταχειρίσις add. in marg. P<sup>3</sup>.

4.4 ἐν add. edd.

4.4 finis –ους supra vocem ἑαυτοὺς add. in marg. P<sup>3</sup>.

4.4 vocem τῆς supra lineam add. in marg. P<sup>3</sup>.

4.5 finis –τερον add. in marg. P<sup>3</sup>.

4.7 Ὑπόθεσις τῆς αὐτῆς Ὀμήρου Ὀδυσσεΐας. Θεῶν ἀγορὰ γίνεται περὶ τοῦ τὸν Ὀδυσσεῖα εἰς Ἰθάκην  
 πεμφθῆναι ἀπὸ τῆς Καλυψοῦς νήσου. μεθ' ἣν ἡ Ἀθηναίᾳ εἰς Ἰθάκην παραγίνεται πρὸς Τηλέμαχον,  
 ὁμοιωθεῖσα Μέντη βασιλεῖ Ταφίων. γενομένης δὲ ὁμιλίας, παραινέσασα ἡ Ἀθηναίᾳ Τηλεμάχῳ  
 παραγενέσθαι διὰ τὴν τοῦ πατρὸς ζήτησιν, ἐς Πύλον μὲν πρὸς Νέστορα, εἰς Σπάρτην δὲ πρὸς Μενέλαον,  
 ἀπαίρει ἐμφασιν δοῦσα ὡς θεὸς εἶη καὶ τῶν μνηστῆρων γίνεται εὐωχία. Hypothesin ex schol. H K M<sup>1</sup> P Q  
 R V Y b d f l hic add. edd.

5 ὅτι ἡ μὲν Ἰλιάς, ὥς καὶ ἐν τοῖς ἐκεῖ ἐδηλώθη, ἐκ τόπου τῆς Ἰλίου ἔσχε τὴν  
 ἐπιγραφὴν,<sup>65</sup> ὥς τὰ κακὰ περιέχουσα ὅποσα ἐν τῷ καιρῷ τῆς μῆνιδος περὶ τὴν  
 Ἰλιον συνέπεσον οὐ μόνον τοῖς Ἰλιδῶσιν, ἀλλὰ καὶ μάλιστα τοῖς Ἕλλησι τοῖς μὴ  
 τοσούτοις πρὸ τούτου πίπτουσιν, ὥς καὶ ὁ ποιητὴς ἐπισημαίνεται, λέγων· “ἦ μυρί’  
 5 Ἀχαιοῖς ἄλγε’ ἔθηκεν”,<sup>66</sup> εἰ καὶ ἄλλως νόμῳ πολέμου | “πολλὰ ἰφθιμοὶ ψυχαὶ” καὶ  
 Τρωϊκῶν ἡρώων εἰς Αἶδου ᾤχοντο.<sup>67</sup> ἡ δὲ Ὀδύσσεια φανερώς ἐξ ὠρισμένου  
 προσώπου τοῦ Ὀδυσσέως δηλαδὴ ἐπιγέγραπται, ὅς μόνος ἐνταῦθα | τὴν ὅλην ποίησιν  
 συνιστᾷ. προπαροξύνεται δὲ ἡ λέξις ὁμοίως τῷ “ἱερεὺς ἰέρεια”, “βασιλεὺς βασίλεια,”  
 εἰ καὶ ἄλλως κατὰ λόγον κτητικῷ παροξύνεσθαι ὀφείλεν. ἠκολούθησε | δὲ μάλιστα  
 10 ὁ τόνος τῆς ῥηθείσης λέξεως τῷ “Πατρόκλεια,” “Δολώνεια” καὶ τοῖς ὁμοίοις.<sup>68</sup> περὶ  
 ὧν ἀκριβέστερον ἐν τοῖς εἰς τὴν Ἰλιάδα δεδήλωται.<sup>69</sup> (Vs. 1) ὅτι ὁμοιοσχημῶν | μὲν  
 ἢ τε τῆς Ἰλιάδος εἰσβολὴ καὶ ἡ τῆς Ὀδυσσεΐας, Μοῦσαν τὴν ἐπικαλουμένην καὶ τὴν  
 κλῆσιν προστακτικῶς σχηματίζουσα. ἐκπέφυγε δὲ ἄλλως πολυτρόπως τὸ τοῦ  
 σχηματισμοῦ | ὁμοειδές.<sup>70</sup> ἐκεῖ μὲν γὰρ ὁ ποιητὴς “ᾄειδε, θεά”,<sup>71</sup> ἐνταῦθα δὲ “ἔννεπε  
 15 Μοῦσα”<sup>72</sup> φησιν. οὐ μόνον τοῖς ῥήμασι ποικιλλόμενος, ἀλλὰ καὶ φράζων  
 σαφέστερον.<sup>73</sup> ὁ γὰρ ἀπλούστερος ἀκροατῆς<sup>74</sup> ζητήσῃ ἂν ἐν τῇ καταρχῇ τῆς Ἰλιάδος,  
 ποίαν Ὅμηρος λέγει θεάν. καὶ ἐὰν Μοῦσαν ἀκούσῃ, πάλιν προσεκητήσῃ ποίαν  
 ταύτην ἐκ τῶν ἐννέα, διπλὴν ἀπορίαν προῖσχύμενος. ἐνταῦθα μέντοι “ἔννεπε  
 Μοῦσα” εἰπὼν ὁ ποιητὴς καὶ οὕτω τὴν τοῦ ἀκροατοῦ ἐκείνην ζήτησιν ἡμισεύσας,  
 20 σαφέστερον ἔφρασεν, ἐπεὶ καὶ προσεχέστερον τῷ ποιητικῷ | σκοπῷ τὸ “Μοῦσα” ἤπερ  
 τὸ “θεά”. ἥς δὴ Μούσης παράγωγον περιεκτικὸν τὸ “μουσεῖον”, καθὰ καὶ τῆς ᾠδῆς,  
 τὸ “ᾠδεῖον” καὶ τῆς σχολῆς, τὸ “σχολεῖον”. εἰ δὲ προῖων ἔρεϊ, “θεά, θύγατερ Διός,  
 εἰπέ καὶ ἡμῖν”,<sup>75</sup> σαφήνειαν ἔχει καὶ ἐκεῖ ὁ λόγος διὰ τὸ “θύγατερ Διός”, ὥς ἐκεῖ  
 ῥηθήσεται. ἔτι καὶ ἄλλως διαφόρως ἐσχημάτιζεται τὰ τῶν βιβλίων προοίμια | ἐν τῷ  
 25 “μῆνιν ᾄειδε”<sup>76</sup> καὶ “ἄνδρα ἔννεπε”.<sup>77</sup> καὶ ἡ διαφορὰ οὐ μόνον κατὰ τὰ ῥήματα, τὸ  
 “ᾄειδε” καὶ τὸ “ἔννεπε” καὶ κατὰ τὰ γένη, τὸ “μῆνιν” καὶ τὸ “ἄνδρα”, ἀλλὰ καὶ κατὰ  
 τὴν δρᾶσιν καὶ πεῖσιν.<sup>78</sup> ἡ μὲν γὰρ μῆνις ἐκεῖ δραστική· “ἔθηκε” γὰρ “μυρία ἄλγεα”.  
 ὦδε δὲ ὁ ἀνὴρ πολλὰ “ἔπαθεν” ἄλγεα. καὶ σημειῶσαι ἐν τούτοις ὅτι ταυτὸν “μυρία”  
 εἰπεῖν “ἄλγεα” καὶ “πολλὰ” ἢ “μάλα πολλὰ.” | ἔτι διαφέρουσι καὶ καθότι ἐκεῖ μὲν  
 30 “ᾄειδε” φησὶν ἀπλῶς, ἐνταῦθα δὲ ὡς ὠρισμένως “ἔννεπέ μοι.” ἴσθι δὲ ὅτι τὸ μὲν  
 “ᾄειδε”, ἀφορμὴν δέδωκεν εἰς τὸ | λέγεσθαι “ᾠδὰς” τὰ ποιήματα. ἐκ δὲ τοῦ “ἔννεπε”  
 ἀρχὴ ἐνδέδοται τοῖς καλοῦσι τοὺς ἥρωικούς στίχους “ἔπη” καὶ “ἐποποιούς” τοὺς

5.2 tit. ἐπιγραφὴ add. in marg. P<sup>2</sup>.

5.6-7 tit. Ὀδύσσεια add. in marg. P<sup>2</sup>.

5.21 tit. μουσεῖον add. in marg. P<sup>2</sup>.

5.31 tit. ᾠδαί add. in marg. P<sup>2</sup>.

5.32 tit. ἔπη add. in marg. P<sup>2</sup>.



ποιητάς.<sup>79</sup> νεωτέρων δὲ ἡ τοῦ “ἔπους” χρήσις ἐπὶ τῶν | ποιητικῶς μετρούντων.<sup>80</sup>

“Ομηρος γὰρ ὡς δι’ ὅλης τῆς αὐτοῦ ποιήσεως φαίνεται, τὸν ἀπλῶς λόγον “ἔπος”  
φησίν,<sup>81</sup> οἷον “ποιόν σε ἔπος φύγε”,<sup>82</sup> καὶ τὸ “ἔπεα πτερόεντα”.<sup>83</sup> ὅτι δὲ τὰ ἐξάμετρα

οὐ | πάνυ ἡξίου “ἔπη” καλεῖσθαι, δηλοῖ ὁ ἐν ῥητορικῇ λεξικῇ εἰπὼν ὡς ἀντέκειτο

ὁ ἐποποιὸς τῷ μελοποιῷ,<sup>84</sup> καὶ “ἦρῶα” ἔλεγον, οὐκ “ἔπη”, τὰ ἐξάμετρα.<sup>85</sup>

σημείωσαι δὲ ὅτι κἀνταῦθα ὁ ποιητὴς \*προγράψας θεὰν τῆς ἑαυτοῦ ποιήσεως, καθὰ  
καὶ ἐν Ἰλιάδι,<sup>86</sup> καὶ τῇ ταύτης ἐπικλήσει μουσόληπτος<sup>87</sup> ὑπονοηθεὶς καὶ φαντάσας  
θεόφθεγκτα λαλεῖν, ἀφορμὴν | ἐνδεδώκε τῷ καλῷ λυρικῷ γνωματεύσασθαι ὡς ἄρα  
“χρὴ ἀρχομένου ἔργου, πρόσωπον θεῖναι τηλαυγές”.<sup>88</sup> οὕτω γὰρ καὶ αὐτὸς Ὀμηρος

τηλαύγειαν τῶν ἑαυτοῦ ποιήσεων | προέγραψεν, οἷς τὲ θεῖα πρόσωπα τούτων  
προλάμπει καὶ οἷς ἡρωϊκὰς πράξεις τὲ καὶ πάθη καθιστορῆσαι προεξέθετο.<sup>89</sup> ὅτι  
ἀνὴρ παρὰ τοῖς παλαιοῖς τετραχῶς,<sup>90</sup> | ὁ ἤδη τέλειος τὴν ἡλικίαν καὶ ὁ συζευχθεὶς

γυναικί καὶ ὁ ἀνδρεῖος καὶ ὁ φύσει, τουτέστιν ὃν ἐξ ἀνάγκης οἶδεν ἡ φύσις  
ἀντιδιηρημένον τῇ γυναικί. ἐνταῦθ’ οὖν ἐν τῷ “ἄνδρα μοι | ἔννεπε, Μοῦσα”,<sup>91</sup> οἱ

παλαιοὶ “ἄνδρα” τὸν φύσει φασίν, ὡς εἰ τις εἴποι ἄνθρωπον ἄρρενα. ἀνδρεῖον δὲ  
νοῆσαι οὐ θέλουσι, λέγοντες ὅτι ἐπὶ ἀνθρώπων οὐδέποτε κεῖνται δύο ἀλλεπάλληλα  
ἐπίθετα δίχα κυρίου ἢ προσηγορικοῦ.<sup>92</sup> τίς γὰρ ἂν ποτε εἴποι, “σοφὸς δίκαιος” ἀνευ  
κυρίου τοῦ “Ἀριστείδης” ἢ τοιούτου τινός,<sup>93</sup> τίς δ’ ἂν ἔρει “τραχὺς θρασύς”, δίχα  
προσηγορικοῦ | τοῦ “ἵππος” τυχόν<sup>94</sup> ἢ “Πήγασος”;<sup>95</sup> οὕτως οὖν οὐδ’ ἐνταῦθα “ἀνδρεῖον

πολύτροπον” ἔστιν εἰπεῖν, διότι οὔτε “ἄνθρωπον” οὔτε “Ὀδυσσεά” προσέθηκεν.  
εἴρηται ὡς ἐπ’ ἀνθρώπων οὐ κεῖνται δύο ἐπίθετα, | πρὸς διαστολὴν τοῦ ἐπὶ

δαιμόνων.<sup>96</sup> ἐπ’ ἐκείνων γὰρ πολλάκις γίνεται στοιβὴ ἐπιθέτων δίχα κυρίου, οἷον  
“ἐνυαλίῳ ἀνδρεϊφόντῃ”<sup>97</sup> καὶ “χρυσηλάκατος κελαδαινῇ”,<sup>98</sup> καὶ “ὦ πόποι ἐννοσίγαιε  
εὐρυσθενές”.<sup>99</sup> αἴτιον δὲ τὸ μονάζειν τὰ θεῖα ἐπίθετα καὶ ἐπὶ ἐνός τινος ὠρισμένον

κεῖσθαι προσώπου καὶ διατοῦτο ἀντὶ κυρίων αὐτὰ διωνύμων<sup>100</sup> λογίζεσθαι. τὰ μέντοι  
λοιπὰ ἐπίθετα, κοινὰ ὄντα πολλῶν καὶ ἀορισταίνοντα, οἷον τὸ “ὀξύς”, “ταχύς”,  
“ποδώκης”, “σοφός”, “δαΐφρων”, “ἀνδρεῖος” καὶ τὰ τοιαῦτα, οὐ δύνανται ἀλλήλοις  
ἐπιστοιβασθῆναι δίχα κυρίου ἢ προσηγορικοῦ τοῦ ὀρίζοντος αὐτά. ὅτι δὲ “ἀνὴρ”<sup>101</sup>

κατὰ πέμπτον σημαινόμενον καὶ ὁ ἀπλῶς ἄνθρωπος δῆλον καὶ ἐκ τοῦ “ἔσχατοι  
ἀνδρῶν”<sup>102</sup> καὶ ἐκ τῶν | “ἀνδραποδιστῶν”<sup>103</sup> καὶ τῶν “ἀνδραπόδων”<sup>104</sup> καὶ τῶν  
“ἀνδροφόνων”. ἐν αὐτοῖς γὰρ τῷ τοῦ ἀνδρὸς ὀνόματι πᾶς ἄνθρωπος δηλοῦσθαι  
δύναται.<sup>105</sup> εἰ καὶ ἄλλως λέγεται ὡς ἐκ μέλους τοῦ ἀνδρὸς καὶ τὰ λοιπὰ γένη  
σημαίνεσθαι. παραδείγματα δὲ τῶν προειρομένων τεσσάρων σημαινόμενων ἀρίδῃλα<sup>106</sup>

6.1 vocem ποιητικῶς add. in marg. P<sup>3</sup>.

6.4 tit. ἔπη iterum add. in marg. P<sup>2</sup>.

6.12 tit. ἀνὴρ add. in marg. P<sup>2</sup>.

6.14 ἐνταῦθ’ edd: ἐνταῦθα P<sup>1</sup>.

6.22 voces ἐπ’ ἐκείνων add. in marg. P<sup>3</sup>.

παρὰ τοῖς ὑπομνηματισταῖς. οἱ πρὸς ὑπόδειγμα | νέου μὲν τελείου δὲ ἀνδρὸς καὶ τὸν  
 ἀνδρόπαιδα παραδιδόασι,<sup>107</sup> τῷ νεωτάτῳ καὶ πάντῃ ἀτελεῖ ἀποκληρώσαντες τὸν  
 βούπαιδα.<sup>108</sup> σημειῶσαι δὲ ὅτι σιωπᾷ τὸ τοῦ Ὀδυσσέως ἐξ ἀρχῆς ὄνομα ὁ ποιητής.<sup>109</sup>  
 5 ἐξαίρων αὐτὸν σεμνοῖς ἐπιθέτοις καὶ ἐγκωμίοις, καὶ ἀναρτῶν τὸν ἀκροατήν.<sup>110</sup> καὶ  
 ἄλλως δὲ εἰπεῖν, σεμνότερον τοῦ κυρίου κρίνας ὀνόματος, τὸ ἐξ ὧν πολλῶν ἔτλη |  
 γνωρίσαι αὐτόν. ἃ καὶ ὡς ἐξαίρετόν τι παράσημον ἦν αὐτῷ. ὥς γὰρ ὁ τυχὼν εἰπὼν  
 “ἄνδρα μοι ἔννεπε, Μοῦσα” ὅς ἀνελὼν Ἔκτορα τὰ δὲ τινα ἐποίησεν ἢ ἔπαθε, τὸν |  
 Ἀχιλλέα δηλοῖ, οὕτω καὶ τὸ εἰπεῖν, “ἄνδρα μοι ἔννεπε, Μοῦσα” ὅς τὴν Τροίαν ἐλὼν  
 τοιοῖς δὲ τισι περιέπεσε, τὸν Ὀδυσσεά ἐδήλωσε κατ’ ἐξοχὴν. καὶ διαφέρει καὶ οὕτως  
 10 | ἡ προοιμιακὴ αὕτη ἔννοια τῆς ἐν Ἰλιάδι. ἐκεῖ μὲν γὰρ αὐτὸς εὐθὺς ὥρισεν ὁ  
 ποιητὴς πρόσωπον τὸν Ἀχιλλέα οὗ χάριν ἐπικαλεῖται τὴν Μοῦσαν. ἐνταῦθα δὲ  
 ἀορίστως εἰπὼν καὶ μετεωρίσας<sup>111</sup> ἱκανῶς τὸν ἀκροώμενον, ταμιεύεται μετ’ ὀλίγα τῇ  
 Μοῦσῃ τὸ τοῦ Ὀδυσσέως ὄνομα.<sup>112</sup> ἔνθα ἐκείνον ἀντίθεον Ὀδυσσεά ἐρεῖ.<sup>113</sup> τὸ δὲ  
 “ἔννεπε” πλεονασμὸν ἔχει | τοῦ ἐνὸς νῦ.<sup>114</sup> καὶ δῆλον ἐξ ὧν πολλαχοῦ τὸ “ἐνέπω” δι’  
 15 ἐνὸς νῦ ἐκφέρεται, ἀπὸ τῆς ἐν προθέσεως καὶ τοῦ “ἔπω”<sup>115</sup> ἐξ οὗ καὶ τὸ “ἔπος”. οὕτω  
 καὶ ἀπὸ τοῦ “ἐνόθω”, “ἐνόσω” τὸ κινῶ,<sup>116</sup> | τὸ μὲν ἐνοσίχθων, δι’ ἐνὸς ἐκφέρεται  
 νῦ.<sup>117</sup> τὸ δὲ “ἐννοσίγαιος” διπλάζει τὸ ἀμετάβολον.<sup>118</sup> δῆλον δὲ ὅτι καιριώτερον ὡς ἐν  
 ποιήσει τὸ “ἄειδε” ἢ περ τὸ “ἔννεπε”. | “ἄειδεν” μὲν γὰρ τὸ μετὰ μέλους, ὅθεν καὶ  
 “ᾠδαί”, τὰ ποιήματα. “ἐννέπειν” δὲ καὶ τὸ ἀπλῶς λέγειν, ὡς δηλοῖ μετ’ ὀλίγα τὸ  
 20 “εἰπέ καὶ ἡμῖν”,<sup>119</sup> ταῦτόν ὃν τῷ “ἔννεπε”. τὸ μέντοι “ψάλλειν” ἀμφοῖν διαφέρει ὡς  
 ἀλλαχοῦ δηλοῦται.<sup>120</sup> ὅρα δὲ ὅτι τὸ μὲν “ἐννέπειν” ἢ ἀντὶ τοῦ ᾄδειν ἢ ἀντὶ τοῦ  
 λέγειν ἀπλῶς κεῖται.<sup>121</sup> τὸ δὲ ἐξ αὐτοῦ “ἐνίπτειν”<sup>122</sup> καὶ “ἐνίσσειν”<sup>123</sup> | οὐδέτερον  
 ἐκείνων δηλοῖ, ἀλλ’ ἐπίπληξιν καὶ ἄμφω δηλοῦσι, τὴν διὰ λόγων μέντοι εἴτ’ οὖν δι’  
 ἐπῶν. ὅτι τὸ “πολύτροπον”<sup>124</sup> ταῦτόν ἐστι τῷ | εὐκίνητον, ποικίλον, πολύμητιν,  
 25 πολύνουν, ἐπιχειρηματικόν, πολύβουλον, πολύστροφον, οὐκ ἐφ’ ἐνὸς ἐστῶτα οἷα  
 γεγραμμένην εἰκόνα.<sup>125</sup> τρεπόμενον δὲ | πολλὰς ὁδοὺς βουλευμάτων ὡς Ὀδυσσεὶ  
 πρέπει τῷ πολυμηχάνῳ, τῷ “παντοίοις δόλοις” κεκοσμημένῳ καθά φησιν ὁ  
 ποιητής.<sup>126</sup> ὡς τὸν γε μὴ οὕτω πολύτροπον, | ἀλλὰ στρόφιν<sup>127</sup> κατὰ τὴν κωμωδίαν,  
 καὶ ὡς οἱ μεθ’ Ὀμηρον σκώπτουσι πολύποδα,<sup>128</sup> κακίζει ὁ ποιητής<sup>129</sup> ἐν οἷς φησὶ  
 30 μισεῖν ἄνδρα ὅς “ἄλλο μὲν κεύθει ἐν φρεσὶν ἄλλο | δὲ βάζει”.<sup>130</sup> “πολύτροπος” οὖν, ὁ  
 διὰ πολλὴν ἐμπειρίαν πολύφρων ὡς ὁ ποιητὴς μετ’ ὀλίγα ἐρεῖ,<sup>131</sup> καὶ ὡς Εὐριπίδης  
 ἂν εἴποι “ποικιλόφρων”.<sup>132</sup> ἔτι δὲ πολλὰς ὡς ἐρρέθη ||<sup>2</sup> ἀτραποὺς βουλευμάτων  
 τρεπόμενος, οὐ μὲν ὁ πρὸς πολλὰ ἦθη μεταβαλλόμενος καὶ ἀντικρὺς εὐριπος ἢ

7.2-3 tit. ἀνδρόπαιδα et βούπαιδα add. in marg. P<sup>2</sup>.

7.10 vocem τῆς add. in marg. P<sup>3</sup>.

7.20 tit. ψάλλειν add. in marg. P<sup>3</sup>.

7.23 δηλοῦσι P<sup>1</sup> Rom. Stall.: δηλοῦσε Bas.

7.23 εἴτ’ οὖν corr. Makr.: εἴ τ’ οὖν P<sup>1</sup>: εἴτουν edd.

χαμαιλέων τὸ ἦθος. τρόπον γὰρ οὐκ οἶδε τὸ ἦθος ὁ ποιητής, ὥς τε οὐδ' ἂν λέγοι  
 πολύτροπον τὸν πολυήθη καὶ τὰ εἶδη διάφορον. καὶ ὁ “Τὰ μεθ’ Ὀμηρον” δὲ γράψας  
 τὴν λέξιν ταύτην ἐπὶ τε ποικιλίας νοεῖ, ὥς ὅτε εἶπη “αἶσαν πολύτροπον”,<sup>133</sup> καὶ ἐπὶ  
 δόλου, ἐν οἷς | λέγοι “ἡπεροπῆα πολύτροπον”.<sup>134</sup> καὶ ἡ Κίρκη δὲ που “πολύτροπον”  
 5 τὸν Ὀδυσσεά καλέσει, δόλιον καὶ φρόνιμον βουλομένη προσειπεῖν.<sup>135</sup> ὅτι δὲ τὸ  
 “πολύτροπον” ἐπαινουμένην | τινὰ σημαίνει καὶ πολυειδῆ ἐνέργειαν δηλοῖ καὶ τὸ  
 περὶ ἀηδόνης ὑπὸ τοῦ ποιητοῦ λεχθέν, τὸ “τρωπῶσα χέει πολυηχέα φωνήν”.<sup>136</sup> ἐν γὰρ  
 τῷ “τρωπῶσα πολυηχέα φωνήν” | πολύτροπον εἰς ῥοήν τὴν ἀηδόνα φησίν.<sup>137</sup> ἰστέον  
 δὲ ὅτι Ὀμήρου “πολύτροπον” τὸν Ὀδυσσεά γράψαντος, τις τῶν ὕστερον<sup>138</sup> σκωπτικῶς  
 10 παρωδήσας ἔγραψε τὸ “ἄνδρα μοι ἔννεπε | Μοῦσα πολύκροτον”, ὅπερ ἐστι  
 κακεντρεχῆ καὶ μὴ ἀπλοῦν. δοκεῖ δὲ εἰρησθαι ἡ τοιαύτη λέξις παρὰ τὸ τοῦ κωμικοῦ  
 κρόταλον.<sup>139</sup> ὅθεν καὶ τὸ “κροταλίζειν” ἐπὶ γέλωτι. Ὀμηρος δὲ τὸ οὕτω γίνεσθαι  
 κρότον τινὰ ὅτε ἄρματα κτυποῦσιν ἀνατρεπόμενα “ἀνακυμβαλιάζειν” εἶπεν ἐν τῇ  
 Ἰλιάδι.<sup>140</sup> τῷ δὲ γε κωμωδικῷ κροτάλῳ ἴσον δύναται καὶ τὸ | περίτριμμα<sup>141</sup> καὶ ἡ  
 15 παιπάλη<sup>142</sup> ἔτι δὲ καὶ τὸ ἀπαιόλημα<sup>143</sup> καὶ ἡ ἀπαιόλη.<sup>144</sup> οὐκ ἂν οὐτε ὁ κρότος  
 καὶ τὸ κροτεῖν κωμωδοῖς ἐπιτρέπουσιν οὐτε ἡ ἀπλῶς παιπάλη, καθὰ οὐδὲ | τὸ  
 παιπαλόεν. καὶ εἰσὶ ταῦτα δῆλα ἐκ τῶν πολλαχοῦ χρήσεων. (Vs. 2 and 3) ὅτι ἐπαινεῖ  
 τὸν Ὀδυσσεά ὡς μάλα πολλὰ πλανηθέντα καὶ πολλῶν ἰδόντα ἀνθρώπων ἄστεα καὶ  
 νόον | γνόντα, ὃ ἐστὶν ἦθος, ἔθος, διαγωγήν. οὐ τῆς πλάνης ἵχνη μέχρι καὶ τῶν  
 20 ἐσχάτων τῆς Ἑσπερίας Ἰβηρίας, ὡς ἱστοροῦσιν οἱ παλαιοί.<sup>145</sup> εἶη ἂν οὖν ὁ Ὀδυσσεὺς  
 διὰ ταῦτα πολυῖστωρ,<sup>146</sup> πολυειδὴς<sup>147</sup> τὴν ἐμπειρίαν, καὶ ὡς εἴρηται πολύνους, οἷα  
 τοιαῦτα παθὼν καὶ νοῦν τοσοῦτον θύραθεν οἷον εἰσοικισάμενος, ἐπεὶ καὶ τῶν ἡρώων  
 φρονιμωτάτοις οἱ παλαιοὶ ἀπεκφαίνοντο τοὺς ἀποδημήσαντας ἢ πλανηθέντας μακράν.  
 καὶ γὰρ ἐν μεγάλῳ ἐτίθεντο ἐκεῖνοι πολλῶν ἀνθρώπων ἰδεῖν ἄστεα καὶ νόον  
 25 γνῶναι.<sup>148</sup> Ἡρακλῆς οὖν καὶ Διόνυσος κατὰ τὴν ἱστορίαν | μακρὰς ἀποδημίας  
 ποιησάμενοι μεγάλοι ἔδοξαν.<sup>149</sup> σεμνύνεται δὲ που καὶ ὁ Νέστωρ διότι μετάπεμπος  
 ἦλθε τοῖς Λαπίθαις μακράν ὁδόν.<sup>150</sup> ἐναβρύνεται δὲ ἐν τοῖς ἐξῆς τῇ πλάνῃ | καὶ ὁ  
 Μενέλαος, ἐνθα καὶ πλείω τοῦ εἰκότος ἀλαζονεύεται,<sup>151</sup> καθάπερ καὶ Ὀδυσσεὺς τὰ  
 καθ’ ἑαυτὸν διηγούμενος.<sup>152</sup> “ἀλαζών” γὰρ, ὡς ὁ γεωγράφος φησί, “πᾶς ὁ πλάνην  
 30 ἑαυτοῦ ἀφηγούμενος”.<sup>153</sup> καὶ ἐν Ἰλιάδι | καὶ ὁ ποιητής πορίζεται σεμνότητα<sup>154</sup>  
 παραβολῆς ἐκ τοῦ πολλὴν γῆν ἐπεληλυθότος, λέγων “ὥς δ’ ὅτ’ ἂν αἶξιν νόος ἀνέρος”  
 καὶ τὰ ἐξῆς.<sup>155</sup> σημείωσαι δὲ ὅτι πλείω ἐμπειρίαν ὁ ποιητής | ἐνταῦθα τῷ Ὀδυσσεὶ  
 ἐπιμαρτύρεται ἥπερ ἐν Ἰλιάδι τῷ Νέστορι. ἐκεῖνος μὲν γὰρ μῆ ἐναβρύνεται ὁδῷ τῇ

8.4 ἡπεροπῆα P<sup>1</sup>: ὑπεροπῆα edd.

8.7 τρωπῶσα P<sup>1</sup>: τροπῶσα edd.

8.12 tit. κρόταλον add. in marg. P<sup>2</sup>.

8.21 πολύνους P<sup>1</sup> Rom. Bas.: πολίνους Stall.

8.29 tit. ἀλαζών add. in marg. P<sup>2</sup>.

1382 ἐκ τῆς<sup>του</sup> Πύλου<sup>156</sup> εἰς τοὺς Θετταλικοὺς Λαπίθας.<sup>157</sup> Ὀδυσσεὺς δὲ “πολλῶν  
 ἀνθρώπων ἶδεν | ἄστεα καὶ νόον ἔγνω”· πλὴν οὐκ ἤδη τοῦ Νέστορος ἦν ὁ  
 5 Ὀδυσσεὺς ἐν Ἰλιάδι σοφώτερος, οὐπὼ γὰρ ἦν τότε τοιοῦτος ἀλλὰ μετὰ \*Τροίας  
 ἄλωσιν γῆν τε μακρὰν ἐπῆλθε καὶ πολλὴν ἐμπειρίαν | συνήγαγεν, οὐ μόνον  
 10 πλανηθεὶς, ἀλλὰ καὶ πολλά, καὶ οὐχ’ ἀπλῶς πολλά, ἀλλὰ καὶ “μάλα πολλά”.<sup>158</sup> εἶη δ’  
 ἂν ὁμοίος τῷ Ὀδυσσεὶ καὶ ὁ παλαιά τε πολλά τε εἰδῶς. καὶ “ὅς γῆραϊ μὲν |  
 κυφὸς ἔην”,<sup>159</sup> πολλὰ δὲ ἤδει οἷς ἀνάπαλιν ἔχει ὁ “ἄκοσμά τε πολλά τε εἰδῶς”.<sup>160</sup> ὅρα  
 δὲ ὅτι τὸ “ἔγνω” αἰτιατικῇ συνέταξεν ἀνομοίως τῷ “γνώτην ἀλλήλοιν”.<sup>161</sup> ἰστέον |  
 δὲ καὶ ὅτι “νόον” ἐνταῦθα ἐστὶ νοῆσαι οὐ μόνον τὸ κατὰ νοῦν τινὰ θέμενον ἔθιμον  
 15 καὶ νόμιμον ἐν ἔθνεσι καὶ τὸ κατ’ ἥθος καὶ διαγωγὴν παρ’ αὐτοῖς ἐννοῦν ἢ ἄλλως  
 φυσικόν,<sup>162</sup> καθ’ ὃ | χαρακτηρίζονται ἀνδρικοὶ τυχόν ἢ ἀπόλεμοι, πανοῦργοι ἢ ἀπλοῖ,  
 σύνθετοι ἢ εὐήθεις, φιλόξενοι ἢ ἀπάνθρωποι, λόγιοι ἢ ἑτεροῖοι, ἀλλὰ καὶ αὐτὸν τὸν  
 τοῦ Ὀδυσσεὺς | νοῦν, ἵνα εἴπῃ, ὅτι “πολλῶν ἀνθρώπων ὁ Ὀδυσσεὺς ἰδὼν ἄστεα, νόον  
 20 ἔγνω”,<sup>163</sup> τουτέστι μαθὼν, συνήγαγε νοῦν.<sup>164</sup> καὶ οὕτως ἀπέβη τῇ συχνῇ ἱστορίᾳ  
 25 πολύνους. καὶ | ἐστὶ πῶς ὁμοίον τοῦτο κατὰ γε τὴν φράσιν πρὸς τὸ “μάλιστα δὲ  
 αὐτὸς ἀνέγνω”.<sup>165</sup> ἐνταῦθα δὲ ἰστέον καὶ ὅτι τὸ μὲν “πολλῶν ἀνθρώπων”  
 κυριολεκτεῖται καθὰ καὶ τὸ “πολλὰ πλάγχθη” καὶ τὸ “πολλὰ | ἄλγεα”. διωρισμένον  
 γὰρ εἰσι ποσοῦ ὥς καὶ τὸ ἀρσενικὸν αὐτῶν ἐνικὸν ὁ “πολλός”,<sup>166</sup> οὐ πληθυντικὸν οἱ  
 “πολλοί”. τὸ δὲ “πολλός γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα”<sup>167</sup> ἐνὶ μὲν συνεχεῖ  
 30 ποσῷ ἐπεπλαλήθη. δηλοῖ δὲ ὅμως καὶ αὐτὸ πλῆθος μελῶν πεφιλοτιμημένων ταῖς  
 κατὰ τὸν κείμενον τρισὶ διαστάσεσι. τὸ δὲ “πολύς ἄνθρωπος” καὶ εἴ τι τοιοῦτον οὐ  
 κατὰ ταῦτα λέγεται ποσοῦ δίκην, | ἀλλὰ ποιότητα ἐμφαίνειν δοκεῖ, καὶ ταύτην ἢ  
 ἐπαινετὴν ὥς τὸ “ὁ πολὺς τὴν θεολογίαν”<sup>168</sup> ταῦτόν δὲ εἰπεῖν περιττὸς κατὰ τὸ “ὁ  
 περιττὸς Ἀριστείδης”<sup>169</sup> ἢ ψεκτὴν ὥς τὸ “οὐ μέγας τις καὶ | σοφὸς ταῦτα ἐρεῖ ἀλλὰ  
 25 ὁ πολὺς ἄνθρωπος”,<sup>170</sup> ἡγουν ὁ χυδαῖος. ὁποῖον ἴσως καὶ τὸ “πολλοὶ δέ μιν  
 ἠρήσαντο φορέειν, βασιλῆϊ δὲ κεῖται ἄγαλμα”.<sup>171</sup> τοῦτο δὲ ὁ κωμικὸς ἀστειότερον  
 φράσας “τοὺς πολλοὺς” | εἶτ’ οὖν τοὺς χύδην διακειμένους ἄνδρας οὐχ’ ἀπλῶς εἶπε  
 “πολλοὺς” ἀλλὰ “πολλοὺς τοῦ βολοῦ”<sup>172</sup>, ἐκ μεταφορᾶς δηλαδὴ τῶν εὐτελῶν καὶ  
 30 καὶ ἐπὶ τὸ διωρισμένον ἀνάγονται ποσόν, δῆλον τοῖς ἐφιστῶσιν. ὥς δὲ καὶ νεκροῖς  
 προσφυῆς τὸ “οἱ πολλοὶ” καὶ τὸ “οἱ πλείους” δηλοῖ ὁ εἰπὼν | τὸ “ἀπελεύσομαι παρὰ

9.1 τῆς<sup>του</sup> Πύλου P<sup>1</sup>: τῆς Πύλου edd.

9.2 vocem ἤδη add. in marg. manus recentior.

9.6 ὁ P<sup>1</sup> Bas.: om. Rom. Stall.

9.8 vocem ἔγνω add. in marg. P<sup>3</sup>.

9.9 vox νόον add. in marg. P<sup>3</sup>.

9.12 σύνθετοι P<sup>1</sup>: συνετοὶ edd.

9.18 tit. πολλός add. in marg. P<sup>2</sup>.

9.26 tit. ἀρ<ιστοφάνης> add. in marg. P<sup>2</sup>.

τοὺς πλείονας<sup>173</sup>, ὃ ἐστὶ θανοῦμαι. “πλείονας” γὰρ τοὺς τεθνεώτας ἐκεῖνος ἔφη. ὅτι  
 ὥσπερ ἐν τῇ Ἰλιάδι εἰπὼν “μυρία Ἀχαιοῖς ἔθηκεν ἄλγεα καὶ πολλὰς | ἰφθίμους  
 ψυχὰς Ἀΐδι προΐαψεν”,<sup>174</sup> ἐνέφηνε τοῖς ἀκροαταῖς ὡς ἐν προεκθέσεως λόγῳ,<sup>175</sup> ὡς  
 ἐστὶ αὐτῷ ὕλη τοῦ τῆς ποιήσεως πλατυσμοῦ, τὰ “μυρία ἄλγεα”<sup>176</sup> καὶ ὁ τῶν πολλῶν  
 5 θάνατος, οὕτω | καὶ νῦν ἐν τῷ “μάλα πολλὰ πλάγχθη καὶ πολλῶν ἀνθρώπων ἶδεν  
 ἄστεα” τὸν τρόπον προεκτίθεται δι’ οὗ τὴν ποίησιν πλατυνεῖ.<sup>177</sup> ἡ γὰρ πολὺπλανος  
 τοῦ Ὀδυσσέως περίοδος πλάτος | τῇ ποιήσει ἐνδαψιλεύσεται.<sup>178</sup> καὶ ἐστὶν ὁ τρόπος,  
 οἶον προέκθεσις. τὸ μέντοι “ἄνδρα μοι ἔννεπε”<sup>179</sup> τὸν τῆς Ὀδυσσεΐας σκοπὸν  
 προλαλεῖ, ὡς τὸν τῆς Ἰλιάδος τὸ “μῆνιν ἄειδε Ἀχιλλέως”.<sup>180</sup> | ὅτι λαβὼν ἀφορμὴν  
 10 κατὰ τοὺς παλαιούς<sup>181</sup> ὁ ποιητὴς ἐκ τοῦ “πολύ”, ὅπερ ἔγκειται τῇ λέξει τοῦ  
 “πολύτροπος”, ἐπέμεινε τῇ ὁμοιότητι τοῦ ὀνόματος, εἰπὼν “πολλὰ ἐπλάγχθη”,  
 “πολλῶν δὲ ἀνθρώπων ἶδεν ἄστεα”, “πολλὰ δὲ ἔπαθεν ἄλγεα”.<sup>182</sup> τὸ δὲ “πλάγχθη”  
 ἀναύξητον ὃν ἱαστὶ προήνεκται ὡς φίλον Ὀμήρῳ, χαίροντι μὲν καὶ ταῖς κοιναῖς  
 ῥηματικαῖς αὐξήσεσιν, οὐχ ἥκιστα δὲ καὶ ταῖς | ἀναυξέσι τῶν ῥημάτων κινήσεσιν. οἱ  
 15 δέ γε ὕστερον ἀττικίζοντες<sup>183</sup> οὐχ ἀπλῶς αὖξιν τοὺς παρωχημένους οἶδασιν, ἀλλὰ  
 καὶ ἀναδιπλοῦσι τὴν αὖξιν ἐν πολλοῖς, ὡς δῆλον | ἐκ τοῦ “ἠνέφξε” καὶ  
 “ἠνώχλησεν”, ἔτι δὲ καὶ ἐν τῷ “ὠνοματοπεποιήται” καὶ “ἐκδεδιητημένος” καὶ ἄλλων  
 μυρίων ὧν μνεῖα ἐν τοῖς εἰς τὴν Ἰλιάδα γέγονε.<sup>184</sup> τινὲς δὲ καὶ ἄλλως  
 καινοπραγοῦσιν, αὖζοντες ἐφ’ οἷς οὐκ ἐχρῆν. οἶον ἐν τῷ “ἤμελλε”<sup>185</sup> καὶ “ἡδύνατο”  
 20 καὶ ἐν τῷ “διηκόνησε”<sup>186, 187</sup> τροπὴ γὰρ ἐν τούτοις τοῦ εἰς ἡ ἐκ τοῦ “ἔμελλον”,  
 “ἔδύνατο”, “διεκόνησεν”, ὠγκώσεν εἰς πλεον τὴν συνήθη αὖξιν. τὸ μέντοι  
 “ὥρωρεν” ἑτεροῖόν τι ἐστί.<sup>188</sup> οὐκ αὖξῃσαν αὐτὸ ἀλλὰ μεταθέμενον τὴν ἐθιμον  
 Ἀττικοῖς παραλήγουσαν | τὴν τοῦ ω μεγάλου εἰς τὴν ἄρχουσαν. καὶ ταῦτα μὲν οὕτω.  
 τὸ δὲ ὡς ἐρρέθη “ἐπλάγχθη” ἀπὸ τοῦ “πλάζω” γενόμενον<sup>189</sup> πλεονασμὸν ἔπαθε τοῦ  
 25 νῦν διὰ καλλιφωνίαν καὶ ὄγκον ἤχου, | ὡς καὶ ἐπὶ τοῦ “ἄμφασία”<sup>190</sup> ἐγένετο καὶ ἐπὶ  
 τοῦ “ἄμβροτος”<sup>191</sup> καὶ “τερψίμβροτος”<sup>192</sup> καὶ “τύμπανον” καὶ “πίμπλημι”<sup>193</sup> καὶ  
 “χρίμπτω”<sup>194</sup> καὶ “φαεσίμβροτος” καὶ “λίγξε βιός”<sup>195</sup> καὶ ἐπὶ τοῦ “λαγχάνω”<sup>196</sup> καὶ  
 “λέλογχε”<sup>197</sup> καὶ “φυγγάνω”,<sup>198</sup> “θιγγάνω”, “ἐρυγγάνω”,<sup>199</sup> “τυγγάνω” καὶ ἐπὶ ἄλλων  
 πολλῶν. ἐρμηνεῖα δὲ τοῦ “πλάζειν” κοινῇ διαλέκτῳ τὸ πλανᾶν,<sup>200</sup> ὃ κατὰ τοὺς  
 30 παλαιούς ἀπὸ | τοῦ “ἄλη” γίνεται προσθέσει στοιχείων τοῦ π<λ> καὶ λάμβδα<sup>201</sup> ἢ ἀπὸ  
 τοῦ πλαγιάζειν τῆς ὀρθῆς, ἐξ αὐτοῦ δὲ “ὁ πλάνης” καὶ “ὁ πλανήτης”, ἔτι δὲ καὶ “ὁ  
 πλάνος” τέχνην αὐτὸς ἔχων τινὰ | καὶ τὸ ἀποπλανᾶν τοὺς θεωμένους, ὅποιοι

10.16 αὖξιν corr. Makr.: αὖξιν P<sup>1</sup> edd.; tit. αὖξιν παρωχημένων add. in marg. P<sup>2</sup>.

10.24 tit. πλεονασμός τοῦ νῦν add. in marg. P<sup>2</sup>.

10.27 φαεσίμβροτος P<sup>1</sup> Rom. Bas.: φαισίμβροτος Stall.

10.29 tit. ἀπὸ τοῦ πλανᾶν add. in marg. P<sup>2</sup>.

10.30 πῖ P<sup>1</sup>: π edd.

Κηφισόδωρος<sup>202</sup> τις καὶ Πανταλέων,<sup>203</sup> ἔτι δὲ καὶ Ματρέας ὁ Ἀλεξανδρεὺς, ὃς κατὰ τὴν ἱστορίαν τοῦ Ἀθηναίου<sup>204</sup> ἔλεγε πρὸς | αἰνίγμα θηρίον τι τρέφειν ὅπερ αὐτὸ ἑαυτὸ ἐσθίει, ὥς καὶ ζητεῖσθαι φησι μέχρι τοῦ νῦν τὸ “Ματρέου θηρίον”. τὸ δὲ ἡ θυμὸν ἴσως ἢ φθόνον δηλοῖ ἢ λύπην ἢ καὶ | τι κωμικώτερον ἐμπαθές.<sup>205</sup> εἰλήφθαι δὲ  
 5 δοκεῖ ὁ ῥηθεὶς τοῦ Ματρέου λόγος ἢ ἐκ τοῦ “ὄν <θυμὸν> κατέδων”<sup>206</sup> ἢ ἐκ τοῦ πολυπόδος ὃς “ἔόν” ποτε “πόδα τένδει”.<sup>207</sup> ὅτι τὸ “ἐπεὶ”<sup>208</sup> οὐ | μόνον σύνδεσμός ἐστιν αἰτιολογικὸς ἀλλ’ ἐν πολλοῖς καὶ χρονικὸν ἐπίρρημα, ὥς καὶ ἐνταῦθα “ἐπεὶ Τροίης πτολίεθρον ἔπερσεν”, ἀντὶ τοῦ “ἀφ’ οὗ”, ὅπερ “ἐξ οὗ” φησὶν ἐν τῇ Ἰλιάδι ||<sup>2</sup> ἐν τῷ “ἐξ οὗ δὴ τὰ πρῶτα διαστήτην”.<sup>209</sup> ὅτι τὴν Τροίαν ἐνταῦθα “ἱερὰν” καλεῖ, ὥς  
 10 καὶ ἐν τῇ ᾱ τῆς Ἰλιάδος τοῦ Ἡετίωνος πόλιν τὴν Θήβην.<sup>210</sup> τοῦτο δὲ καὶ ἐπ’ ἄλλων ποιεῖ πόλεων.<sup>211</sup> καὶ ζητητέον τὴν αἰτίαν | ἐν τοῖς γραφεῖσιν ἐκεῖ.<sup>212</sup> ὧδε δὲ καὶ μῦθός τις ὑπεστι, λέγων ὑπὸ Ἀπόλλωνος καὶ Ποσειδῶνος κτισθῆναι τὴν Ἰλίον, ὅθεν καὶ “ἱερὸν πτολίεθρον”<sup>213</sup> Τροίης, ὥς θεόκτιστον<sup>214</sup> λέγεται. θεραπεία<sup>215</sup> δὲ τοῦ | μύθου τούτου κατὰ Παλαίφατον,<sup>216</sup> ὅτι κειμήλια Ποσειδῶνος τὲ καὶ Ἀπόλλωνος  
 15 εἰς ἀνοικισμὸν τῆς Ἰλίου ὑπὸ Λαομέδοντος δεδαπάνητο. διὸ δοκοῦσι τρόπον | τινὰ θητεῦσαι ὁ Ποσειδῶν καὶ ὁ Ἀπόλλων ἐν τῷ τῆς Ἰλίου κτίσματι. τινὲς δὲ οἴονται<sup>217</sup> ὅτι ἀστείως τὸ κοινὸν παντὸς κτίσματος ὁ μῦθος διὰ σεμνότητα<sup>218</sup> τῇ Τροίᾳ ἐξιδίωσε.<sup>219</sup> παντὶ μὲν γὰρ πολίσματι καὶ ἀπλῶς οἰκοδομήματι χρεῖα Ποσειδῶνος τὲ ἡγουν ὑγρότητος δι’ ἧς ὁ τίτανος ἢ ὁ πηλὸς ἀρμόσει τοὺς λίθους καὶ Ἀπόλλωνος  
 20 ἥτοι θερμότητος ἡλιακῆς | τῆς ἐν τῷ περιέχοντι, ὥς ἂν ἐξικμαζόμενον συμπαγείῃ τὸ κτιζόμενον.<sup>220</sup> ἡ δὲ μυθολογία τὸ κοινὸν τοῦτο τῇ Τροίᾳ κατ’ ἐξάαιρετον ἰδιαζόντως<sup>221</sup> ἀπένειμε. περίφρασις<sup>222</sup> δὲ ἐστι τὸ “Τροίης πτολίεθρον” ἀντὶ τοῦ “Τροία”. σημείωσαι δὲ καὶ ὅτι τὸ “Τροίης πτολίεθρον ἔπερσεν”<sup>223</sup> ἀρχὴ ἐστι τῆς τοῦ πτολιπόρθου Ὀδυσσέως συνθέσεως. διὰ γὰρ ταύτην ἐκεῖνος | “πτολίπορθος”  
 25 ἐπωνόμασται.<sup>224</sup> ὅτι δὲ αὐτὸς εἴλε τὴν Τροίαν διὰ τῆς τοῦ δουρείου ἵππου μηχανῆς, δῆλον. ἐρεῖ γὰρ ὁ ποιητής, “σῇ δ’ ἤλω βουλῇ πόλις Πριάμοιο”.<sup>225</sup> | (Vs. 4) ὅτι “πόντος” κυρίως τὲ καὶ κοινῶς πᾶν πέλαγος, ὥς δηλοῖ κἀνταῦθα τὸ “πολλά δ’ ὃ γ’ ἐν πόντῳ πάθεν ἄλγεα”,<sup>226</sup> ἰδίως δὲ “πόντος” παρὰ τοῖς ὕστερον καὶ ὁ Εὐξείνιος,<sup>227</sup> ἐκπλήττων αὐτὸς τοὺς Ἑλληνας διὰ τὸ ἐκτετοπίσθαι. διό, φασι, τοὺς ποντικούς  
 30 ἀνθρώπους ἔλεγον εἰ που φαίνονται ἐκ τοῦ πολλοῦ ἥκειν πόντου, ὥς εἶπερ ἔλεγον ἐξ ὀλέθρου.<sup>228</sup> ὅτι προσφυὲς | εἰπεῖν ἐπὶ ἀνθρώπου πολυπλάνου καὶ περιοδευτοῦ τὸ “μάλα πολλὰ πλάγχθη”<sup>229</sup> “πολλῶν δ’ ἀνθρώπων ἶδεν ἄστεα καὶ νόον ἔγνω”,<sup>230</sup> ἴσως

11.1 Κηφισόδωρος corr. Makr.: Κηφισόδωρος P<sup>1</sup> edd.; cf. Ath. 14.5.10, 16, Ath. Epit. 2.2.125.31.

11.1 Πανταλέων corr. Makr.: Παντολέων P<sup>1</sup> edd.; cf. Ath. 14.5.19, 21, 26, 27, Ath. Epit. 2.2.125.32.

11.1 tit. Ματρέας add. in marg. P<sup>2</sup>.

11.2 Ἀθηναίου P<sup>1</sup> Rom. Stall.: ἀτενναίου Bas.

11.5 θυμὸν add. edd.

11.13 ἀλληγορικῶς add. in marg P<sup>3</sup>.

δὲ καὶ τὰ ἐξῆς· Μάτρων δὲ ὁ παρφδός ἐξ Ὀμήρου λαβὼν ἔφη ἐπὶ δειπνῶν τὸ  
 “δειπνά μοι ἔννεπε Μοῦσα πολύτροφα καὶ μάλα πολλὰ”<sup>231</sup> καὶ ἐξῆς, ὡς ἐκεῖνος  
 ἐπελέξατο. ἐν οἷς μέμνηται καὶ παρασίτου ὃς σχεδόθεν ἦν | φησι “πεινῶντι λάρφ  
 ὄρνιθι εοικώς, νῆστις, ἀλλοτρίων εὖ εἰδὼς δειπνοσυνάων”.<sup>232</sup> λέγει δ’ ἐν τούτοις  
 5 ἐκεῖνος καὶ τοὺς ἐχίνους “καρηκομῶντας ἀκάνθαις”<sup>233</sup> καὶ τὴν τρίγλην |  
 “μιλτοπάρηον”.<sup>234</sup> “λάρφ” δ’ ἐκεῖνος εἶκασε τὸν παράσιτον, διὰ τὸ πληστεύεσθαι  
 1383 οἷς ἀπληστεύεται, ὡς ἀπὸ τοῦ “λαρινεύεσθαι” ὃ ἐστι σιτίζεσθαι \*κατὰ Σώφρονα,  
 ὡς παρασημειοῦται | Ἀθήναιος, ὅθεν καὶ “βόες λαρινοὶ” φησιν ὥσπερ καὶ σύες.  
 αὐτοὶ δὲ καὶ ἄλλως καλοῦνται “λαρινοὶ” ἢ ἀπὸ Λαρίνης Ἡπειρωτικῆς κώμης ἢ ἀπὸ  
 10 τινος Λαρίνου βουκολοῦντος αὐτάς.<sup>235</sup> καὶ οὕτω μὲν ταῦτα. | τὸ δὲ “ἰδεν” ἀόριστός  
 ἐστι δεύτερος, ἐξ οὗ καὶ τὸ “ἰδεῖν” ἀπαρέμφατον καὶ “ἰδὼν” μετοχή.<sup>236</sup> “ἄστν” δὲ  
 κοινῶς μὲν πᾶσα πόλις, ὅθεν καὶ “ἀστεῖος” κυρίως ἀνὴρ ὁ ἐξ ἀστεος καὶ μὴ |  
 ἀγρότης.<sup>237</sup> Ἀττικοὶ δὲ ἰδίως οὕτω τὰς Ἀθήνας ὠνόμαζον κατὰ τι ἐξαίρετον,<sup>238</sup>  
 ὥσπερ καὶ οἱ Ἀλεξανδρεῖς “πόλιν” ἐξαιρέτως τὴν Ἀλεξάνδρειαν.<sup>239</sup> ἔλεγον οὖν  
 15 Ἀθηναῖοι | καὶ “ἄστους” καὶ “ἄστας” ἀνδρας τὲ καὶ γυναῖκας τοὺς ἐξ Ἀθηνῶν,<sup>240</sup>  
 καὶ “ἄστην” ἐλαίαν τὴν ἐκεῖθεν καὶ μάλιστα τὴν ἐξ ἀκροπόλεως τὴν καὶ ἱεράν. (Vs.  
 5) ὅτι τὸ “ἄρνύμενος ἦν τε ψυχὴν καὶ νόστον | ἐταίρων”,<sup>241</sup> ὃ ἐστὶν  
 ἀντικαταγλασσόμενος, ἀπὸ μέρους εἴληπται τῶν πάλαι ποτὲ μεσιτευόντων ζώων  
 τοῖς συναλλάγμασι, τουτέστιν ἀπὸ τῶν ἄρνων, ἐνὸς εἶδους τῶν τετραπόδων.<sup>242</sup> | ἀφ’  
 20 ὧν καὶ Σοφοκλῆς “ἄρνειον φόνον”<sup>243</sup> λέγει τὸν τῆς λείας ἀπάσης τῆς συμμίκτου.  
 καὶ ὁ ποιητὴς τὸν Θυέστην ἐν Ἰλιάδι “πολύαρνα”<sup>244</sup> ἔφη ἀντὶ τοῦ πολυθρέμμου.  
 καὶ ἐστὶ κυρίως μὲν “ἄρ|νυσθαι” τὸ “ἄρνα διδόντα”<sup>245</sup> ὡς ἐν καταλλαγῇ  
 ἀντιλαμβάνειν τι ἕτερον χρήσιμον, καταχρηστικῶς δὲ καὶ τὸ ἀπλῶς  
 ἀντικαταλλάσσεσθαι.<sup>246</sup> ὥσπερ δὲ ἀπὸ τῶν ἄρνων τὸ “ἄρ|νυσθαι” εἴληπται, οὕτω καὶ  
 25 ἀπὸ τῶν ὑπὸ τοῖς ζώοις πώλων εἴρηται τὸ “πωλεῖν”.<sup>247</sup> ἀρέσκει δέ τισι<sup>248</sup> καὶ ἀπὸ  
 τῶν “ὄνων” κατὰ ἑκτασιν τῆς ἀρχούσης τὸ “ὠνεῖσθαι” παράγεσθαι. ὅτι δὲ | τίμια  
 ἦσαν τὰ θρέμματα καὶ ἐν αὐτοῖς οἱ παλαιοὶ τὴν κατὰ βίον εἶχον εὐθέτησιν<sup>249</sup> δῆλον  
 ἐκ τῶν ἱστοριῶν.<sup>250</sup> διὸ καὶ τὴν περιουσίαν “πρόβασιν” ἔλεγον διὰ τὸ ἐν ζώοις  
 30 πειριουσιάζεσθαι τοῖς αὐτόθεν δυναμένοις προβαίνειν.<sup>251</sup> ὥσπερ δὲ τὸ “ἄρ|νυσθαι” ἀπὸ  
 τῶν ἄρνων καὶ τὸ “πωλεῖν” ἐκ τῶν πώλων καὶ τὸ “ὠνεῖσθαι” ἀπὸ τῶν ὄνων ὡς | ἐκ  
 μέρους τὸ πᾶν, οὕτω καὶ τῶν γυναικῶν αἱ πολύτροικοι, “ἀλφεσίβοιαι” ἀπὸ τῶν  
 βοῶν, εἶδους ἄλλου τετραπόδων, ἀφ’ ὧν καὶ σταθμοὶ τινες τιμημάτων ἦσαν, τὸ

11.14 τούτου P<sup>1</sup>: om. edd.

12.1 tit. Μάτρων add. in marg. P<sup>2</sup>.

12.8-10 tit. Λαρινός et βόες add. in marg. P<sup>2</sup>.

12.15 tit. ἀστους add. in marg. P<sup>2</sup>.

12.25-6 vocem ση<μειῶσαι> add. in marg. P<sup>2</sup>.

12.28 tit. πρόβασιν add. in marg. P<sup>2</sup>.

τεσσαράβοιον, τὸ δωδεκάβοιον, τὸ εἰκοσάβοιον, τὸ ἑκατόμβοιον.<sup>252</sup> καὶ ὁ Θηβαϊκὸς  
 δέ που πόλεμος μῆλων γενέσθαι λέγεται τῶν τοῦ Οἰδίποδος.<sup>253</sup> ἔνθα νοεῖται ἀπὸ |  
 μέρους τῶν μῆλων τὰ τοῦ Οἰδίποδος ἅπαντα πράγματα. ἄλλοι μέντοι  
 τὸ “ἄρνύμενος” φασὶν ἀντὶ τοῦ λαμβάνων καὶ περιποιούμενος, ἀπὸ τοῦ “αἶρω”.<sup>254</sup>  
 5 τὴν δὲ τούτου παραγωγὴν | ζήτησι ἐν τῷ ἄλφα τῆς Ἰλιάδος ἐν τῷ “ἄχνύμενος”.<sup>255</sup>  
 περὶ οὗ ἑτεροῖόν τι παραδιδούς ὁ καλὸς Ἡρακλείδης φησὶν ὅτι ἐκ τοῦ “δέχω”  
 γίνεται “δεχῶ” καὶ Δωρικῶς “δεχύνω”, ἐξ οὗ καὶ καθ’ ὑπέρβασις τοῦ  
 ν̄ ῑ, “δέχνυμαι”. οὕτω καὶ τοῦ “ἄχω”, “ἄχομαι” παράγωγον “ἄχύω”, ὡς “ἄνω”,  
 “ἄνώω”. Δωριεῖς δὲ “ἄχύνω” φασί. μεταθέσει δὲ ὁμοίᾳ, γίνεται “ἄχνυμαι”.<sup>256</sup> ὡς εἰκὸς  
 10 δὲ οὕτω | καὶ τὰ ὅμοια. ὅτι πολλὰ ἔπαθεν Ὀδυσσεὺς τὴν τε ψυχὴν ἄρνύμενος ἑαυτῷ  
 καὶ τοῖς ἑταίροις νόστον. ἐκεῖνο μὲν, ὅτι φίλαυτον καὶ φιλόζῳον ἐν τοῖς καιρίοις ὁ  
 σπουδαῖος ἄνθρωπος. τὸ δὲ | δεύτερον, ὅτι οὐ περιορᾷ ἐν κινδύνοις τοὺς φίλους ὁ  
 σοφός.<sup>257</sup> ἰστέον δὲ ὅτι πρώτη ἐνταῦθα παράφρασις τῷ ποιητῇ ἐν τῷ “ἦν τε  
 ψυχὴν”,<sup>258</sup> ἡγουν ἰδίαν, ὅπερ ἀνωτέρω ἔφη “ὄν κατὰ θυμόν”.<sup>259</sup> | (Vs. 6-7) λέγει δὲ καὶ  
 15 “ὡς ἐρρύσατο ἂν ἐκείνους, εἰ μὴ αὐτῶν σφετέραις ἀτασθαλίαις ἀπολώλασι νήπιοι, οἱ  
 βόας Ὑπερίωνος Ἡελίοιο κατήσθιον”.<sup>260</sup> τίνες δὲ οἱ τοῦ Ἡλίου βόες καὶ τίς ἡ τοῦ  
 λόγου τούτου ἀλληγορία, | εἰρήσεται ὅτε προῖων ὁ λόγος, ἐν Θρινακίᾳ ταῖς  
 τοιαύταις ἐντύχη βουσί.<sup>261</sup> σημείωσαι δὲ ὅτι ἑταίρους Ὀδυσσεὺς ἐνταῦθα λέγει κατ’  
 ἐξαίρετον μόνους τοὺς ἐν τῇ ἐκείνου νηϊ, τεσσαράκοντα | ὄντας καὶ τέσσαρας. αὐτοὶ  
 20 γὰρ καὶ τῶν τοῦ Ἡλίου βοῶν ἔφαγον, μόνοι περιλειφθέντες τῷ Ὀδυσσεϊ. καὶ αὐτοὶ  
 μόνοι σωθῆναι ἠδύναντο εἰ μὴ ἔφαγον. οἱ δὲ ἄλλοι, ἐν διαφόροις καὶ τρόποις καὶ  
 τόποις, βιαίως προαπολώλασιν ὡς διηγῆσεται ὁ ποιητής. τὸ δὲ “σφετέραις”  
 ἀντωνυμία ἐστὶ τρίτου προσώπου ἀντὶ τοῦ “ταῖς ἐκείνων”.<sup>262</sup> καὶ αἰεὶ οὕτω τίθεται, |  
 εἰ δὲ καὶ Ἡσίοδος ἐπὶ δευτέρου αὐτὸ ἔταξεν, ἐν τῷ “σφέτερον πατέρα  
 25 ὑμνείουσιν”<sup>263</sup> ἀντὶ τοῦ “ὑμέτερον”. ἰστέον δὲ ὅτι τὸ “αὐτῶν σφετέραις  
 ἀτασθαλίαις”<sup>264</sup> ἀντὶ συνθέτου κεῖται ἀντωνυμίας τῆς “ἑαυτῶν” ἢ ἀντὶ τοῦ “σφῶν  
 αὐτῶν”, ὁποῖαις μάλιστα χαίρει ὁ ποιητής οἷα τὰς συνθέτους μὴ εἰδώς. “ἀτασθαλία”  
 δὲ οὐ μόνον ἡ ταῖς αἰταις θάλλουσα ἀφροσύνη, ἀλλὰ καὶ ἡ “ἐν θαλίαις” εἶτ’ οὖν  
 ἐὼχίαις αἴτη ἐκ παροινίας, ὡς φησιν Ἀθήναιος.<sup>265</sup> (Vs. 8) ὅρα δὲ ὅτι, ὥσπερ ἐν τῇ  
 30 Ἰλιάδι, οὕτω καὶ ἐν τῇ Ὀδυσσεΐα τὸ “νήπιοι” προαναφωνούμενον ἀποτελεσμα δηλοῖ  
 οὐκ ἀγαθὸν οἷς ἂν ἐπιφωνηθῇ.<sup>266</sup> Ὑπερίων δὲ ἥλιος, ἡ πατρωνυμικῶς ὁ κατὰ

12.31 ἀλφεσίβοιοι P<sup>1</sup>: ἀλφισίβοιοι edd.: tit. ἀλφεσίβοιοι add. in marg. P<sup>2</sup>.

13.3 tit. μῆλων add. in marg. P<sup>2</sup>.

13.4 τὸ P<sup>1</sup> Rom. Bas.: om. Stall.

13.8 ν̄ P<sup>1</sup>: ν̄ edd.

13.8 tit. δέχνυμαι add. in marg. P<sup>2</sup>.

13.24 δὲ P<sup>1</sup>: om. edd.

13.24 tit. Ἡσί<οδος> add. in marg. P<sup>2</sup>.

13.31 ὁ P<sup>1</sup> Rom. Bas.: ὁ Stall.



- Πίνδαρον “Υπεριονίδης”,<sup>267</sup> ἐξ οὗ “Υπεριονίων” ὁ τοῦ Ὑπερίονος υἱὸς καὶ | κατὰ  
 συγκοπὴν “Υπερίων”<sup>268</sup> οὕτω γὰρ αὐτὸν ὁ μῦθος γενεαλογεῖ, ἢ ἐπιθετικῶς “ὁ ὑπὲρ  
 ἡμᾶς ἰών”.<sup>269</sup> καὶ ὥφειλεν εἶναι “ὑπεριών” ὀξυτόνως ὡς μετοχικὸν ὄνομα, μετέπεσε  
 δὲ | διὰ ἀποφυγὴν συνεμπτώσεως<sup>270</sup> εἰς καθαρὸν ὄνομα, ὁποῖον καὶ τὸ “Ἀμφίων”  
 5 καὶ τὰ τοιαῦτα.<sup>271</sup> οὕτω δὲ καὶ ἐκ τῆς “ἐλθών” μετοχῆς “Εὐέλθων” βαρύτονον παρὰ  
 Ἡροδότῳ | κύριον ὄνομα.<sup>272</sup> (Vs. 9) ὅτι Ὅμηρος μὲν “ἡμαρ νόστιμον” τὸ τῆς οἴκαδε  
 ὑποστροφῆς λέγει, οἱ δὲ μεθ’ Ὅμηρον καὶ “βρῶμα” φασὶ “νόστιμον”, ὡς καὶ ἀλλαχοῦ  
 δηλοῦται.<sup>273</sup> καὶ | “νόστον” δὲ τὴν ἡδύτητα, διὰ τὸ ἡδὺ τοῦ Ὀμηρικοῦ νόστου. ὅθεν  
 καὶ “εὐνοστος” φαῦλον φασὶν ἀγαλμάτιον παρὰ τοῖς μύλωσιν,<sup>274</sup> ἢ ὡς ἐν ἐτέρῳ  
 10 ῥητορικῶ λεξικῶ κεῖται, “Εὐνοστος, | θεὸς ἐπιμύλιος, δοκοῦσα ἐφορᾶν τὸ μέτρον  
 τῶν ἀλεύρων”.<sup>275</sup> (Vs. 10) ὅτι ἐν Ἰλιάδι μὲν αὐτὸς ὁ ποιητὴς ἐν προοιμίῳ ὀρίζει  
 πόθεν ἀρκτέον τὴν Μοῦσαν, ὅτι δηλαδὴ ἀπὸ τῆς Ἀχιλλέως μῆνιδος, διὰ τὸ  
 ἀόριστον ἐκεῖ τοῦ σκοποῦ τῆς ὑποθέσεως.<sup>276</sup> ἐνταῦθα δὲ διὰ τὸ πάνυ πολλὰ πάθη τῆς  
 πλάνης τῇ Μοῦσῃ ἀνατίθῃσι τὸ ἄρξασθαι ὅθεν ||<sup>27</sup> ἂν αὐτὴ ἐκ τῶν πολλῶν βούλοιτο,  
 15 εἰπὼν “τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν”,<sup>277</sup> ὡς ἂν εἴῃ καὶ οὕτω  
 ποικίλος ἐν τῷ τῶν προοιμίων ἐκατέρων σχηματισμῷ.<sup>278</sup> κατὰ δὲ | ἀλληγορίαν<sup>279</sup> τῇ  
 ἑαυτοῦ γνώσει τὸ πᾶν ἀνατίθῃσιν, ἣν “Μοῦσαν” μὲν συνήθως ὀνομάζει, ὡς ζητητικὴν  
 ἐκ τοῦ “μῶ” τὸ ζητῶ<sup>280</sup>, “θεᾶν” δὲ διὰ τὸ ὀξύ καὶ ταχύ, ὡς ἀπὸ τοῦ “θέειν”,<sup>281</sup>  
 “θυγατέρα” δὲ “Διός”, | ὡς νοὸς προβολὴν καὶ ἐνέργειαν. Ζεὺς γὰρ ὁ νοῦς.<sup>282</sup>  
 20 σημείωσαι δὲ κἀνταῦθα ὡς καὶ ἐν τῇ Ἰλιάδι τὴν προσωπικὴν σύστασιν καθ’ ἣν ὁ  
 ποιητὴς ἑαυτὸν ὡς πάνυ λόγιον συνιστᾷ. ὡς γὰρ ὁ “πλαττωνίζειν” ἢ “δημοσθενίζειν”  
 φάμενος ἐμφαίνει θαρρεῖν σοφὸς εἶναι κατὰ Πλάτωνα ἢ Δημοσθένην, οὕτω καὶ ὁ  
 θεᾶν προκαλεσάμενος αἰδεῖν ἢ ἐννέπειν “ἐνθεάζειν” οἶον τοῖς λόγοις | ἐνέφηνε.<sup>283</sup>  
 τὸ δὲ “ἀμόθεν” δηλοῖ μὲν τὸ ποθεν καὶ ἀπὸ τινος ἐνός, σχηματίζεται δὲ οὕτως  
 25 “ἀμός” λέγεται ὁ εἷς ἢ ὁ τις, Ἰωνικῶς εἴτε καὶ Δωρικῶς, ἐξ οὗ “ἀμόθεν” μὲν τὸ  
 ποθεν καὶ ἀπὸ | τινος ἐνός, “οὔδαμόθεν” δὲ τὸ οὐδέποθεν.<sup>284</sup> εἰσὶ δὲ καὶ ἄλλαι  
 πολλαὶ κινήσεις ἐκ τοῦ τοιούτου “ἀμός”. ἔστι γὰρ ἐξ αὐτοῦ κατὰ ἀπόφασιν ἄλλη τις  
 εὐθεῖα ὁ “οὔδαμός”, ὁ ταῦτόν ἐστι τῷ “οὐδέ | τις”, ἀφ’ οὗ παρ’ Ἡροδότῳ τὸ  
 “οὔδαμοι” εὐθεῖα πληθυντικὴ,<sup>285</sup> ἀντὶ τοῦ “οὐδέ τινες”, καὶ θηλυκὸν “οὔδαμάς”,<sup>286</sup>  
 30 ὅθεν γενικὴ “πρὸς οὔδαμῶν ἀνθρώπων”,<sup>287</sup> ἐξ οὗ ἐπίρρημα μεσότητος τὸ “οὔδαμῶς”  
 ἀντὶ τοῦ κατ’ οὐδένα τινὰ τρόπον, ἀφ’ οὗ τὸ “οὔδαμῇ”, οἷς ἰσοδύναμα τὸ “μηδαμῶς”  
 καὶ τὸ “μηδαμῇ”. καὶ ταῦτα μὲν ἐκ τοῦ “οὔδαμός” ἀρρήτου ἐνικοῦ συνθέτου

14.1 tit. Πίνδαρον add. in marg. P<sup>2</sup>.14.5 tit. Εὐέλθων add. in marg. P<sup>2</sup>.14.9 tit. εὐνοστος add. in marg. P<sup>2</sup>.14.9 μύλωσιν corr. Makr. (cf. Hsch. ε 231): μήλωσιν P<sup>1</sup> edd.14.25 tit. ἀμός add. in marg. P<sup>2</sup>.14.29 tit. οὔδαμοι add. in marg. P<sup>2</sup>.

ἀρσενικοῦ ὀνόματος, ἐκ δὲ | τοῦ “ἀμός” πρωτοτύπου καὶ ἐκ τῆς πληθυντικῆς αὐτοῦ  
 γενικῆς τὸ “ἀμῶς” ἐπίρρημα γίνεται, ὃ ἐστι μετρικῶς. ὥσπερ δὲ “οὔδαμῶς”, “οὔδαμῇ”  
 καὶ “μηδαμῶς”, “μηδαμῇ” καὶ “πῶς”, “πῇ” καὶ “πάντως”, “πάντῃ” καὶ “ἄλλως”,  
 “ἄλλῃ”, οὕτως ἐκ τοῦ “ἀμῶς” γίνεται “ἀμῇ”. ἐκ δὲ τούτων τῶν δύο, ἡγουν ἐκ τοῦ  
 5 “ἀμῶς” καὶ τοῦ “ἀμῇ”, κατὰ πρόσληψιν διπλῆς συνδετικῆς παραπληρώσεως<sup>288</sup>  
 συντίθεται τὸ “ἀμωσγέπως”<sup>289</sup> καὶ τὸ “ἀμηγέπη”, τουτέστιν ἐπ’ ὀλίγον, μετρικῶς,  
 κατὰ ἓνα τινὰ τρόπον, οἷον “ἀμωσγέπως ἦψατο λόγου”, “ἀμηγέπη ἐφιλοσόφησεν”<sup>290</sup>  
 ἀντὶ τοῦ κατὰ τι καὶ ἐπὶ βραχὺ καὶ μετρικῶς καὶ ὥς εἰπεῖν | “ἀμόθεν”. διὸ καὶ ὁ  
 σοφὸς Θράξ Δημοσθένης ἐν οἷς παρέφρασε τὴν Ὀδύσειαν τὸ “ἀμόθεν” “ἀμηγέπη”  
 10 ἡρμήνευσεν.<sup>291</sup> τὸ δὲ “καὶ ἡμῖν” ἢ παρέλκον ἔχει τὸ “καὶ καθὰ πολλαχοῦ γίνεται” |  
 ἢ διὰ τὸ μέλλον εἴρηται, ὥς εἰκὸς ὄν, πολλοὺς μεθ’ Ὅμηρον ἐγχειρήσειν τοιοῦτω  
 1384 ἔργῳ. ἴσως δὲ καὶ \*διὰ τὸ παρωχημένον, εἴ τις ἀναπολεῖ τὴν προεκτεθειμένην  
 ἱστορίαν, ὅτι δηλαδὴ | Αἰγυπτίῳθεν ἢ λαβὴ τῆς ποιήσεως τῷ Ὀμήρῳ, ὥς πρὸ ὀλίγου  
 ἐγράφη,<sup>292</sup> ἵνα λέγῃ ὅτι “ὥς ἐτέροις φθάσασα εἶπας, εἶπε καὶ ἡμῖν”. | (Vs. 11) ὅτι τὸ  
 15 “ἐνθα” οὐ μόνον τοπικόν ἐστιν ἀλλὰ καὶ χρονικόν, ὥς τὸ “ἐνθ’ ἄλλοι μὲν πάντες  
 ὅσοι φύγον αἰπὺν ὀλεθρον”,<sup>293</sup> ἀντὶ τοῦ “τότε”.<sup>294</sup> καὶ “οὐδ’ ἐνθα πεφυγμένος ἦεν  
 ἀέθλων”.<sup>295</sup> ὅρα δὲ τὸ “πάντες ὅσοι φύγον”,<sup>296</sup> ᾧπερ ὅμοιον παρὰ Λυκόφρονι, τὸ  
 “λέξω τὰ πάντα νητρεκῶς, ἄσσα θυμῷ ἔχω”.<sup>297</sup> (Vs. 12) ὅτι τὸ “εἰς οἶκον” Ἀττικοὶ  
 μὲν “οἶκοι” φασὶν | ἐπιρρηματικῶς κατὰ ἔλλειψιν. τὸ γὰρ ἐντελὲς ἐνθα εἰσὶν “οἱ  
 20 οἶκοι”.<sup>298</sup> ποιηταὶ δὲ “οἶκονδε” φασί.<sup>299</sup> τὸ δὲ κοινότερον ἀπ’ αὐτοῦ “οἶκαδε”, ὥς  
 “φυγὴνδε” “φύγαδε”, περὶ | ὧν καὶ ἐν τοῖς εἰς τὴν Ἰλιάδα εἴρηται.<sup>300</sup> ὅτι οὐδὲ  
 ἐνταῦθα τὴν ἀρχὴν τῆς τοῦ Ὀδυσσέως πλάνης ἀρχὴν τῆς ἑαυτοῦ ποιήσεως Ὅμηρος  
 τίθεται, ἀλλ’ ὥσπερ ἐν τῇ Ἰλιάδι, | οὕτω καὶ νῦν ἀπὸ τῶν ἐγγὺς τοῦ τέλους ἀρχεται.  
 ἢ γὰρ Καλυψὼ ἀφ’ ἧς ποιεῖται ἡ Μοῦσα τοῦ λόγου τὴν καταρχὴν κατάντημα<sup>301</sup>  
 25 γέγονε τῆς πλάνης τῷ Ὀδυσσεῖ. εἰς αὐτὴν | γὰρ ἐσώθη κελητίζων οἷον ἐπὶ τῆς  
 τρόπεως. τὴν μέντοι ἀρχὴν τῆς τοῦ Ὀδυσσέως πλάνης εὐρήσεις ἐν τῇ ἰ-ραψωδία ἐν  
 τῷ “Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσαν”.<sup>302</sup> | ἐκεῖθεν γὰρ Ὀδυσσεὺς εἰς  
 πλάνην ἐξώκειλεν. (Vs. 13) ὅτι δύο ταῦτα λέγει ὁ ποιητὴς διὰ πόθου μάλιστα εἶναι  
 τῷ Ὀδυσσεῖ, τὴν τε πατρίδα καὶ τὴν σώφρονα | γυναῖκα. φησὶ γάρ· “νόστου  
 30 κεχρημένον ἡδὲ γυναικός”.<sup>303</sup> οἷα δὲ ἡ τοῦ Ὀδυσσέως καὶ τῆς Πηνελόπης ἀναγωγὴ  
 εἴτουν ἀλληγορία, ἐν τοῖς ἐξῆς εἰρήσεται.<sup>304</sup> ὅρα δὲ ὅτι ἄλλως | χρῆται ὁ ποιητὴς τῇ  
 τε σημασίᾳ καὶ τῇ συντάξει τοῦ “κεχρημένος” ἥπερ ἡμεῖς. ἡμεῖς μὲν γὰρ “χρῆσθαι”  
 φαμὲν τὸ μεταχειρίζεσθαι καὶ δοτικῇ πτώσει συντάσσομεν.<sup>305</sup> Ὅμηρος δὲ τὸν

15.9 tit. Δημοσθένης ὁ Θράξ add. in marg. P<sup>2</sup>.

15.17 tit. Λυκόφρων add. in marg. P<sup>2</sup>.

15.14-8 ὅτι...ἔχω add. in marg. P<sup>1</sup>.

15.21 tit. φύγαδε add. in marg. P<sup>2</sup>.

χρήζοντα “κεχρημένον” λέγει καὶ γενικῇ συντάσσει τὴν λέξιν ἀπὸ τοῦ “χρήζω” ἢ  
 “χρήζω” κινήθεισαν κατὰ ἔλλειψιν τοῦ σίγμα.<sup>306</sup> (Vs. 14) ὄρα δὲ καὶ τὸ γυναικὸς  
 ἀστείως | λεχθὲν πρὸς τὸ ἐφεξῆς “ὁ μὲν γὰρ κεχρημένος ἦν γυναικός”. Καλυψὼ μὲν  
 ἐπὶ τῶν ἐνεσπαρμένων τῇ γῇ καὶ τοῖς φυτοῖς καὶ τοῖς νάμασι φυσικῶν δυνάμεων  
 5 τίθεται, | δι’ ὧν αἱ τῶν καρπῶν προθέσεις ἐν καιρῷ γίνονται κατὰ τὸ νέον  
 φαινομένοι, ἦτοι κατὰ τὸ ἔαρ, ὅθεν καὶ ἡ “νύμφη” συντέθεται οἶονεὶ “νεόμφη” καὶ  
 Αἰολικῶς “νύμφη”. ὁ δὲ μῦθος | καὶ δαιμόνιά τινα νύμφας φησὶ γεωχαρῇ καὶ  
 σωματικώτερα, ὡς καὶ ἐν Ἰλιάδι ἐρρέθη,<sup>307</sup> ὅποιαί τινες αἱ Νηΐδες<sup>308</sup> καὶ  
 Ἀμαδρυάδες<sup>309</sup> καὶ Ἀμαμηλίδες καὶ Ὀρεστιάδες<sup>310</sup> καὶ Λειμωνιάδες<sup>311</sup> αἱ μυθικαί.  
 10 τοιαύτη τις καὶ ἡ Καλυψὼ κατὰ τὸν μῦθον, ἀλλὰ δὴ καὶ ἡ Κίρκη, ἃς καὶ  
 “αὐδηέσσας” ὁ ποιητὴς ἐρεῖ,<sup>312</sup> ὃ ἐστὶν ἀνθρωπίνη καὶ τῇ κάτω καὶ καθ’ ἡμᾶς  
 χρωμένας φωνῇ. | τοῦτο γὰρ ἡ “αὐδή”. καὶ αἱ καθ’ ἡμᾶς δὲ “νύμφαι” ἐξ ὁμοιότητος  
 τῶν τοιούτων νυμφῶν τὴν ἐπωνυμίαν εἰλήφασι. καὶ αὐταὶ γὰρ τὰ πρὶν  
 θαλαμειόμεναι νέον φαίνονται ὅτε | τὸ τῆς ἡλικίας ἔαρ αὐταῖς ἐπανθεῖ. ὅτι μέντοι  
 15 οὐ μυθικαὶ νύμφαι ἦσαν ἡ Καλυψὼ καὶ ἡ Κίρκη ἐκ τῶν ἱστοριῶν δῆλόν ἐστιν,<sup>313</sup> εἰ  
 καὶ ὁ ποιητὴς διὰ τερατείαν ἄλλως μυθολογεῖ | τὰ περὶ αὐτῶν. δῆλον δὲ ὅτι καὶ  
 συγγενικὴ ποτε λέξις ἐστὶ τὸ “νύμφη”. ὡς δηλοῖ καὶ τὸ “νύμφα φίλη”. ὅτι τὸ “δία” ἡ  
 ἐνδοξότατη, διὰ τὸν Δία συντάσσεται ὑπερθετικῶς μετὰ γενικῆς. ἐπεὶ γὰρ  
 ὑπερκεῖσθαι πάντων ἐδόκει ὁ Ζεὺς, διὰ τοῦτο καὶ τὸ “δῖος” καὶ τὸ “δία” ἐκ τῆς Διὸς  
 20 γενικῆς γινόμενα ὑπερθετικὴν σύνταξιν ἔχουσιν, ὡς καὶ | ἐν τῇ Ἰλιάδι πλατύτερον  
 γέγραπται.<sup>314</sup> ἰστέον δὲ ὅτι διὰ τὸ ὡς ἐρρέθη ὑπεροχικὸν τοῦ Διὸς, οὐ μόνον “μέγαν”  
 ὁ ποιητὴς αὐτὸν λέγει, ὡς ἐν τῷ “Διὸς μεγάλου ἐνιαυτοῖ”<sup>315</sup> καὶ “Διὸς μεγάλιοιο  
 ἔκητι”<sup>316</sup>, εἰ καὶ κατ’ ἄλλον λόγον μείζων ὁ Κρόνος κατὰ τὴν αὐτοῦ ὡς φασὶ<sup>317</sup>  
 σφαῖραν, ἀλλὰ καὶ ἐπλήθυναν αὐτὸν κατὰ τὴν κλίσιν οἱ μεθ’ Ὀμηρον, ὡς Αἴλιος  
 25 Διονύσιος ἱστορεῖ. “Δίες” | γὰρ φησὶ τὸ πληθυντικὸν τοῦ Διὸς καὶ δρᾶμα οὕτως  
 ἐπιγέγραπται.<sup>318</sup> καὶ αἱ ἐφεξῆς πτώσεις “Διῶν” καὶ “Δισὶ” καὶ “Δίας”. ἔτι ἰστέον ὅτι  
 καθὰ τὸ “δῖος” οὐ παράγει σύγκρισιν | ἢ ὑπέρθεσιν, διὰ τὸ φύσει τῆς λέξεως  
 ὑπεροχικόν, οὐδεὶς γὰρ λέγει “διότερος” ἢ “διότατος”, οὕτως οὐδὲ τὸ “ἀγαθός” διὰ  
 τὴν ἐν αὐτῷ τοῦ ἄγαν ἐπίτασιν. φησὶ | γοῦν Αἴλιος Διονύσιος<sup>319</sup> ὅτι “ἀγαθώτερος  
 30 καὶ ἀγαθώτατος παρ’ οὐδενὶ τῶν Ἑλλήνων κεῖται”. (Vs. 15) ὅτι τὸ

15.32 tit. κεχρημένος add. in marg. P<sup>2</sup>.

16.3 tit. Καλυψὼ add. in marg. P<sup>2</sup>.

16.6 tit. νύμφη add. in marg. P<sup>2</sup>.

16.12 tit. αὐδή add. in marg. P<sup>2</sup>.

16.17 tit. δια add. in marg. P<sup>2</sup>.

16.23 ὡς P<sup>1</sup> Rom.: ὡς Stall.: ὡς Bas.

16.25 tit. Δίες add. in marg. P<sup>2</sup>.

16.27 tit. δῖος add. in marg. P<sup>2</sup>.

16.28 tit. ἀγαθός add. in marg. P<sup>2</sup>.

“γλαφυρόν” κυρίως μὲν ἐπὶ χειροκμήτου κοιλότητος, οἶαν οἱ | λιθοξόοι καὶ οἱ  
 ξοανογλύφοι ἐντυποῦσι, παρὰ τὸ “γλάφω”<sup>320</sup> τὸ κοιλαίνω γενόμενον, περὶ οὗ ἐν τοῖς  
 μετὰ ταῦτα ῥηθήσεται.<sup>321</sup> ἐπὶ δὲ σπηλαίου<sup>322</sup> μεταφορικῶς λέγεται καὶ ἐπὶ νηός,<sup>323</sup> διὰ  
 | τὸ ἀπλῶς κοῖλον ὃ καὶ τοῖς γλαφομένοις παρέπεται. ἤδη δὲ ἡ λέξις μετῆκται καὶ  
 5 ἐπὶ νοημάτων. καὶ λέγεται καὶ “νοήματα γλαφυρά”, τὰ ἔχοντά τι βαθύ, πλὴν μετὰ  
 καὶ χάριτος καὶ διαφανείας τινὸς καὶ λαμπρότητος, | ὥς μὴ πάνυ εἶναι διὰ τὸ βάθος  
 σκοτεινά. εἰ δὲ καὶ “σπίνου στόμα γλαφυρόν”<sup>324</sup> ἀκούσεις σοφοῦ τινὸς λέγοντος,  
 ἐντεῦθεν ποθεν νόει μετηνέχθαι τὴν λέξιν. ἀλλὰ καὶ ὅτε τις λέγει “φρίσσειν τὰ |  
 λήϊα γλαφυρόν”<sup>325</sup> διὰ τὸ ἐπικυρτοῦσθαι τοὺς στάχους τοῦτο λέγει, καὶ γίνεσθαι τινα  
 10 οὕτω ὑπ’ ἐκείνοις κοιλότητα. ὅτι δοκεῖ μὲν ἀδιάφορα εἶναι ὁ πόσις τε καὶ ὁ ἀνὴρ, |  
 Σοφοκλῆς δὲ ἐν Τραχινίαις<sup>326</sup> ὑπεμφαίνει διαφορὰν τινα τῶν λέξεων τούτων ἔνθα  
 δέδοικεν ἡ ὑπέρακμος<sup>327</sup> Δηϊάνειρα, μὴ ποτε ὁ Ἡρακλῆς αὐτῆς μὲν εἴη πόσις, τῆς  
 δὲ νεωτέρας | Ἰόλης ἀνὴρ. παρωνόμασται δὲ ἀπὸ τῆς “πόσεως” ὁ “πόσις” ὥς δοκεῖ  
 τοῖς παλαιοῖς, διὰ τὴν σπερματικὴν ὑγρότητα,<sup>328</sup> ὥς καὶ ὁ “ἄρσην” ἀπὸ τοῦ  
 15 “ἄρδιν”,<sup>329</sup> καὶ ὁ “υἱός” ἀπὸ τοῦ “ὔειν”,<sup>330</sup> διὸ καὶ τὸ “ὀπυῖειν” ἐντεῦθεν αὐτοῖς  
 ἐδόκει παράγεσθαι,<sup>331</sup> οἶονεὶ τὸ “διὰ τῆς ὀπῆς ὔειν” ὅθεν ὁ υἱός.<sup>332</sup> (Vs. 16) ὅτι τὸ  
 “περιπλομένων ἐνιαυτῶν” ἐκ τοῦ “περιπελομένων” γίνεται, ὃ ἐστὶ γενομένων ἢ  
 περιπολούντων, κατὰ συγκοπὴν.<sup>333</sup> ὅτι δὲ τὸ “πέλεσθαι” καὶ ἐπὶ τοιούτου λέγεται  
 δηλοῖ τὸ “ἤματα μακρὰ πέλονται”.<sup>334</sup> ἐνιαυτὸς δέ, ὥς καὶ ἐν Ἰλιάδι ἐδηλώθη,<sup>335</sup> ὁ  
 20 μακρὸς χρόνος καὶ διατριβὴν ἔχων | πολλήν, παρὰ τὸ “ἰαύω” τὸ διατρίβω.<sup>336</sup> διὸ καὶ  
 ὁ κωμικὸς ἐπιθετικῶς αὐτὸ τίθησιν ἐν τῷ “ἔτων χρονίους ἐνιαυτούς”.<sup>337</sup> ἰστέον  
 δὲ ὅτι ἀπὸ μὲν τοῦ “ἐνιαυτοῦ” τὸ “ἀπενιαυτίζειν” γίνεται, ἀπὸ | δὲ τοῦ ἔτους  
 1385 “ἀμφιετίζεσθαι” τὸ κατ’ ἔτος πε\*ριέρχεσθαι, καὶ ἐπίρρημα δὲ ἐντεῦθεν παρὰ τοῖς  
 παλαιοῖς “ἀμφιετεῖ”.<sup>338</sup> (Vs. 17) ὅτι τὸ “ἐπεκλώσαντο θεοὶ”<sup>339</sup> τροπικῶς ῥηθὲν ὥς ἀπὸ  
 25 τῶν ||<sup>3</sup> κλωθομένων νημάτων εἰρμόν τινα <σημαίνει> καὶ κύκλον καὶ εἰλησὶν  
 τινα καὶ στροφὴν τῶν ἐν γενέσει πραγμάτων, οὐκ ἐχόντων μένειν ἐπὶ τοῦ αὐτοῦ.  
 λαμβάνεται δὲ ἡ λέξις ἐπὶ ἀποβάσει πραγμάτων ἀγαθῶν καὶ μὴ τοιούτων.  
 “ἐπικλώθεσθαι” γὰρ τισι φαμὲν τὰ τε χρηστὰ καὶ τὰ μὴ τοιαῦτα. αἱ μέντοι  
 “κατακλώθεες” εἰκόασιν ἐπὶ κακοῦ λαμβάνεσθαι. διὸ καὶ βαρείας αὐτὰς ἐπονομάζει ὁ

17.1 tit. γλαφυρόν add. in marg. P<sup>2</sup>.17.6 διαφανείας P<sup>1</sup>: διαφανίας edd.17.7 tit. σπίνου add. in marg. P<sup>2</sup>.17.9 γλαφυρόν corr. Stall: γραφυρόν P<sup>1</sup> Rom. Bas.17.12 tit. πόσις add. in marg. P<sup>2</sup>.17.13 Ἰόλης corr. Makr.: Ἰώλης P<sup>1</sup> edd.17.10-5 ση<μειῶσαι> ἀνὴρ ἄρσην υἱός add. in marg. P<sup>2</sup>.17.19 tit. ἐνιαυτὸς add. in marg. P<sup>2</sup>.17.24 tit. ἀμφιετεῖ add. in marg. P<sup>2</sup>.17.25 νημάτων P<sup>1</sup> Rom. Bas.: om. Stall.

17.25 σημαίνει add. Bas. Stall.

ποιητῆς ἐν τῷ “κλώθες τε βαρεῖται”.<sup>340</sup> καὶ ὁ τοῦ Ἰξίονος δὲ τροχὸς ᾧ ἐκεῖνος κατὰ τὸν μῦθον συνδεδεμένος εἰλεῖται τοιοῦτόν τι παραδηλοῖ. κλώσματος γὰρ στροφῇ ἔοικεν ἢ τοῦ τροχοῦ περιδίνῃσις. (Vs. 18) ὅτι δὲ καὶ μοῖρα ἢ Κλωθὴ καὶ ὅτι ἐκεῖθεν ἢ λέξις εἰληπται οἱ παλαιοὶ δηλοῦσιν.<sup>341</sup> ὅτι εὐφωνίαν ἐν πολλοῖς  
5 τεχνώμενος ὁ ποιητῆς καὶ | ἄλλως μὲν πολλαχοῦ τοῦτο ποιεῖ, ἔστι δὲ ὅτε καὶ διὰ προσθήκης στοιχείου ἢ ἀφαιρέσεως· προσθήκης μὲν, ὡς ἐν τῷ “πλάγχθη”<sup>342</sup> καὶ τοῖς ὁμοίοις καθὰ προέγραπται.<sup>343</sup> ἀφαιρέσεως δέ, ὡς ἐν τῷ | “πεφυγμένος ἀέθλων”.<sup>344</sup> “πεφευγμένος” γὰρ ὁφείλων εἰπεῖν, ἐξώθησε τὸ εἰς τῆς διφθόγγου διὰ τὸ εὐφωνότερον.<sup>345</sup> οὕτω καὶ ἐκ τοῦ “πεύθω” “πεύσω” “πύστις” ἢ δι’ ἀκοῆς μάθησις.<sup>346</sup>  
10 καὶ | ἐκ τοῦ “κεύθω” ἢ “κύστις”. καὶ ἐκ τοῦ “ἐρεύθω” τὸ “ἐρυθρόν” καὶ τὸ “ἐρύθημα” καὶ ἰχθὺς ὁ “ἐρυθίνος”,<sup>347</sup> καὶ “ἐρυθρόδανον”.<sup>348</sup> οὕτω καὶ τὸ “ἄφευκτον” “ἄφυκτον”<sup>349</sup> λέγεται καὶ τὸ “πέπευσμαι” “πέπυσμαι”<sup>350</sup> | καὶ τὸ “ψευδηρόν” “ψευδρόν” καὶ “ψυδρόν”<sup>351</sup> καὶ τὸ “ἄπευστον” “ἄπυστον”<sup>352</sup> καὶ “ἔλευσις” “ἤλυσις”<sup>353</sup> καὶ “εὐτευκτον” “εὐτυκτον”<sup>354</sup> καὶ τὸ “τετεύχθαι” “τετύχθαι”<sup>355</sup> καὶ τὸ “νευστάζειν” “νυστάζειν”.<sup>356</sup> οὕτω  
15 καὶ | ἐκ τοῦ “τεύχω” “τέχνη”<sup>357</sup> καὶ τὸ “γλυκὺ” ἐκ τοῦ “γλεῦκος”. ὅθεν καὶ “γλεῦξις” κατὰ Πausανίαν<sup>358</sup> “οἶνος πολὺ ἔψημα ἔχων”, ὁ νῦν φησι “σίραιος”. ὁ δ’ αὐτὸς καὶ “σίραιον” οὐδετέρως.<sup>359</sup> “ἀέθλους” | δὲ σεμνῶς ὁ ποιητῆς εἶπε τοὺς τοῦ Ὀδυσσεὺς πόνους καὶ οἶον ἀγῶνας.<sup>360</sup> ὅτι δὲ καὶ ἐπὶ ἀγωνισμάτων οἶδε τὴν λέξιν κειμένην, πολλαχοῦ φαίνεται. πρὸς τινα δὲ ἀντίπαλον ἦν ἀεθλεύων ὁ Ὀδυσσεύς, | ἢ πάντως  
20 πρὸς τὴν ἀντικειμένην αὐτῷ τύχην. ἐνοήθη δὲ πρὸς τινων τὸ “ἀέθλων” καὶ ἀντὶ τοῦ μόχθων καὶ πόνων, παρὰ τὸ ᾧ στερητικὸν καὶ τὸ ἐθέλῃν, οὓς οὐκ ἂν τις ἐθέλοι.<sup>361</sup> (Vs. 20) ὅτι ἢ τοῦ Ποσειδῶνος | ὀργὴ ἦν κατὰ Ὀδυσσεὺς τρέφει, ἵνα πέλαγος μύθου πλατὺ ἀλληγορίας κυάθῃ μετρήσωμεν, | δυστυχίαν παραδηλοῖ τοῦ ἥρωος κατὰ θάλασσαν.<sup>362</sup> τὰ γὰρ περὶ γῆν εὖ ἔχων τύχης δυστυχῶς εἶχε τῶν κατὰ θάλασσαν. καὶ  
25 διὰ τοῦτο δοκεῖ “ἀσπερχές μενεαίνειν” αὐτῷ ὁ τῆς θαλάσσης ἐπιστατῶν Ποσειδῶν. Νέστωρ μέντοι ἐπιτυχῆς τοῦ πλοῦ γενόμενος | οὐ μόνον φίλος Ποσειδῶνος λέγεται, ἀλλὰ καὶ εἰς συγγένειαν αὐτῷ εἰσποιεῖται παρὰ τοῖς ποιηταῖς<sup>363</sup> οἷα σχὼν εὐτυχῶς, ὡς εἴρηται τὰ εἰς πλοῦν, ὡς ἐν τῇ γάμμα ῥαψωδίᾳ ἱστορεῖται.<sup>364</sup> “ἀσπερχές” δὲ κατ’ ἐπίτασιν τὸ πολυσπερχές καὶ ἐντρεχές καὶ πολυσπούδαστον.<sup>365</sup> Σοφοκλῆς δὲ αὐτὸ  
30 “περισπερχές” λέγει,<sup>366</sup> οὐ ἄρσενικὸν ὁ περισπερχῆς καὶ θηλυκὸν ἢ περισπέρχεια.

18.1 tit. κλώθες add. in marg. P<sup>2</sup>.

18.1 Ἰξίονος P<sup>1</sup>: Ἡξίονος edd.

18.1 tit. τροχὸς Ἰξίονος add. in marg. P<sup>2</sup>.

18.4-6 tit. εὐφωνία κατὰ ἀφαίρεσιν add. in marg. P<sup>2</sup>.

18.9 πύστις P<sup>1</sup>: πύστις edd.

18.10 κύστις P<sup>1</sup>: κύστις edd.

18.12 πέπευσμαι πέπυσμαι P<sup>1</sup> Rom. Bas.: πέπυσμαι πέπευσμαι Stall.

18.16 σίραιος corr. Makr.: σίρινος P<sup>1</sup> edd.

18.17 tit. σίραιον add. in marg. P<sup>2</sup>.

εντεῦθεν | δὲ καὶ ὁ “Πολυσπέρχων”<sup>367</sup> κύριον στρατηγοῦ ὄνομα. (Vs. 21) ὅτι  
 παρασημειοῦνται οἱ παλαιοὶ<sup>368</sup> τὸν ποιητὴν ἐν μὲν Ἰλιάδι πολλαῖς ἐπαναλήψεσι  
 χρῆσασθαι, ἐνταῦθα δὲ μιᾷ τῇ κατὰ τοὺς Αἰθίοπας, | ἐν ἣ φησὶν ὅτι “Αἰθίοπας  
 μετεκίαθε τηλόθ’ ἐόντας, Αἰθίοπας, τοῖ διχθὰ δεδαΐαται ἔσχατοι ἀνδρῶν”,<sup>369</sup> ἡγουν  
 5 ἀνθρώπων ὡς προδεδήλωται, ὃ φαίνεται καὶ ἐν τῷ “πατήρ ἀνδρῶν | τε θεῶν τε”.<sup>370</sup>  
 χρῆται δὲ τῇ ἐπαναλήψει<sup>371</sup> ἐνταῦθα εἰς σύστασιν τοῦ ἔθνους, δεικνύων πάνυ πολλὴν  
 ὡς ῥηθήσεται γῆν ἐπέχειν αὐτοῦς. (Vs. 23) ἔστι δὲ τὸ μὲν “διχθὰ”,<sup>372</sup> καθὰ καὶ ἐν  
 Ἰλιάδι τὸ “τριχθὰ” καὶ “τετραχθὰ”,<sup>373</sup> Δωρικόν. Δωριέων γὰρ ἡ τοῦ θῆτα ἐν τούτοις  
 ἐπένθεσις, ὡς καὶ ἐν τῷ “πονῶ” “πονήσω” “πεπόννηκα” “πέποννα” καὶ πλεονασμῷ  
 10 “πέπονθα”,<sup>374</sup> πρὸς τινα ὁμοιότητα τοῦ “πέποιθα”, οὕτω | δὲ καὶ ἐν τῷ “μαλακός”  
 “μαλθακός”<sup>375</sup> καὶ “χαμαλή” “χθαμαλή”.<sup>376</sup> τινῶν δὲ εἰπόντων τὸ αὐτὸ γίνεσθαι καὶ ἐν  
 τῷ “ῥῥῥα”, ὃ Ἡρακλείδης οὐκ ἀκούει.<sup>377</sup> δοκεῖ δὲ καὶ ἐκ τοῦ “ἔχειν” ὅπερ ἐστὶν  
 “ἔξέχειν”, κοινῶς μὲν | “γενέσθαι ἢ “καρυστία ὄχη”.<sup>378</sup> πρὸς διαστολὴν δὲ Δωρικῶς ἢ  
 τοῦ ποταμοῦ “ὄχθη” καὶ ἐξ αὐτῆς “ὄχθος”, ἴσως δὲ καὶ ὁ “μόχθος”, ὡς ἐκ τοῦ  
 15 “ὄχλειν” ὁ “μοχλός”,<sup>379</sup> ὁμοίως καὶ ἐκ τοῦ “ἄχος”, τὸ “ἄχθος” καὶ τὰ | ἐξ αὐτοῦ. καὶ  
 ἐκ τῆς “ὄχης” δέ, ὃ ἐστὶ τροφῆς, ὁ παρὰ Ἡσιόδῳ “εὐοχθέων”.<sup>380</sup> αὐτὸ δὲ καὶ ἐκ τοῦ  
 “ὄχθου” γίνοιτο ἄν. καὶ τοιάδε μὲν καὶ ταῦτα. (Vs. 24) τὸ δὲ “ἔσχατοι ἀνδρῶν”<sup>381</sup>  
 ἐφερμηνευτικόν ἐστι τοῦ | “τηλόθι ἐόντας”,<sup>382</sup> ὥσπερ πάλιν καὶ τὸ “οἱ μὲν δυσομένου  
 ἡλίου, οἱ δὲ ἀνιόντος”<sup>383</sup> διασαφητικόν ἐστι τὸ “διχθὰ μεμερίσθαι αὐτούς”.<sup>384</sup> τὸ δὲ  
 20 “νῆσῳ ἐν ἀμφιρύτῃ”<sup>385</sup> “νῆσος δενδρήεσσα”<sup>386</sup> οὐκ ἐπανάληψις εἶναι δοκεῖ, διότι οὐχ’  
 ὁμοιοπτῶτως ἔχει. τὰ γὰρ διὰ μιᾶς λέξεως ἐπαναλαμβανόμενα ταυτότητα δοκεῖ  
 πτώσεως φυλάττειν, καίτοι ἐν τῇ Ἰλιάδι | πολλαὶ ἦσαν ἐπαναλήψεις ἀνομοιόπτωτοι.  
 διὸ καὶ αὐτὸ εἶη ἂν τάχα ἐπανάληψις τις. ῥηθήσεται δὲ καὶ μετ’ ὀλίγα περὶ αὐτοῦ.  
 ἐνταῦθα δὲ ὅρα ὡς ἐπίτηδες ὁ ποιητὴς | ἄρτι ἐκτοπίζει τὸν Ποσειδῶνα εἰς τοὺς  
 25 Αἰθίοπας, ἵνα πιθανῶς ἐξαγάγῃ τὸν Ὀδυσσεά τῆς νήσου τῆς Καλυψοῦς, μακρὰν  
 ἀποδημοῦντος καὶ ἐβωχουμένου τοῦ Ποσειδῶνος ὃς “ἐμμενέαινε”<sup>387</sup> τῷ Ὀδυσσεϊ.<sup>388</sup>  
 δεισιδαίμονες δὲ ὡς εἰκὸς οἱ Αἰθίοπες. διὸ καὶ ἐν Ἰλιάδι ὁ Ζεὺς καὶ οἱ περὶ αὐτὸν  
 “εἰς ἀμύμονας Αἰθιοπῆας ἔβησαν” καὶ πολλὰς ἡμέρας | διήγαγον.<sup>389</sup> (Vs. 23) ἵστέον  
 δὲ ὅτι τὸ “τοῖ δεδαΐαται” ἀντὶ τοῦ “οἱ μεμερισμένοι εἰσί” Δωρίδι καὶ Ἰάδι  
 30 μεμέρισται διαλέκτῳ. καὶ ἐστὶν Ἰωνικὸν μὲν τὸ “δεδαΐαται” κατὰ καλὸν  
 δεδηλωμένον ἐν Ἰλιάδι,<sup>390</sup> Δωριέων δὲ τὸ “τοί”,<sup>391</sup> οὗ νοητὴ μὲν, ἄρρητος δέ, εὐθεΐα

18.22-3 tit. ἀλληγορ<ια> ὁρ<γή> Πο<σειδῶνος> add. in marg. P<sup>3</sup>.

19.3 tit. μία ἐπανάληψις ἐν Ὀδύσειαν add. in marg. P<sup>2</sup>.

19.8-9 tit. ὅ ἐπένθεσις add. in marg. P<sup>2</sup>.

19.12 tit. ῥῥῥα add. in marg. P<sup>2</sup>.

19.13 tit. παρὰ τὸ ἔχω add. in marg. P<sup>2</sup>.

19.13 κοινῶς P<sup>1</sup> Rom. Bas.: κοινῶν Stall.

19.13 tit. καρυστία ὄχη add. in marg. P<sup>2</sup>.

“τός”, ὅθεν ἐκβολῇ μὲν τοῦ ταῦ “ὄς” τὸ κοινόν. ἀπελεύσει δὲ καὶ τοῦ σίγμα “ὄ”, μετὰ  
 | σφοδρᾶς δηλαδὴ τονικῆς κρούσεως. καὶ εἰσὶν ἄμφω ἀντωνυμικὰ ἄρθρα, οἷον “ὄς  
 θαλάσσης βένθεα οἶδε”<sup>392</sup> καὶ “ὄ”<sup>393</sup> γὰρ βασιλῆϊ χολωθείς”,<sup>394</sup> ἀνεθείσης δὲ τῆς ὀξείας  
 τονώσεως | μένει ἄρθρον προτακτικόν τὸ ὀξυνόμενον ὡς ἐρρέθη ἀντωνυμικόν “ὄ”.  
 5 τοῦ τοίνυν, ὡς εἴρηται, Δωρικοῦ ἄρθρου τοῦ “τός” ἀκολουθία πέφηνε κλίσεως, “τοῦ”  
 “τῶ” “τόν” καὶ πληθυντικά “τοῖ” | “τῶν” “τοῖς” “τούς”, ὁποῖα καὶ ἡ κίνησις τῆς  
 ληγουσῆς τοῦ “ἄρτος” “ἄρτου” “ἄρτω” “ἄρτον” “ἄρτοι” καὶ ἐξῆς. αὐτοῦ δὲ τοῦ  
 πρωτοτύπου κλιθέντος οὕτω, ἀναλόγως καὶ τὸ “ὄς” καὶ τὸ | “ὄ” συνεξηκολούθησαν  
 αὐτῷ. παραδέδοται δὲ καὶ ὅτι τὸ ἄρρητον ἄρθρον ἀρσενικόν τὸ “τός”, ἀπελθόντος  
 10 τοῦ λήγοντος σίγμα, ἐνεργεῖ Δωρικῶς ὡς προτακτικόν ἄρθρον.<sup>395</sup> | καὶ δῆλον  
 φασὶν<sup>396</sup> ἐκ τοῦ “θάτερος”, ὅπερ ἴσόν ἐστι τῷ “ὄ ἄτερος”, ἵνα ἢ τὸ “ἄτερος” ἦγουν “ὄ  
 εἷς”, εἶτα συναλοιφῇ καὶ ἅμα τροπῇ τοῦ ψιλοῦ εἰς δασὺ “θάτερος”. λόγῳ δὲ τοιούτῳ  
 καὶ θηλυκῇ | εὐθείᾳ τὴν “ἑτέρα” ἦγουν ἡ μία, καὶ κατὰ συναλοιφὴν καὶ ὁμοίαν  
 τροπὴν “θατέρα” ἢ “ἑτέρα” Δωρικῶς. εἰ δὲ τὰ τοιαῦτα Δωρικὰ καὶ ἡ λοιπὴ τούτων  
 15 ἀνάλογος κίνησις Ἀττικοῖς γέγονε φίλα, καινὸν οὐδὲν εἰ τις ἐνθυμοίτο καὶ τὸ “ὦ  
 Δάματερ” τὸ θαυμαστόν, ὃ κεῖται καὶ παρὰ τῷ κωμικῷ,<sup>397</sup> Δωρικόν μὲν ὃν φιληθὲν  
 δὲ εἰς κοινὴν χρῆσιν τοῖς Ἀττικοῖς. καὶ τοιαῦτα μὲν ταῦτα. τὸ δὲ “διχθὰ”  
 ἐπιρρηματικῶς ἔχον κατὰ τὸ “τριχθὰ” καὶ “τετραχθὰ” τὰ ἐν τῇ Ἰλιάδι,<sup>398</sup> ἐκ τοῦ  
 “δῖς” ἐπιρρήματος παρήκται, καθὰ καὶ τὸ “διχῆ”<sup>399</sup> καὶ τὸ “δίχα”<sup>400</sup> καὶ τὸ “δισσεύω”  
 20 καὶ ὅσα τοιαῦτα. δοκεῖ δὲ | προὔπαρχειν αὐτῶν ἡ “διᾶ” πρόθεσις δηλοῦσά ποτε αὐτῇ  
 καθ’ αὐτὴν δυσασμόν τινα ὡς δῆλον καὶ ἐκ τοῦ “διαψάλματος” καὶ ἐκ τοῦ “διαυλεῖν”  
 καὶ ἐκ τοῦ “διαφαίνειν”.<sup>401</sup> | διὸ καὶ συντεθείσα μετὰ τοῦ “δίχα” ἐπιτείνει τὸ δίχασμα  
 ἐν τῷ “διάνδιχα” οἷον “διάνδιχα” βουλεύεται,<sup>402</sup> ἦγουν δυνάζει τὴν βουλήν ἐν τῷ  
 ἄλλως καὶ ἄλλως | ἀναβουλεύεσθαι. (Vs. 22) ὅτι ἀπὸ τοῦ “αἶθω” ἐξ οὗ καὶ ὁ παρὰ  
 25 τῷ κωμικῷ “αἰθός”<sup>403</sup> καὶ “λέων αἶθων”<sup>404</sup> καὶ “οἶνος αἶθω”<sup>405</sup> καὶ οἱ Αἰθίοπες  
 λέγονται διὰ τὸ ἐπικεκαῦθαι τὴν ὀψιν ὑπὸ τοῦ Ἡλίου, ὅς φασι κατὰ κάθετον ὦν  
 ἐν Αἰθιοπίᾳ ἐπικαίει πλέον.<sup>406</sup> καὶ ὅτι διχῶς παρὰ τοῖς παλαιοῖς ἡ ἐνικὴ τοῦ ἔθνους  
 εὐθεία, “Αἰθίοψ” τε γὰρ καὶ “Αἰθιοπεύς”.<sup>407</sup> | καὶ ὅτι καὶ Διὸς ἐπίθετον “αἰθίοψ”.<sup>408</sup>  
 ἴσως μὲν καὶ διὰ τι ἕτερον, ἴσως δὲ καὶ διό τι φαίνεται μυθικῶς φιλῶν ἐπιχωριάζειν  
 30 τῇ Αἰθιοπίᾳ. οὐκ ἀπεικὸς δὲ καὶ κατ’ ἀλληγορίαν οὕτω | καλεῖσθαι αὐτὸν ὡς  
 “φαεινόν”.<sup>409</sup> παρὰ τὸ “αἶθω” τὸ “λάμπω”,<sup>410</sup> ἀφ’ οὗ καὶ ὁ “αἰθὴρ Ζεὺς”<sup>411</sup> καὶ “αἰθρία”  
 ἢ κατ’ αὐτὸν εὐδία<sup>412</sup> καὶ τὸ “αἰθριον”<sup>413</sup> καὶ ὁ “ἄστήρ” δὲ καὶ τὸ “ἄστρον” καὶ  
 1386 “αἶθουα” | ὡς εἰκὸς παρὰ Λυκόφρονι Ἀθηνᾶ ἢ φω\*σφόρος.<sup>414</sup> (Vs. 23) καὶ ὅτι οἱ Αἰ-  
 θίοπες μεμερισμένοι “δίχα οἰκοῦσιν” ὡς εἴρηται “οἱ μὲν δυσομένου ἡλίου, οἱ δὲ  
 35 ἀνατέλλοντος”.<sup>415</sup> τοῦτο δὲ | πολλὴν ἀμφιβολίαν ἐξηγήσεως ἔχει παρὰ τοῖς

20.3 ὁ corr. Makr.: ὁ P<sup>1</sup> edd.20.33 αἶθουα P<sup>1</sup> Stall: αἶθηα Rom. Bas.

παλαιοῖς.<sup>416</sup> τοῖς μὲν γὰρ δοκεῖ δέον εἶναι Αἰθίοπας δέχεσθαι, τοὺς παρ' ὅλην τὴν  
 μεσημβρινὴν ὠκεανίῃ<sup>417</sup> τὴν γῆν διατείνοντας καὶ ἀπὸ ἡλίου ἀνίσχοντος, μέχρι  
 δυομένου διήκοντας, οἱ δὲ διὰ διήρηται φυσικῶς τῷ Ἀραβίῳ ἤτοι Ἐρυθραίῳ  
 κόλπῳ.<sup>417</sup> οἱ μὲν ἔνθεν κείμενοι τοῦ κόλπου, οἱ δὲ ἐκείθεν ἀνατολικοὶ τε καὶ ἐπὶ  
 5 θάτερα δυτικοί. μεγίστη γὰρ ἡ Αἰθιοπία καὶ μείζων φασὶν ἢ περὶ ἢ πρὸς Βορρὰν ἀπ'  
 ἐναντίας Σκυθία. Αἰθιοπία γὰρ καλεῖται τὰ μεσημβρινὰ | πάντα τὰ πρὸς τὸν  
 Ὠκεανὸν ἀπὸ ἀνατολῶν χειμερινῶν παρήκοντα μέχρι δυσμῶν.<sup>418</sup> καὶ ταῦτα μὲν τινες.  
 ἕτεροι δὲ ἀπεναντίας ἦκοντες τοῖς δοξάζουσι παρωκεανίτας | καὶ νοτιωτάτους τοὺς  
 Αἰθίοπας εἶναι μετάγουσιν αὐτοὺς τῇ ἱστορίᾳ καὶ κατάγουσιν ἐπὶ τὰ πρὸς τῇ  
 10 Αἰγύπτῳ τῆς Λιβύης ἐσχάτα βόρεια. ὧν μέμνηται καὶ Ἡρόδοτος, λέγων “Αἰθίοπες |  
 οἱ πρόσουροι Αἰγύπτου”.<sup>419</sup> καὶ τούτους εἶναι φασὶ<sup>420</sup> τοὺς παρ' Ὀμήρῳ Αἰθίοπας,  
 οἷς ἀκολουθῶν καὶ Ἀρίσταρχος, αὐτοὺς νοεῖ Αἰθίοπας μεμερισμένους μὲν δῖχα, διότι  
 σχίζων | τὴν κατ' αὐτοὺς γῆν ὁ Νεῖλος, τοὺς μὲν ἀφίησι δυτικωτέρους κεῖσθαι, τοὺς  
 δὲ ἀφορίζει πρὸς τὸ ἀνατολικώτερον, “ἐσχάτους” δὲ “ἀνδρῶν”, δηλαδὴ τῶν ἐν τοῖς  
 15 βορειοτάτοις μέρεσι τῆς Αἰγύπτου | τοῖς περὶ θάλασσαν. καθὰ καὶ Αἰσχύλος φησὶν  
 “ἔστι πόλις Κάνωβος ἐσχάτη χθονός”.<sup>421</sup> καὶ αὐτὸς γὰρ τὴν Κάνωβον “ἐσχάτην  
 χθονός” λέγει ὡς κειμένην βορειοτάτην ἐν τοῖς πρὸς τῇ θαλάσῃ | μέρεσι  
 τοῖς Αἰγύπτου.<sup>422</sup> ἀλλ' οὕτω μὲν καὶ οἱ περὶ Ἀρίσταρχον. συντρέχει δὲ τῇ  
 τοιαύτῃ ἐννοίᾳ καὶ ὁ εἰπὼν<sup>423</sup> ὅτι ἡ Αἰθιοπία ἐπ' εὐθείας κεῖται τῇ Αἰγύπτῳ στενὴ  
 20 καὶ μακρὰ καὶ ἐπὶ κλυστός. τὰ μέντοι ἔξω αὐτῆς ἄνδρα καὶ σπανίως οἰκούμενα τὰ  
 μὲν πρὸς ἔω, τὰ δὲ πρὸς δύσιν κείμενα, ὅθεν καὶ δῖχα διήρηται οἱ Αἰθίοπες “οἱ μὲν  
 δυομένου ἡλίου, οἱ δ' ἀνιόντος”.<sup>424</sup> | ἔτι σύμφωνα λέγει καὶ ὁ εἰπὼν Αἰθίοπας τοὺς  
 ὑπὲρ Αἰγύπτου καὶ Ἀραβας καὶ τοὺς ἀπὸ ἡλίου ἀνατολῶν. <καὶ τοὺς μὲν ἀπὸ ἡλίου  
 ἀνατολῶν> λέγων “εὐθύτριχας” εἶναι, τοὺς δὲ ἐκ | Λιβύης, τρίχωμα ἔχειν πάντων  
 25 οὐλότατον.<sup>425</sup> ὁ δὲ γεωγράφος λέγει καὶ ὅτι καὶ ἄλλως δὲ οἱ ἀπὸ τῶν στηλῶν καὶ  
 τῆς ἐρυθρᾶς παραπλεύσαντες τῷ Ὠκεανῷ τὴν Λιβύην “τὰ τελευταῖα | χωρία ἐφ' ἃ  
 πλέοντες ἦλθον, Αἰθιοπικὰ προσηγόρευσαν”. ὑπὸ τῆς τοιαύτης οὖν φησὶν ἀκολουθίας  
 ἀχθεῖς καὶ ὁ ποιητὴς ὡς εἰκὸς δῖχα διαιρεῖ τοὺς Αἰθίοπας τοὺς μὲν | πρὸς  
 ἀνατολήν, τοὺς δὲ πρὸς δύσιν. ἔτι δὲ Αἰθίοπες τὴν Λιβύην ἐπελθόντες μέχρι δύσεως,  
 30 οἱ μὲν αὐτοῦ ἔμειναν, οἱ δὲ καὶ τῆς παραλίας κατέσχον πολλήν.<sup>426</sup> ἄλλοι δὲ νοοῦσι |  
 τὴν διακεκαυμένην πᾶσαν ζώνην τὴν πρὸς τῷ νότῳ, κατέχεσθαι ὑπὸ  
 <Αἰθιοπῶν> μεσολαβοῦντος τοῦ Ὠκεανοῦ. ἐτέρωθεν δὲ αὐτῆς κεῖσθαι δύο εὐκράτους.  
 μίαν μὲν τὴν καθ' ἡμᾶς ἐν | τοῖς νοτίοις ἱστορουμένην καὶ φαινομένην, ἑτέραν δὲ

21.9 ἱστορία P<sup>1</sup> Rom. Stall.: ἱστορία Bas.

21.15 vocem τῆς add. in marg. P<sup>3</sup>.

21.15 tit. Αἰσχύλος Κάνωβος add. in marg. P<sup>2</sup>.

21.18 τοῖς P<sup>1</sup>: om. edd.

21.23-4 καὶ τοὺς μὲν ἀπὸ ἡλίου ἀνατολῶν P<sup>1</sup> R Bas.: om. Stall.



ἡμῖν ἀνιστόρητον τὴν ἐκεῖθεν ἀντιπέραν τοῦ Ὠκεανοῦ καὶ ὡς εἰπεῖν, ὑπερνότιον.  
 ὅθεν καὶ τοὺς Αἰθίοπας διχῇ μεμερίσθαι λέγουσιν ὑπὸ τοῦ τοιούτου Ὠκεανοῦ εἰς τε  
 τοὺς παρ' ἡμῖν μεσημβρινούς Αἰθίοπας ἐσχάτους ὄντας πρὸς τῷ Ὠκεανῷ, καὶ εἰς  
 5 ἐτέρᾳ εὐκράτῳ τῇ ἀθεάτῳ ἡμῖν.<sup>427</sup> ὁ δὲ λόγος οὗτος, εἰ καὶ πιθανός, ἀλλ' οὖν  
 τερατώδης διὰ τὴν μαθηματικὴν ὑπόθεσιν τῆς ἀντιπέραν εὐκράτου.<sup>428</sup> διὰ ταῦτα  
 τοίηνυν τὸ "ἐσχατοὶ ἀνδρῶν", τριχῶς νοεῖται· ἢ διότι παρωκεανίται κατὰ μεσημβρίαν  
 εἰσὶν οἱ Αἰθίοπες, ὧν ἀοίκητος ἡ ἐπέκεινα διὰ καύματος ὑπερβολήν. ἢ ἐσχατοὶ |  
 πρὸς τὰ βόρεια τῆς Αἰγύπτου, κατὰ Ἀρίσταρχον, ἢ κατὰ τοὺς μαθηματικούς,  
 10 ἐσχατοὶ διὰ τὸ παρ' ἐκάτερα ὡς εἴρηται κεῖσθαι τοῦ Ὠκεανοῦ. οἱ μὲν νότιοι, οἱ δὲ  
 ἐκεῖθεν ὡς ἂν εἴποι τις "ὑπερνότιοι"<sup>429</sup> ὡς ἐν τοιαύτῃ τινὶ καταγραφῇ.<sup>430</sup>

Αἰθίοπες ἀντικείμενοι τοῖς καθ' ἡμᾶς μεσημβρινοῖς, οἰκούντες ἐν τῇ πέραν  
 εὐκράτῳ κατὰ τοὺς | μαθηματικούς. Ὠκεανὸς μεσημβρινός, περὶ ὃν ἡ  
 διακεκαυμένη ζώνη. |

15 Αἰθίοπες μεσημβρινοὶ πρὸς αὐτῷ Νότῳ ἐν Λιβύῃ ἐσχατοὶ τῆς ἡμετέρας ἐκεῖ  
 εὐκράτου κατὰ τὸν γεωγράφον.

Αἰθίοπες ἕτεροι ἐν τῷ βορειοτάτῳ ἐσχάτῳ τῆς αὐτοῦ τῆς Λιβύης τῷ κατὰ  
 Αἰγυπτον καὶ Ἑσπερίαν θάλασσαν ὡς Ἀριστάρχῳ δοκεῖ. |

ὅτι δοκεῖ τισὶν ὁ ἐνταῦθα Ὀμηρικὸς Ποσειδῶν πρὸς τοὺς ἀνατολικωτέρους |  
 20 Αἰθίοπας ἀπελθεῖν, διὰ τὸ λέγειν ἐν τοῖς ἐξῆς τὸν ποιητὴν ὅτι ὁ Ποσειδῶν πλέοντα  
 τὸν Ὀδυσσεά εἶδεν ἐκ Σολύμων ὁρέων ἅπερ εἰσὶν ἐκεῖ ἀνατολικώτερα.<sup>431</sup> | ἰστέον  
 δὲ ὅτι εὐλόγως δοκεῖ ὁ Ποσειδῶν τῇ τῶν Αἰθιοπῶν γῇ χαίρειν.<sup>432</sup> αὐτοὶ μὲν γὰρ  
 περὶ Λιβύην, ἀπὸ Λιβύων δὲ ἐξ ἀρχῆς κατὰ Ἡρόδοτον τὸ τοῦ Ποσειδῶνος ὄνομα  
 ἦλθεν εἰς | Ἑλλήνας,<sup>433</sup> καθὰ καὶ τὸ τοῦ Ἡρακλέους.<sup>434</sup> (Vs. 25) ὅτι ταύρων καὶ  
 25 ἄρνειῶν ἐκατόμβῃ τῷ Ποσειδῶνι ἐθύετο, καθὰ δηλοῖ καὶ ὁ ποιητὴς ἐνταῦθα, εἰπὼν  
 "ἀντιῶν ταύρων τὲ καὶ ἄρνειῶν ἐκατόμβης",<sup>435</sup> "ταύρων" μὲν διὰ τὸ γόνιμον τοῦ  
 ὕδατος τὸ ἐκ τοῦ "ἄρδεν", εἶγε καὶ "ἄρσην" λέγεται "ἄνῆρ" ὡς προεῖρηται.<sup>436</sup> ἔτι δὲ  
 καὶ "πόσις" ὁ αὐτὸς ὡς γόνιμος, καὶ ἄλλως δὲ διὰ τὸ τοῦ ὕδατος | ἔστιν ὅτε  
 μυκητικὸν καὶ πληκτικὸν τοῦ πελάζοντος καὶ ἐλικτὸν δὲ δίκην κέρατος.<sup>437</sup>  
 30 "ἄρνειῶν" δὲ διὰ τὸ ἐξ αὐτοῦ νεάζον καὶ θαλερόν, καὶ διὰ τὸ οἶον εἰπεῖν χειρόθες  
 τῆς γαλήνης καὶ ἀπαλὸν ἐν εὐδίας καιρῷ. ἰστέον δὲ ὅτι οὐ ταῦτ' ὀνομαζοῦσιν οἱ  
 "ἄρνες" καὶ οἱ "ἄρνειοί", ἀλλὰ τελειότερόν ἐστι τοῦ "ἄρνός" ὁ "ἄρνειός", ὡς ἐν τοῖς

21.32 Αἰθιοπῶν add. edd.

22.17 τῆς P<sup>1</sup>: om. edd.

22.23-4 tit. ἐξ Ἀιθιοπίας κατὰ Ἡρόδοτον Ποσει<δῶνος> καὶ Ἡρα<κλέος> ὄνομα add. in marg. P<sup>2</sup>.

22.26 tit. ταύρων add. in marg. P<sup>2</sup>.

22.31 ταῦτ' P<sup>1</sup>: ταυτὸν edd.

22.32 tit. ἄρνες ἄρνειοί add. in marg. P<sup>2</sup>.

μετὰ ταῦτα δειχθήσεται.<sup>438</sup> διὸ καὶ Ὀδυσσεύς | που “ἄρνειῷ πηγεσιμάλλῳ”  
 εἰκάζεται,<sup>439</sup> καὶ ἄρνειός δὲ αὐτὸν σφάζει τὸν τηλικούτον ἐκ τοῦ Κύκλωπος.<sup>440</sup>  
 γίνεται δὲ ὁ “ἄρνειός” ἐκ τοῦ “ἄρνός” πλεονασμῷ τῆς εἰ διφθόγγου, ὡς “ἀδελφός”  
 “ἀδελφειός” καὶ ὅσα τοιαῦτα.<sup>441</sup> περὶ δὲ ἐκατόμβης ἐν τῇ ᾱ τῆς Ἰλιάδος γέγραπται.<sup>442</sup>  
 5 ἰστέον δὲ ὡς οὐ μόνον ἐκατόμβαι ἀλλὰ καὶ τριττύες ἦσαν, ὃ ἐστὶ τριῶν ζῶων  
 θυσίαι, ὡς καὶ ἐν τοῖς μετὰ | ταῦτα φανήσεται.<sup>443</sup> κατὰ δὲ Πausανίαν καὶ “δωδεκίδες  
 θυσίαι δώδεκα ἱερείων”,<sup>444</sup> περὶ οὗ εὐρήσεται ἀλλαχοῦ,<sup>445</sup> ὅτι “δωδεκῆδες” σὺν τῷ τ  
 γραπτέον. συνήρηται | γάρ, φασιν, ὡς τὸ “Βρισηίδος” “Βρισηῖδος”, “Καμηῖδος”  
 “Καμηῖδος” καὶ τὰ ὅμοια.<sup>446</sup> ἐκ δὲ τῆς “ἐκατόμβης” καὶ μὴν Ἀττικὸς  
 10 “Ἐκατομβαιῶν” διὰ τὰς ὡς εἰκὸς τότε ἐπιφανεῖς ἐκατόμβας.<sup>447</sup> ἰστέον δὲ ὅτι | πρὸς  
 ὁμοίωσιν ἐκατόμβης τοιαύτης ἱστόρηται τις βασιλεὺς Παφλαγῶν πολυφαγῶν, ὃς  
 ἐκατόν, φασί,<sup>448</sup> πάντα παρετίθετο ἐπὶ τὴν τράπεζαν ἀπὸ βοῶν ἀρξάμενος, καὶ πως  
 ἐκατόμβην τινὰ | οὕτως ἑαυτῷ ἐσχεδίαζεν. εἰ δὲ σκῶμμα τοῖς πολλὰ πίνουσι  
 προσφυές τὸ “οἱ πίνουσι μόνον βατράχων τρόπον οὐδὲν ἔθοντες”<sup>449</sup> ἤγουν ἐσθίοντες,  
 15 οὐ χρήσις καὶ ἐν Ἰλιάδι,<sup>450</sup> ἀλλ’ ἐκεῖνος | ὁ Παφλαγῶν αὐτὸ μὲν ἐξέφευγε, τὸ δὲ  
 παμφάγος εἶναι οὐκ ἂν ἔχοι διεκφυγεῖν. σημειῶσαι δὲ ὅτι, καθὰ καὶ ἀλλαχοῦ  
 δεδήλωται,<sup>451</sup> καταμόνας ἐκ τῆς “ἀντὶ” προθέσεως γίνεται οὐ μόνον | τὸ “ἀντιῶν”  
 ἀλλὰ καὶ τὸ “ἀντιάαν” καὶ ὁ “ἀντίος” ἐκ δὲ τούτων καὶ “ἐναντίος” καὶ “ἐναντιῶ”.<sup>452</sup>  
 λόγῳ δὲ ὁμοίῳ καὶ ἐκ τῆς “περὶ” προθέσεως “ὁ Πέριμος” κύριον<sup>453</sup> καὶ ἐκ τῆς  
 20 “ἄμφι” ὁ “Ἄμφιος”<sup>454</sup> καὶ ῥῆμα | τὸ “ἄμφιέζω” καὶ ἐκ τῆς “ὑπὸ” “Ἵπιος”,<sup>455</sup> ποταμὸς  
 Παφλαγονικὸς. εἰ δὲ ἐκ τῆς “ἀνᾶ” προθέσεως ὁ “Ἄνιος”, ἀλλ’ αὐτὸ ὑπονοεῖται.<sup>456</sup>  
 ἄλλως γὰρ ἐκ τῆς ἀνίας αὐτὸς παρωνομάσθαι δοκεῖ.<sup>457</sup> | οἱ δὲ τὸν Δία, ὅπερ ἐστὶν  
 ἀέρα, ἐθέλοντες ἐτυμολογεῖν παρὰ τὸ δι’ αὐτοῦ τὰ κατὰ γῆν διοικεῖσθαι, εἰς ὃ δοκεῖ  
 συντελεῖν αὐτοῖς καὶ τὸ “ἐκ Διὸς ἀρχώμεσθαι”<sup>458</sup> καὶ ἐξῆς τοιοῦτόν τι, καὶ αὐτοὶ ἐπὶ  
 25 τοῦ Διὸς βούλονται νοεῖν, ὡς τῆς “διᾶ” προθέσεως ὀνομαζούσης αὐτόν. (Vs. 27ff.) ὅτι  
 τὸ “ἄθροοι” καὶ “ἄθροα” καὶ “ἄθρόον” πρὸς διάφορον σημασίαν διαφόρως οἱ

22.32 tit. ἄρνειός add. in marg. P<sup>2</sup>.

23.2 σφάζει corr. Makr.: σῶζει P<sup>1</sup> edd.

23.5 tit. τριττύες add. in marg. P<sup>2</sup>.

23.7 tit. δωδεκῆδες add. in marg. P<sup>2</sup>.

23.10 tit. ἐκατομβαιῶν add. in marg. P<sup>2</sup>.

23.11 tit. ἱστορία add. in marg. P<sup>2</sup>.

23.13 tit. σκῶμμα add. in marg. P<sup>2</sup>.

23.14 tit. ἔθοντες add. in marg. P<sup>2</sup>.

23.17 tit. ἀντὶ add. in marg. P<sup>2</sup>.

23.19 tit. περὶ add. in marg. P<sup>2</sup>.

23.20 tit. ἄμφι add. in marg. P<sup>2</sup>.

23.20 tit. ὑπὸ add. in marg. P<sup>2</sup>.

23.21 Παφλαγονικὸς corr. Makr.: Παφλαγόνος P<sup>1</sup> edd.; cf. Eust. *ad Il.* I.119.11.

23.21 tit. ἀνᾶ add. in marg. P<sup>2</sup>.

23.22 tit. Δία add. in marg. P<sup>2</sup>.

Ἀττικοὶ | ἐπνευμάτιζον, ἐπὶ μὲν τοῦ “αἰφνιδίου” ψιλοῦντες αὐτὸ διὰ τὴν τοῦ  $\bar{\alpha}$   
 στέρησιν, οἶονεὶ τὸ “δίχα θροῦ”, τουτέστι θορύβου,<sup>459</sup> ἐπὶ δὲ τοῦ “ὁμοῦ” δασύνοντες  
 διὰ τὴν ἄθροισιν.<sup>460</sup> | “ἄθρόον” γὰρ τὸ “ἄμα θρῶ” ἤτοι θορύβῳ ἢ τὸ “ἄμα θορόν”  
 ἤγουν πηδῆσαν. τὸ δὲ ἄθροιστικὸν  $\bar{\alpha}$  δασύνεται. τὸ γοῦν “ἄθρόοι ἦσαν”<sup>461</sup> καὶ “ἄθρόα  
 5 πάντ’ ἀπέτισεν”<sup>462</sup> ἐδασύνετο Ἀττικῶς | τούτῳ τῷ λόγῳ διὰ τὴν ἀθροιστικὴν  
 387 σημασίαν.<sup>463</sup> οἱ δὲ νῦν ὅπως ἂν \*ἔχοι ψιλοῦσιν αὐτὰ διὰ τὸ πρὸ δασέος κεῖσθαι τὸ  
 $\bar{\alpha}$ . οἱ δ’ αὐτοὶ Ἀττικοὶ καὶ τὸ “αὖω” ἐπὶ μὲν τοῦ φαίνω ἐψίλουν, | ἐξ οὗ καὶ “ἡώς”  
 ἢ ἡμέρα, ἐπὶ δὲ τοῦ ξηραίνω ἐδάσουνον,<sup>464</sup> ἐξ οὗ καὶ τὸ “ἀπαφαιάνθη” παρὰ τῷ  
 κωμικῷ,<sup>465</sup> ἤτοι ἀπεξηράνθη. καὶ τὸ “εἶργω” δὲ ἐπὶ μὲν τοῦ κωλύω ἐψίλουν, | καὶ  
 10 δῆλον ἐκ τοῦ “ἀπεῖρξεν”, ἐπὶ δὲ τοῦ ἐγκλείω ἐδάσουνον, ὡς δηλοῖ τὸ “καθεῖρξεν”,  
 ὅθεν καὶ δασύνεται καὶ ἡ “εἶρκτή”.<sup>466</sup> ἐν δὲ ῥητορικοῖς λεξικοῖς φέρεται καὶ ταῦτα.  
 ἐκ τοῦ “ἄθρόος” | γίνεται “ἄθρους”<sup>467</sup>, οἶον “ἄθρους ἐπελθὼν ὁ στρατηγός”, ἤγουν σὺν  
 ὄλῳ τῷ στρατεύματι. καὶ Ἀριστοφάνης “ἔστῳτας ὥσπερ τοὺς ὀρεωκόμους ἄθρους”.<sup>468</sup>  
 τοῦτο δὲ ὁ Ἀσκαλωνίτης II<sup>4</sup> ἀξιοῖ περισπᾶν ἀτόπως, ἐπεὶ φησιν ἡ διαίρεσις ἐστὶν  
 15 ἄθρόος, ἢ δὲ χρήσις παροξύνη”.<sup>469</sup> καὶ ζητεῖ πῶς ἀτόπως. δασύνεται δὲ φησιν  
 Ἀττικῶς τὸ “ἄθρους”, καθὰ καὶ τὸ “ἄθρεῖν” ὃ ἐστὶ “περισκοπεῖν | καὶ μετ’ ἐπιτάσεως  
 ὀρᾶν”.<sup>470</sup> παρὰ δὲ τοῖς παλαιοῖς καὶ τὸ “ἄθυρμά”, φασὶ, δασύνεται,<sup>471</sup> ὡς καὶ “ἔνος” ὁ  
 ἐνιαυτός,<sup>472</sup> ὅθεν “ἄφενος”<sup>473</sup> ὁ ἀπὸ ἐνιαυσίων γεννημάτων πλοῦτος καὶ τὸ “ἔνη δὲ  
 καὶ νέα” δασεῖαν τότε | εἶχε, καὶ “ἡ ἀμῖς” καὶ “ἡ ἄμαξα”. ὅθεν καὶ τὸ  
 20 “καθημαξευμένως” ὡς φησιν Αἴλιος Διονύσιος,<sup>474</sup> καὶ “θάμάξιον” τὸ ἀμάξιον.<sup>475</sup>  
 χαίρουσι γάρ, φησι, τῇ δασείᾳ οἱ Ἀττικοί. ὅτι δὲ τὸ Ὀμηρικῶς εἰπεῖν “ἄθρόοι” |  
 πρὸς δῆλωσιν διαφόρου σημασίας παροξύνηται, δηλοῖ ὁ παραδοὺς ὡς “ἄθροος” μὲν ὁ  
 ἀθόρυβος προπαροξύνηται, “ἄθρόος” δὲ ὁ συνηθροισμένος παροξύνηται.<sup>476</sup> ὅτι  
 25 πολιτικώτερον ὡς ἐν Ἰλιάδι οὕτω κἀνταῦθα μεταχειριζόμενος Ὀμηρος τὰ δαιμόνια  
 βουλάς θεῶν καθίζει ἀνθρωπικώτερον καὶ πρῶτον τέως ἐνταῦθα ἐν οἷς ὁ Ζεὺς  
 προκάθηται | καὶ προλογίζει φιλοσοφῶν, ὡς αὐτίκα εἰρήσεται.<sup>477</sup> παιδευτικὰ δὲ καὶ  
 ταῦτα τῶν τοῦ ποιητοῦ, ὡς δέον ὄν μηδὲν ἀπροβουλεύτως καὶ ἀπρονοήτως  
 γίνεσθαι. ἀστεῖως δ’ ἐνταῦθα τὸ “ἔνθ’ ὅγε τέρπετο δαιτὶ παρήμενος, οἱ δὲ δὴ ἄλλοι

23.25 βούλονται corr. edd.: βούλεται P<sup>1</sup>.

24.7 tit. αἶω add. in marg. P<sup>2</sup>.

24.8 ἀπαφαιάνθη P<sup>1</sup> edd: ἐπαφαιάνθη Ar. Ran. 1089.

24.9 tit. εἶργω add. in marg. P<sup>2</sup>.

24.12 tit. ἐκ τοῦ ἄθρόος add. in marg. P<sup>2</sup>.

24.17 δασύνεται P<sup>1</sup> Rom. Bas.: διασύνεται Stall.

24.21 tit. ἄφενος add. in marg. P<sup>2</sup>.

24.18 ἔνη corr. Makr.: ἐννη P<sup>1</sup> edd.

24.20 θάμάξιον corr. Makr.: θαμάξιον P<sup>1</sup> edd.

24.21 tit. | χαίρουσιν οἱ Ἀττικοὶ add. in marg. P<sup>2</sup>.

24.28 vox σηκμεῖωσαι add. in marg. P<sup>2</sup>.

Ζηνός ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν<sup>478</sup> ρηθήσεται ποτε ὅτε πολλῶν τινῶν  
 ἐς μεγάλου τινὸς ἰόντων, εἷς | τις γίνεται τοῦ τρυφᾶν.<sup>479</sup> “μέγαρον” δὲ ὡς ἐν  
 ῥητορικῷ φέρεται λεξικῷ, οὐ μόνον τὸ κοινῶς, ἀλλὰ καὶ “εἰδικῶς μέγαρον  
 κατάγεια οἰκήματά φησι ταῖν θεαῖν” ἡγουν Δῆμητρος καὶ Περσεφόνης.<sup>480</sup> Αἴλιος δὲ  
 5 Διονύσιος φησὶ καὶ ὅτι “μάγαρον” οὐχὶ “μέγαρον”, εἷς ὃ τὰ μυστικὰ ἱερά  
 κατατίθενται.<sup>481</sup> ὅτι οὐδ’ ἐν τῇ Ὀδυσσεΐᾳ ὁ ποιητὴς ὥσπερ οὐδ’ ἐν τῇ Ἰλιάδι ἐθέλει  
 μωμοσκοπὸς εἶναι καὶ σιλλὸς ὅτε μὴ πᾶσα ἀνάγκη. “ἀμύμονα”<sup>482</sup> γοῦν ὀνομάζει νῦν  
 τὸν ἀτάσθαλον Αἰγισθον ὁ Ὀμηρικὸς Ζεὺς, οὐκ ἐκ τῶν ἐκείνου κακῶν λαβὼν τὸ  
 ἐπίθετον, ἀλλ’ ἀφ’ ὧν | ὡς εἰκὸς εἶχε καλῶν. εἶχε δὲ τὸ εὐγενές, τὸ εὐειδές, τὸ  
 10 συνετόν, καὶ εἴ τι που ἄλλο. ἄλλως δὲ οὐδὲ ἐχρῆν τῷ μεγάλῳ Διὶ φύλαρον ἦθος  
 προσαναπλάσασθαι τὸν ποιητήν. περὶ δὲ | “Διός”, οὐ δήλωσις καὶ ἐν τοῖς εἰς τὴν  
 Ἰλιάδα<sup>483</sup> ρητέον κἀνταῦθα ὅτι πολλαχῶς λαμβάνεται. μυθικός τε γὰρ καὶ πρὸς  
 ἱστορίαν, ἔτι δὲ καὶ ἀλληγορίαν.<sup>484</sup> οὐ μόνον εἰς εἰμαρμένην ἐκλαμβάνομενος,<sup>485</sup>  
 ἀλλὰ καὶ εἰς νοῦν<sup>486</sup> | τὸν τε κατ’ ἀνθρώπου καὶ τὸν τοῦ κόσμου καὶ εἰς οὐρανὸν  
 15 καὶ αἰθέρα καὶ ἀπλῶς ἀέρα<sup>487</sup> καὶ εἰς ἥλιον.<sup>488</sup> καὶ ὅτι τῶν εἰς εὖς ὀνομάτων ὑπὲρ  
 μίαν συλλαβὴν ὄντων, μονήρης μένει ὁ “Ζεὺς” ὡς μονοσύλλαβος. καὶ ὅτι πολλαῖς |  
 εὐθείαις παρὰ τοῖς παλαιοῖς ποικίλλεται. “Δις” γάρ, οὐ γενικὴ “Διός”, καὶ “Ζήν”,  
 καὶ “Ζάν”,<sup>489</sup> καὶ “Ζάς”, καὶ “Ζῆς” παρὰ Φερεκύδη, καὶ Βοιωτικῶς<sup>490</sup> “Δεὺς” καὶ  
 “Δάν”. καὶ ὅτι τοῦ “Ζεὺς” ἔστι καὶ αἰτιατικὴ παρὰ Πολυκράτει τῷ σοφιστῇ |  
 20 μονοσύλλαβος, “τὸν Ζεῦν”,<sup>491</sup> περισπωμένη κατὰ τὸ “λις” “λῖν”<sup>492</sup> καὶ τὰ λοιπὰ  
 τοιαῦτα μονοσύλλαβα. ἐν οἷς καὶ τὸ “τὴν θεῖν Ἄρτεμιν” κράθεν αὐτὸ ἀπὸ τοῦ “τὴν  
 θεόν”.<sup>493</sup> (Vs. 32) ὅτι τὸ “ὦ πόποι” φανερώς ἐνταῦθα οὐκ ἐπὶ θρήνου κεῖται, ἐν τῷ “ὦ  
 πόποι οἶον δὴ <νῦ> θεοὺς βροτοὶ αἰτιόωνται”,<sup>494</sup> ἀλλὰ σχετλιασμὸν δηλοῖ καὶ  
 ἀγανάκτησιν. εἴρηται δὲ περὶ αὐτοῦ ἐν τῇ | α τῆς Ἰλιάδος πλατύτερον.<sup>495</sup> εἰς δὲ τὸ  
 25 “βροτός” γράφουσιν οἱ παλαιοὶ ὅτι ὁ “οἶον μορτός” ἡγουν μεμορμένος καὶ τῇ  
 εἰμαρμένη ὑποπεπτωκώς.<sup>496</sup> ὁ δὲ μῦθος παρὰ τὸν “βρότον” παράγει | τὴν λέξιν, ὅπερ  
 ἐστὶ μολυσμὸς αἵματος, ἥτοι “λύθρον” τὸ ἐκ τῶν μυθευομένων γιγάντων<sup>497</sup>. ἄλλως δὲ  
 κοινότερον παρὰ τὸ “ρέω” γίνεται “ρότος” ὁ ῥοῇ ὑποκείμενος, καὶ πλεονασμῷ τοῦ β  
 Αἰολικῶς “βροτός”,<sup>498</sup> | ὁμοίως τῷ “ῥάδιον” “βράδιον”,<sup>499</sup> “ῥάκος” “βράκος”,<sup>500</sup> “ῥόδον”

25.1 Ζηνός corr. Makr.: τοῦ δεινός P<sup>1</sup> edd.

25.3 μόνον corr. Makr.: μόνως P<sup>1</sup> edd.

25.3 εἰδικῶς corr. Makr.: ἰδικῶς P<sup>1</sup> edd.

25.12 ρητέον P<sup>1</sup> Rom. Stall.: ρητήρον Bas.

25.13 tit. Ζεὺς ἀλληγορικῶς add. in marg. P<sup>2</sup>.

25.17 tit. ἑπτὰ Διὸς εὐθείαι add. in marg. P<sup>2</sup>.

25.18 Δεὺς corr. Makr.: Ζεὺς P<sup>1</sup> edd.

25.20-1 tit. Ζεῦν θεῖν add. in marg. P<sup>2</sup>.

25.23 νῦ add. Makr.

25.25 tit. βροτός add. in marg. P<sup>2</sup>.

“βρόδον”,<sup>501</sup> “ρίζα” “βρίζα”,<sup>502</sup> ἴσως δὲ καὶ “ῥῶ” “βῥῶ”,<sup>503</sup> ἐξ οὗ “βρώσις” ἢ οἶον ῥώσις  
 τῷ ζῶντι. οὕτω δὲ καὶ “βρυτήρ” “βρυτήρ” ὁ | χαλινός.<sup>504</sup> ὁ δ’ αὐτὸς καὶ “τροχίσκον”  
 δηλοῖ τὸν καὶ “ῥόμβον” καλούμενον.<sup>505</sup> ὃν τύπτοντες ἱμάσι καὶ στρέφοντες ἐποιοῦν  
 δινεῖσθαι καὶ ψόφον ἀποτελεῖν. Εὐπολὶς | δέ, φασί, “ῥόμβον” αὐτὸν εἶπε διὰ τοῦ ὤ  
 5 ψιλοῦ.<sup>506</sup> ὁ δὲ διὰ τοῦ ὀ μικροῦ “ῥόμβος”, παρεσημειώθη ἐν τοῖς τοῦ περιηγητοῦ,<sup>507</sup>  
 δοκῶν αὐτὸς καὶ τι ἐργαλεῖον εἶναι τοῦ ὑφαίνειν, | ὥς δῆλον ἐκ τοῦ “ἱμάτια  
 πορφυρᾶ καὶ κρόκινα ῥόμβοις ὑφαινόμενα”.<sup>508</sup> ζῆτει δὲ περὶ αὐτοῦ καὶ ἐν τοῖς κατὰ  
 τὸν Θεόκριτον.<sup>509</sup> (Vs. 34) ὅτι φιλόσοφον διὰ τοῦ Διὸς ὁ ποιητῆς | ἀνακινήσας  
 θεώρημα, εἰ ἄρα ἐξ εἰμαρμένης αἱ κακώσεις τοῖς ἀνθρώποις, ἢ “ὑπὲρ μόρον” ἡγουν  
 10 ὑπὲρ τὴν μοῖραν ἐξ οἰκείας εἰσὶν ἀτασθαλίας, λύει αὐτὸ κατὰ τινα λόγον |  
 ἀντιπαραστάσεως διὰ τοῦ “καὶ” συνδέσμου, λέγων ὥς οὐ καθόλου καὶ ἀδιορίστως τὸ  
 μοιρίδιον αἰτιατέον τῶν κακῶν, ἀλλὰ ῥητέον ὅτι τὰ μὲν τῶν ἐν ἀνθρώποις κακῶν |  
 Διόθεν εἰσὶν ἥτοι ἐκ τοῦ πεπρωμένου. Ζεὺς γάρ καὶ τὸ πεπρωμένον,<sup>510</sup> ὥς πολλαχοῦ  
 φαίνεται.<sup>511</sup> “οἱ δὲ καὶ αὐτοὶ” βλάπτουσιν ἑαυτοὺς “σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον  
 15 ἄλγες ἔχοντες”,<sup>512</sup> οἶον Ἰππόλυτος μὲν οὐ δικαίως ὑπὸ Κύπριδος κακὰ παθὼν, καὶ  
 Ἡρακλῆς χόλῳ τῆς Ἥρας ἐλαυνόμενος, καὶ Βελλεροφόντης κατὰ τὸ γῆρας  
 μελαγχολῶν, καὶ Εὐχρήνωρ ἐν Τροίᾳ θνήσκων διὰ τὸ καὶ οἴκαδε ἀνάγκην εἶναι  
 νόσῳ παραπολέσθαι, καὶ Ὀδυσσεὺς ἐν τῇ πλάνῃ μυρία πάσχων κακὰ, καὶ εἰ τινες  
 ἄλλοι τοιοῦτοι | οὐκ ἐξ οἰκείας ἀτασθαλίας πάσχουσι τὰ κακὰ. ἐὰν δὲ Αἰγισθος,  
 20 Ἑρμοῦ εἰπόντος μήτε τὸν Ἀγαμέμνονα κτείνειν “μήτε μνάσθαι ἄκοιτιν”,<sup>513</sup> ἀπειθῇ,  
 γήμας ἄλοχον τῷ βασιλεῖ | μνηστὴν καὶ ἀναιρῆται, καὶ οἱ Ὀδυσσεὺς ἐταῖροι τῶν  
 ἀπειρημένων ἀψάμενοι τοῦ Ἡλίου βοῶν, ἀπόλωνται, καὶ Ἀχιλλεὺς δυνάμενος ἐν  
 Φθίᾳ διάγειν καὶ ἐπὶ μακρὸν ζῆν, εἶτα | ἐλθὼν ἐς Τροίαν τελευτᾷ· καὶ Ἀλέξανδρος  
 τὸ μὲν Οἰνῶνης λέχος περιφρονήσας τὴν δὲ Ἑλένην ἀρπάσας, πάθη κακῶς· καὶ  
 25 Ἑλπήνωρ οἶνῳ βαρούμενος πέση καὶ ἐκτραχηλισθῇ, ἐξ οἰκείας ἀτασθαλίας οὗτοι  
 πάσχουσιν. ἰστέον δὲ ὅτι εὐλόγως τὸ “σφῆσιν” ἀντὶ τοῦ “ιδίαις” τῷ ἡ παραλήγεται,  
 διὰ τὸ “σφαῖς” εἶναι τὸ προὔποκεείμενον, ὁμοίως τῷ | “αῖς” “ῆσι” “ταῖς ιδίαις”. τὸ  
 μέντοι “σφίσιν” ἀντὶ τοῦ “αὐταῖς” οὐ καλῶς παρὰ τοῖς μεθ’ Ὀμηρον διὰ τοῦ ἡ ἔχει  
 τὴν παραλήγουσαν.<sup>514</sup> τὸ δὲ “ὑπὲρ μόρον” συνθέτως ἐν ἐνὶ μέρει λόγου | οἱ  
 30 ἀκριβέστεροί φασί τῶν παλαιῶν, προπαροξύνοντες διὰ τὴν σύνθεσιν.<sup>515</sup> ἰστέον δ’  
 ἐνταῦθα καὶ ὅτι τῆς “ὑπερ” προθέσεως δηλούσης ἔστιν ὅτε πε\*ριττότητα· καὶ

26.1 tit. β βρώσις add. in marg. P<sup>2</sup>.

26.2 tit. βρυτήρ add. in marg. P<sup>2</sup>.

26.4 tit. ῥόμβος add. in marg. P.

26.16 Βελλεροφόντης corr. Makr.: Βελεροφόντης P<sup>1</sup> edd.

26.24 πάθη corr. Makr.: πάθοι P<sup>1</sup> edd.

26.28 tit. σφίσιν add. in marg. P<sup>2</sup>.

τοῦ “μόρου” λαμβανομένου | ποτὲ ἀντὶ τοῦ “καθήκοντος”, νοεῖται δι’ αὐτὰ τὸ  
 “ὑπέρμορον ἄλγεα πάσχειν”<sup>516</sup> καὶ ἀντὶ τοῦ “ὑπὲρ τὸ καθήκον”.<sup>517</sup> οὕτω δέ φασι καὶ  
 “ὑπερηνορέων”<sup>518</sup> ὁ παρὰ τὸ καθήκον ἀνδριζόμενος, | τῆς “ὑπὲρ” ἰσοδυναμούσης τῇ  
 “παρὰ” ἐν τοῖς τοιούτοις, ὥς καὶ ἐν τῷ “ὑπερβασίαι ἀλεγεῖναι”<sup>519</sup> καὶ ἐν τῷ  
 5 “ὑπέρμετρον”.<sup>520</sup> ἐν μέντοι τῷ “ὑπερβαλλόντως”<sup>521</sup> καὶ ἐν τῷ “ὑπέρθυμος”<sup>522</sup> | καὶ ἐν τῷ  
 “ὑπερήσει”<sup>523</sup> ἀντὶ τοῦ “ὑπερακοντίσει” καὶ τοῖς ὁμοίοις, οὐ ψεκτὴν ἀλλ’ ἐπαινετὴν  
 σημαίνει περιττότητα ἢ “ὑπὲρ” πρόθεσις. (Vs. 32ff.) ἐν τούτῳ δὲ τῷ χωρίῳ σημειῶσαι  
 τὸ τοῦ λόγου | σεμνόν.<sup>524</sup> ἀποφαντικῶς γὰρ ὁ Ζεὺς λαλεῖ καὶ γνωμικώτερον, καὶ  
 μέμφεται τοὺς οὕτως εἰκῇ αἰτιωμένους τὸ θεῖον, εἰπὼν “ὦ πόποι οἶον δὴ <νυ> θεοὺς  
 10 βροτοὶ αἰτιῶνται, ἐξ ἡμέων γάρ φασι | κακὰ ἔμμεναι”<sup>525</sup> καὶ τὰ ἐξῆς. κεῖται δ’  
 ἐνταῦθα καὶ πίστις τοῦ καθόλου ῥητορικῶς μερικῇ ἐκ παραδείγματος τὸ “ὥς καὶ νῦν  
 Αἰγίσθος”<sup>526</sup> ἐποίησε τόδε τι.<sup>527</sup> (Vs. 38) ὅτι ὁ πρὸς Διὸς μάλιστα δὲ “θεόθεν”  
 πεμπόμενος Ἑρμῆς “εὗσκοπος ἀργειφόντης”,<sup>528</sup> ὁ τῷ Αἰγίσθῳ ὑποδεικνύων τὰ  
 μέλλοντα, ὁ καθ’ ἡμᾶς φυσικὸς λόγος ἐστίν,<sup>529</sup> οὐ πολλάκις παραδεικνύντος | τὸ  
 15 ὑπορωυγμένον ἡμεῖς τυφλώττοντες, ὅμως περιπίπτομεν καὶ ἀπολλύμεθα.<sup>530</sup> ὅτι δὲ ὁ  
 Ἑρμῆς εἰς τὸν λόγον ἀλληγορεῖται,<sup>531</sup> οὐδεὶς τῶν περὶ λόγους ἠγγνόησεν. ἐστὶ | δὲ τὸ  
 περὶ τούτων Ὀμηρικὸν ῥητὸν τοιοῦτον. “ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς Ἑρμεῖαν  
 πέμψαντες εὗσκοπον ἀργειφόντην, μήτ’ αὐτὸν κτείνειν, μήτε μνάσθαι ἄκοιτιν”,<sup>532</sup>  
 καὶ | τὰ ἐξῆς. ἰστέον δὲ ὅτι τὸ “προεἶπομεν πέμψαντες Ἑρμῆν” ὑποβάλλει μὴ μόνον  
 20 φυσικὸν λόγον ἀλλὰ καὶ προφορικὸν ὑπονοεῖν τὸν Ἑρμῆν. ἦν δὲ τοιοῦτος λόγος, ὁ |  
 τοῦ αἰδοῦ, ὃν Ὀμηρος ἐν τῇ γ’ ῥαψωδίᾳ ἐρεῖ,<sup>533</sup> ὃς φύλαξ ὢν τῇ Κλυταιμνήστρᾳ  
 κατεπῆδε τοῦ Αἰγίσθου, ὥς εἰκός, ἃ λέγει ἐνταῦθα ὁ Ζεὺς. (Vs. 39) “ἄκοιτις” δὲ ἦν  
 καὶ “ἄλοχον” ἀνωτέρω ἔφη, οὐ μόνον ἢ ὁμόκοιτις, ἀλλὰ καὶ ἡ μὴ κοιτασθεῖσα σὺν  
 ἐτέρῳ ἀλλ’ ἐκ παρθενίας ληφθεῖσα.<sup>534</sup> (Vs. 38) ὅρα δὲ καὶ ὅτι θαυμασίως ἐνταῦθα  
 25 κεῖται | τὸ “εὗσκοπος” καὶ τὸ “ἀργειφόντης”, περὶ οὗ ἐν Ἰλιάδι εἴρηται.<sup>535</sup> οὐ γὰρ ὁ  
 δόλιος<sup>536</sup> Ἑρμῆς ἢ ὁ χθόνιος<sup>537</sup> ἢ ὁ στρόφις<sup>538</sup> ἢ ὁ ἐμπολαῖος<sup>539</sup> ἢ τις τοιοῦτος  
 ἐπαίδευε τὸν Αἰγίσθον, ||<sup>540</sup> ἀλλ’ “εὗσκοπος”, δι’ οὗ προσκοπεῖσθαι εἶχε τὰ μέλλοντα,<sup>540</sup>  
 καὶ ὁ ἀργειφόντης, ὃς ἀργὸν φόνου<sup>541</sup> ὑπετίθει εἶναι τὸν Αἰγίσθον καὶ μὴ κτείνειν  
 τὸν Ἀγαμέμνονα. (Vs. 40) ὅτι ἐν τῷ “ἐκ γὰρ Ὀϊρέσταο τίσις ἔσσεται Ἀτρεΐδαι  
 30 ὁππότε ἄρ’ ἠβήσει τε καὶ ἥς ἰμείρεται αἴης”,<sup>542</sup> ὑποδηλοῖ ὁ ποιητὴς τὸν τῆς ἡβης

26.31-27.1 tit. ὑπὲρ add. in marg. P<sup>2</sup>.

27.3 tit. ὑπερηνορέων add. in marg. P<sup>2</sup> / 27.9 νυ add. Makr. (cf. *Od.* 1.32).

27.11 tit. ῥητορικῶς add. in marg. P<sup>2</sup>.

27.12 τόδε τι corr. Makr.: τὸ δέ τι P<sup>1</sup> edd.

27.16 vocem ἀλληγορικῶς add. in marg. P<sup>2</sup>.

27.25-6 tit. Ἑρμοῦ ἐπίθετα add. in marg. P<sup>2</sup>.

27.26 ἢ τις P<sup>1</sup> Rom.: ἤτις Bas. Stall.

27.30 ὁππότε ἄρ’ P<sup>1</sup> edd.: ὁππότε ἂν *Od.* 1.41

καιρόν ἀρχὴν εἶναι τοῦ φρονεῖν τὰ βελτίω. τίς δὲ ἡ “ἦβη” καὶ πόθεν | γίνεται, ἐν  
τοῖς τῆς Ἰλιάδος γέγραπται.<sup>543</sup> ἐν τούτοις δὲ καὶ ποιητικὴ ἐστὶ παρίσωσις.<sup>544</sup> πάρισα  
γὰρ τὸ “Ορέσται” “Ἀτρεΐδαο” ἡγουν ὁμοιοκατάληκτα ἢ ὁμοιοτέλευτα. Αἰολέων δὲ  
εἰσιν | αἱ τοιαῦται γενικαί, ὥς καὶ ἐν τῇ Ἰλιάδι γέγραπται.<sup>545</sup> φασὶ δὲ οἱ παλαιοὶ<sup>546</sup>  
5 μὴ δεῖν ἐνταῦθα λέγειν “ἐκ γὰρ Ὀρέσται Ἀτρεΐδαο”,<sup>547</sup> ἥτοι τοῦ ἐγγόνου τοῦ  
Ἀτρέως, ἀλλὰ μᾶλλον ὅτι ἐξ Ὀρέστου “τίσις”, τουτέστιν ἐκδίκησις, ἐστὶ τοῦ  
Ἀτρεΐδου Ἀγαμέμνονος”. λέγουσι γὰρ τὸν Ὅμηρον μὴ σχηματίζειν ἀπὸ πάππου  
πατρωνυμίαν, εἰ μὴ ὁ πάππος εὐθὺς εἴη Διὸς υἱός. καὶ | ὁ λόγος εὐλογος. ἀπὸ γὰρ  
προσεχοῦς καὶ ἐγγυτάτω αἰτίου χρή γενεαλογεῖν ὁποῖόν τι ὁ πατήρ, ὁ δὲ πάππος  
10 πόρρω αἴτιον. εἰ μέντοι πάνυ ἔνδοξος ὁ πάππος, ὥς οἱ ἐκ τοῦ Διός, τότε δὴ |  
χαρακτηριστέον καὶ ἐξ αὐτοῦ τὸν ἀπόγονον, οὐχ’ ὥς προσεχοῦς αἰτίου ἀλλ’ ὥς  
ἐπιφανεστάτου. ἐνταῦθα δὲ ὁ τοῦ Ὀρέστου πάππος Ἀτρεὺς οὐκ εὐθὺς ἐκ Διός. διό  
οὐδ’ ἐξ αὐτοῦ τῷ Ὀρέστη ἐστὶ πατρωνυμία. (Vs. 41) τὸ δὲ “ἦς αἴης”<sup>548</sup> ἀντὶ τοῦ  
“ἰδίας” συντελεῖ πρὸς τὸ ἀσφαλῶς οἰκείαν λέγειν τὴν πατρίδα.<sup>549</sup> (Vs. 43) ὅτι τὸ  
15 “νῦν δ’ ἄθροα πάντ’ ἀπέτισεν”<sup>550</sup> οἰκεῖον λεχθῆναι | ἐπὶ τοῦ μίαν μὲν ἀλλὰ μεγάλην  
δόντος ποινὴν ἐπὶ πολλοῖς κακοῖς προϋπάρξασιν. (Vs. 44) ἐπὶ δὲ τινος ἀξίως  
ἀπολωλότος καλὸν εἰπεῖν τὸ “καὶ λίην κείνός γε εἰκότι κεῖται ὀλέθρῳ. | ὥς  
ἀπόλοιτο καὶ ἄλλος ὅς τις τοιαῦτά γε ῥέξοι”.<sup>551</sup> σημείωσαι δὲ ὅτι τὸ “πάντα ἄθροα  
ἀποτεῖσαι” μετήνεκται παροιμιωδῶς ἐκ τῶν πολλὰ ὀφειλόντων καὶ μὴ κατ’ ὀλίγον  
20 ἀποτινόντων, ἀλλ’ ὁμοῦ | πάντα καταβαλλομένων βαρέως ἑαυτοῖς.<sup>552</sup> λέγει δὲ  
Ὅμηρος “πάντα” τὴν τοῦ Αἰγίσθου μοιχείαν, τὸ μὴ ὑπακούειν Ἑρμῇ καὶ τοῖς αὐτὸν  
στείλασι τὸν τοῦ βασιλέως φόνον καὶ τᾶλλα, ὧν πάντων ἔκτισις ἢ αὐτοῦ | ἀναίρεσις  
γέγονεν, ἦς ὀφειλέτης ἦν. (Vs. 45ff.) ὅτι οὐκ ἀπαναινόμενος ὁ ποιητὴς τὴν καίριον  
ταυτολογίαν,<sup>553</sup> ὥς ἡ Ἰλιάς ἔδειξε,<sup>554</sup> ποιῶν δὲ οὕτω καὶ ἐν ταύτῃ τῇ βίβλῳ, πλάττει  
25 ἐνταῦθα | τὴν Ἀθηνᾶν προσφωνοῦσαν τὸν πατέρα Δία, στίχῳ πολλαχοῦ καὶ τῆς  
Ἰλιάδος ἐκπεφωνημένῳ,<sup>555</sup> εἰποῦσαν “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων”.<sup>556</sup>  
δῆλον δὲ ὅτι καθὰ τὸ “ἄνερ” οὕτω | καὶ τὸ “πάτερ” μὴ ὁξυνόμενα ὁμοίως ταῖς  
αὐτῶν εὐθείαις ἀπὸ Αἰολίδος διαλέκτου ἐμμεμενήκασιν, εἰπεῖν καθ’ Ἡρωδιανόν.<sup>557</sup>  
εἰκὸς δὲ καὶ τὸ “σῶτερ” τούτοις συνεκδραμεῖν Αἰολικώτερον.<sup>558</sup> | ὁ δὲ Ἡρωδιανὸς  
30 καὶ τὸ “θυγατρός” καὶ “θυγατρί”, καθὰ καὶ τὸ “γυναικός” “γυναικί” ὥς ἡμαρτημένα  
πρὸς ἀναλογίαν παρασημειούμενος, λέγει ὥς οὐδεμία γενικὴ εἰς ὅς λήγουσα ὑπὲρ  
δύο | συλλαβὰς ὁξύτονός ἐστιν.<sup>559</sup> ὁμοίως οὐδὲ δοτικὴ εἰς ἰ περαιουμένη.<sup>560</sup>

28.2 tit. παρίσωσις add. in marg. P<sup>2</sup>.28.8 tit. πατρωνυμία παρὰ Ὅμηρῳ add. in marg. P<sup>2</sup>.28.19 ἀποτεῖσαι corr. Makr.: ἀποτίσαι P<sup>1</sup> edd.28.22 tit. ἔκτισις add. in marg. P<sup>2</sup>.28.27 tit. ἄνερ add. in marg. P<sup>2</sup>.28.31 tit. γενικὴ εἰς ὅς add. in marg. P<sup>2</sup>.

σημειώδες<sup>561</sup> παρ' αὐτῷ καὶ τὸ “θυγατέρος” καὶ “μητέρος”, ὅτι πρὸ μιᾶς τὴν ὀξεῖαν ἔχει καὶ οὐ τρίτην ἀπὸ τέλους | κατὰ τὸ “Δημήτερος”, “εἰνάτερος”, καὶ ἄρσενικὰ “ἐρίηρος” “φράτερος”. ὅτι ἔθος τῷ ποιητῇ πολλαχοῦ ἐκ τῶν παρὰ πόδας ἀφορμῶν ἀπλούστερον λαμβάνειν προοίμια, | ὡς οἶα σχεδιάζοντι, καθά περ καὶ ἐνταῦθα, τοῦ

5 Διὸς μνησθέντος τῶν κατὰ τὸν Αἰγισθον, αὐτόθεν πορίζεται προοίμιον ἢ ὡς καὶ ἐν Ἰλιάδι<sup>562</sup> κεῖται “γλαυκῶπις” Ἀθήνη, λέγουσα, ὡς καὶ ἀνωτέρω | ἐκκεῖται,<sup>563</sup> ὅτι ἐκεῖνος μὲν “ἔοικότι κεῖται ὀλέθρῳ, καὶ ἀπόλοιτο καὶ ἄλλος τοιαῦτα βέζων. Ὀδυσσεὺς δὲ διατί, ἀγαθὸς ὢν, πάσχει τὰ καὶ τά;”<sup>564</sup> καὶ καλοῦσιν οἱ τεχνικοὶ καὶ τὸ τοιοῦτον ἀπὸ καιροῦ προοίμιον.<sup>565</sup> ἴστέον δὲ ὅτι τε τοῦ “ἡ γλαυκῶπις” ἄρσενικὸν “ὁ γλαυκῶπις”<sup>566</sup> ὁμοίως τῷ “ὁ κυνώπις”,<sup>567</sup> οὐ κλητική ἐν Ἰλιάδι τὸ “ὦ κυνώπα”.<sup>568</sup> καὶ

10 ὅτι πενταχῶς τὰ παρὰ τὸν “ὦπα” σχηματίζονται, ἡγουν τὰ μὲν ἐξ αὐτῆς τῆς εὐθείας ὀξυτόνως, οἶον “γλαυκῶψ”<sup>569</sup> ὅθεν “γλαυκῶπες δράκοντες”,<sup>570</sup> “εὐῶψ”<sup>571</sup> ὅθεν “εὐῶπες κόραι” παρὰ Λυκόφρονι,<sup>572</sup> “λιπαρῶψ” οὗ χρήσις | παρὰ Φιλοξένῳ ἐν τῷ “εἰς δ’ ἔφερον διπλόοι παῖδες λιπαρῶπα τράπεζαν”,<sup>573</sup> “μονῶψ”<sup>574</sup> ὅθεν τὸ “μουνῶπα”<sup>575</sup>

1389 15 στρατόν.<sup>576</sup> \*τὰ δὲ βαρυτόνως, ὁποῖόν τι “ὁ Κύκλωψ” | καὶ “ὁ Κέρκωψ” καὶ τὰ τοιαῦτα,<sup>577</sup> τὰ δὲ ἀπὸ τῆς κλίσεως τοῦ “ὠπός” ἐν καταλήξει τῇ εἰς ἡς. τοιοῦτον δὲ “ὁ κυνώπις” καὶ “ὁ γλαυκῶπις” καὶ “ὁ ὀξυώπις”, οἶον “ἐπεὶ ὁ Διονύσιος οὐκ ἦν ὀξυώπις”,<sup>578</sup> | οὐ συγκριτικὸν καὶ ὑπερθετικὸν τὸ “ὀξυωπέστερος”<sup>579</sup> καὶ “ὀξυωπέστατος”.<sup>580</sup> τὰ δὲ τοῦ τετάρτου τύπου εἰς ὁς ὀξύτονον, οἶον “εἰσωπός”,<sup>581</sup>

20 “εὐωπός”,<sup>582</sup> “σκυθρωπός”<sup>583</sup> καὶ τᾶλλα. ὁ δὲ γε πέμπτος ἀνάπαλιν προπαροξύνει τὴν τοιαύτην παραγωγὴν, οἶον “Μελάνωπος” κύριον, “ἄνθρωπος” τό τε προσηγορικὸν καὶ τὸ κύριον “Αἰσωπος”.<sup>584</sup> καὶ αὐτὸς γὰρ παρὰ τὸν ὦπα λέγεται, ἵνα, ὥσπερ | <παρὰ> τὸ “αἶθω” τὸ “καίω” καὶ τὸ “ὄπτω” “ὄψω” παρήκται ὁ “Αἰθίοψ” ὡς ἐπικεκαυμένος τὴν ὄψιν,<sup>585</sup> οὕτω παρὰ τὸ “αἶθω” “αἶσω” τὸ λάμπω, ἐξ οὗ καὶ “ὁ

25 ἀστήρ”, εἴη ὁ Αἰσωπος ἀντιφραστικῶς. | τοῖς δὲ εἰρημένοις προπαροξύτόνοις ἀναλόγως ἔχει καὶ τὸ “πρόσωπον”<sup>586</sup> καὶ “τὸ μέτωπον”. σημειωτέον δ’ ἐν τούτοις, ὅτι παρὰ Σοφοκλεῖ τὸ “χρυσώπιδες ἐλλοὶ νήχοντο”<sup>587</sup> | ὡς “αἱ γλαυκώπιδες” ἐκλίθη. καὶ ὅτι “εὐῶπες” οὐκ ἐξ ἀνάγκης οἱ καλοὶ ἢ αἱ καλαὶ τοὺς ὦπας ἀλλὰ καὶ οἱ τοῖς τῶν ὀρώντων ὀφθαλμοῖς τοιοῦτοι. ὡς δῆλον ἐκ τοῦ “χρυσός” καὶ “ἄργυρος” καὶ τὰ |

30 πολλὰ τῶν εὐοφθάλμων τε καὶ σπανίων. τοῦτο δὲ καὶ ἄλλως ἂν νοηθεῖ τῷ ἐνθυμουμένῳ “χρύσειον ὄμμα δίκας” καὶ “δικαιοσύνας χρύσειον μέτωπον” τὰ ὑπὸ

29.4 tit. ῥητορικῶς add. in marg. P<sup>2</sup>.29.11 tit. τὰ παρὰ τὸν ὦπα πενταχῶς add. in marg. P<sup>2</sup>.

29.23 παρὰ add. edd.

29.23 καὶ P<sup>1</sup> Rom. Bas.: om. Stall.29.25 tit. ἀστήρ Αἰσωπος add. in marg. P<sup>2</sup>.29.26 σημειωτέον P<sup>1</sup> Rom. Stall.: σημειωτέων Bas.29.26 δ’ P<sup>1</sup> Rom. Bas.: δὲ Stall.29.30 νοηθεῖ P<sup>1</sup> Rom. Bas.: νηθεῖ Stall.



ἄλλων ῥηθέντα, ὡς | ὁ δειπνοσοφιστῆς ἐκτίθεται.<sup>588</sup> ἔτι ἰστέον καὶ ὅτι ὡς ἡ  
 “γλαυκῶπις” οὕτω καὶ ἡ “ἑλικῶπις”<sup>589</sup> καὶ ἡ “ἐριῶπις”<sup>590</sup> καὶ ἡ “βοῶπις”.<sup>591</sup> (Vs. 48)  
 ὅτι τὸ “ἀλλά μοι ἄμφ’ Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ”<sup>592</sup> ἀντὶ τοῦ “μερίζεται”,<sup>593</sup>  
 ὅπερ καὶ μερμηρίζειν λέγεται. τὸ δὲ εἰπεῖν “καίεται μοι τὸ ἦτορ” ἀνοίκειον τῇ  
 5 Ἀθηνᾶ κατὰ τοὺς παλαιούς.<sup>594</sup> ἐρώντος γάρ φασι προσώπου ὁ τοιοῦτος λόγος ἐστί.  
 ὅρα | δὲ τὸ “ἄμφ’ Ὀδυσῆϊ”<sup>595</sup> δι’ ἐνὸς σίγμα γραφέν. ὥσπερ γὰρ ἐν τῇ Ἰλιάδι, οὕτως  
 καὶ ἐν Ὀδυσσεΐᾳ τὸ “Ὀδυσσεὺς” ποτὲ μὲν διπλῶς σιγματίζεται, ποτὲ δὲ δι’ ἐνὸς  
 σίγματος εὐρίσκεται, ἴσως μὲν διὰ μέτρου ἀνάγκην, ἴσως δὲ καὶ διὰ αἰτίαν  
 ἐχομένην λόγου. ἐπεὶ γὰρ ἐκ τοῦ “ὀδύσσω” τὸ ὀργίζομαι παράγει αὐτὸ ὁ ποιητής,<sup>596</sup>  
 10 οὗ ὁ μέλλων “ὀδύσω”, διὰ μὲν τὸν ἐνεστώτα ἐν τοῖς δυσὶ σ̄ προαχθήσεται, διὰ δὲ  
 τὸν μέλλοντα, ἐν ἔξει σ̄.<sup>597</sup> ὅτι δὲ καὶ δασύνεται κατὰ τινὰς ἢ ἄρχουσα, ἐν τῇ  
 Ἰλιάδι εἴρηται.<sup>598</sup> τὸ δὲ “δαΐφρονι δαίεται ἦτορ”<sup>599</sup> τρόπος ἐτυμολογίας ἐστίν,<sup>600</sup> ἵνα |  
 καὶ ἀναπτύσσεται τὸ “δαΐφρων” διὰ τοῦ “δαίεται ἦτορ” καὶ εἰς ταῦτόν ἄγεται ἡ  
 φρόνησις Ἀθηνᾶ τῷ φρονίμῳ ἀνδρί.<sup>601</sup> καὶ γὰρ καὶ ὁ Ὀδυσσεὺς ὁ συνετὸς δαίεται τὸ  
 15 φρονοῦν | τῆς ψυχῆς, μερμηρίζων<sup>602</sup> καὶ μεριμνῶν. καὶ Ἀθηνᾶ ὁμοίως “δαίεται ἦτορ”  
 πολύβουλος οὔσα. ἢ καὶ ἄλλως, παρηγήσεως τὸ τοιοῦτον σχῆμα ἐστί. καὶ γὰρ τὸ  
 “δαΐφρων” ἐκ τοῦ “δαίω” | παράγεται,<sup>603</sup> ᾧ παρακείμενον τὸ “δαίεται ἦτορ”  
 παρηγήσεως σχῆμα ἐνέφηνεν. (Vs. 49) ὅτι ἐπὶ δυστυχοῦς ἀποδήμου οἰκεῖον τὸ  
 “δύσμορος, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει”. λέγει δὲ “δύσμορον” τὸν  
 20 δυστυχῆ,<sup>604</sup> ὃς ἀλλαχοῦ καὶ “ἄμμορος”<sup>605</sup> καὶ “αἰνόμορος”<sup>606</sup> λέγεται. ἔτι δὲ καὶ  
 “κάμμορος”,<sup>607</sup> ὅπερ ἐστὶ κακόμοιρος<sup>608</sup> ἢ κακοθάνατος.<sup>609</sup> ὡς δὲ καὶ “καρίδας” ἐστὶν  
 οὗ ἡ τοιαύτη λέξις σημαίνει, δηλοῖ Ἀθήναιος ἐν τῷ “κάμμοροι καὶ τι γένος  
 καρίδων ὑπὸ Ῥωμαίων οὕτω καλούμενον”.<sup>610</sup> καὶ ἴσως ἐντεῦθεν οἱ χυδαῖοι | τοὺς  
 καβούρους<sup>611</sup> παρέφθειραν. (Vs. 50) ὅτι εἰπὼν “νῆσφ ἐν ἀμφιρύτῃ, ὅθι τ’ ὀμφαλὸς ἐστὶ  
 25 θαλάσσης”<sup>612</sup> ἐπάγει ἀκατάλληλον εὐθείαν, “νῆσος δένδρῃεσσα”. καὶ ὥφειλε | μὲν  
 εἰπεῖν “νῆσφ δένδρῃεσσῃ” ὡς καὶ πρὸ μικροῦ ἐρρέθη,<sup>613</sup> κατὰ σχῆμα ἐπαναλήψεως.  
 ἐστὶ δὲ ἄλλως ὁ λόγος ἀποστατικὸς ὡς ἀπὸ ἀρχῆς, ἵνα λέγῃ ὅτι νῆσος ἐστὶ  
 “δένδρῃεσσα.” | τοιοῦτόν τι<sup>614</sup> καὶ ἐν Ἰλιάδι τὸ “φημὶ κατανεῦσαι τὸν Δία”<sup>615</sup>  
 “ἀστράπτων ἐπιδέξια”.<sup>616</sup> καὶ ἐκεῖ γάρ, ἀσυνδέτως κατὰ ἀπόστασιν ἄρχεται, οἶον  
 30 “ἀστράπτων ἦν ὁ Ζεὺς ἐπιδέξια”. | μάλιστα δὲ τὸ “νῆσος δένδρῃεσσα”<sup>617</sup> συναπτέον  
 τῷ “ὀμφαλὸς θαλάσσης”,<sup>618</sup> ἵνα λέγῃ ὅτι “ὀμφαλὸς θαλάσσης νῆσος δένδρῃεσσα”.

30.4 ὅπερ Bas.: ὁ περ P<sup>1</sup> Rom. Stall.

30.4 tit. καίεται ἦτορ add. in marg. P<sup>2</sup>.

30.7-8 tit. Ὀδυσσεὺς Ὀδυσσεὺς add. in marg. P<sup>2</sup>.

30.18 tit. παρήγησις add. in marg. P<sup>2</sup>.

30. 21 tit. κάμμορος add. in marg. P<sup>2</sup>.

30.25 θαλάσσης P<sup>1</sup> Rom. Bas.: θαλάσσης Stall.

30.28-9 tit. Δία ἀστράπτων add. in marg. P<sup>2</sup>.

οὕτω καὶ μετ' ὀλίγα εἰπὼν “Κύκλωπος | κεχόλωται”<sup>619</sup> καὶ μέλλων ἐπαγαγεῖν  
 “ἀντιθέου Πολυφήμου”. ὅμως ἤλλαξε τὴν σύνταξιν ὁμοιοπτῶτως τῇ ἐπεμβολῇ.  
 “Κύκλωπος, ὃν ἀλάωσεν, ἀντίθεον Πολύφημον”.<sup>620</sup> ὅρα | δὲ ὅτι ἐν τῷ “νήσῳ  
 ἀμφιρύτῃ”<sup>621</sup> δι' ἐνὸς  $\bar{\rho}$  γράφει τὴν λέξιν ὁ ποιητὴς διὰ τὸ μέτρον ἀφείς τὸν τοῦ  $\bar{\rho}$   
 5 διπλασιασμόν. ποιεῖ δὲ τοῦτο καὶ ἐν ἄλλοις πολλοῖς. τὸ δὲ  $\Pi^5$  “δενδρήεσσα” οὐχ'  
 ἀπλῶς παρέρριψεν ὁ ποιητὴς, ἀλλὰ προοικονομῶν τὴν κατασκευὴν τῆς σχεδίας ἦν  
 ὁ Ὀδυσσεὺς ἐκ τῶν ἐκεῖ δένδρων συμπήξεται καὶ ἅμα ἵνα ἡ νῆσος οἰκεία ᾖ μυθικῇ  
 νύμφῃ, ἀλσώδης οὖσα. οὕτω δὲ καὶ τὸ “νήσῳ ἐν ἀμφιρύτῃ” παρεσημάνθη πρὸς  
 πιθανότητα τοῦ ἐπὶ τοσοῦτον ἀφύκτως εἶναι παρὰ τῇ Καλυψοῖ τὸν πολυμήχανον.  
 10 καλῶς δὲ καὶ τὸ “ἀμφιρύτῃ” | πρὸς διαστολὴν τῶν χερρονήσων, ὅποια καὶ ἡ  
 Πελοπόννησος· ἐκεῖναι γὰρ οὐκ ἀμφίρυτοι. ἰστέον δὲ ὅτι τὴν μὲν γῆν ὁ μῦθος περὶ  
 πού τὴν Δελφικὴν χώραν λέγει μεσάζεσθαι, ἀετοῖς | μετρηθεῖσαν ὑπὸ Διός.<sup>622</sup> διὸ  
 καὶ “ὄμφαλός” καὶ “μεσόμφαλον γῆς” ὁ Πύθιος τόπος ὁ περὶ Δελφοὺς ἐλέγετο.<sup>623</sup>  
 τὸν δὲ ὄμφαλὸν ἦτοι τὸ μεσαίτατον τῆς ἀτλαντικῆς ἢ τῆς ὅλης θαλάσσης ὁ |  
 15 ποιητὴς εἶναι πλάττει ἐκεῖ ὅπου ἡ νῆσος τῆς μυθικῆς Καλυψοῦς.<sup>624</sup> (Vs. 51) ὅτι τὴν  
 Καλυψὼ εἰ μὲν βασίλισσα ἦν<sup>625</sup> καὶ νήσου ἐκράτει, ἦν καὶ οἱ γεωγραφοῦντες  
 παραδιδόασιν,<sup>626</sup> μικρὰ | περιεργάζονται οἱ παλαιοί.<sup>627</sup> μεταπλάττουσι δὲ αὐτὴν τῇ  
 ἀλληγορίᾳ εἰς τὸ καθ' ἡμᾶς σῶμα, ὡς συγκαλύπτουσιν ἐντὸς δίκην ἐλύτρου τὸν  
 ψυχικὸν μάργαρον,<sup>628</sup> ἥτις καὶ αὕτη | κατεῖχε τὸν φιλόσοφον Ὀδυσσεά<sup>629</sup> ὡς  
 20 ἄνθρωπον ἐνδεδεμένον σαρκί. καὶ μυθικῶς εἰπεῖν “ἐν ἀμφιρύτῃ νήσῳ ὄντα  
 δενδρήεσση ἥτις ὄμφαλός ἐστι θαλάσσης”,<sup>630</sup> τουτέστιν | ἐν ὑγρῷ σώματι ὄντα καὶ  
 ὡς ἂν ὁ Πλάτων εἴπῃ “ἐπιρρύτῳ καὶ ἀπορρύτῳ”,<sup>631</sup> ἔτι δὲ ὑλαίῳ καὶ ἀμφιλαφεῖ τοῖς  
 πάθεσι τοῖς τε ἄλλοις καὶ τοῖς περὶ γαστέρα καὶ ὄμφαλόν.<sup>632</sup> καὶ | οὕτω μὲν  
 Ὀδυσσεὺς δυσάπαλλάκτως εἶχε τῆς εἰρημένης Καλυψοῦς οἷα ὡς εἰκὸς φιλόζωος.<sup>633</sup>  
 25 Ἑρμοῦ μέντοι ὡς ἐν τοῖς μετὰ ταῦτα αἰνίζεται ὁ ποιητὴς<sup>634</sup> μεσιτεύοντος ὃ ἐστι  
 λόγου, γέγονε τῆς κατὰ τὴν φιλοσοφίαν ποθουμένης πατρίδος, ἡγουν τοῦ νοητοῦ  
 κόσμου, ὃς ἐστι κατὰ τοὺς Πλατωνικοὺς ψυχῶν πατρὶς ἀληθείας.<sup>635</sup> ὁμοίως γέγονε καὶ  
 τῆς Πηνελόπης φιλοσοφίας, λυθεῖς | καὶ ἀπαλλαγείς τῆς τοιαύτης Καλυψοῦς.  
 λέλυται γὰρ τρόπον τινὰ τοῦ σώματος ὁ φιλόσοφος καὶ ἀσχέτως τούτῳ συνέχεται.  
 30 καὶ ἐστὶν οἰκεῖον εἰπεῖν τὴν τοιαύτην Καλυψὼ πρὸς τὸν ἀπόδημον αὐτῆς τῇ  
 διανοίᾳ φιλόσοφον, ὅτι ὁ νοῦς σου παρὼν ἀποδημεῖ.<sup>636</sup> ἰστέον μέντοι ὅτι καθ'

31.4-5 tit.  $\bar{\rho}\bar{\rho}$  add. in marg. P<sup>2</sup>.31.9 voces ση<μειῶσαι> ἀφύκτως add. in marg. P<sup>2</sup>.31.9 Καλυψοῖ P<sup>1</sup> Rom. Bas.: Καλυφοῖ Stall.31.12 tit. μέσον Γῆς add. in marg. P<sup>2</sup>.31.17-8 tit. Καλυψὼ ἀλληγορικῶς add. in marg. P<sup>2</sup>.31.24 εἰρημένης P<sup>1</sup> Rom. Stall.: ἐρημένης Bas.

ιστορίαν ἦν τις νῆσος Καλυψοῦς, περὶ ἧς ὁ γεωγράφος φησὶν<sup>637</sup> ὅτι | “Σόλων  
 ἱστορήσας περὶ τῆς Ἀτλαντίδος νήσου παρὰ τῶν Αἰγυπτίων ἱερέων, φοιτήσας ἐκεῖ  
 καὶ ἔμαθεν ὅτι ποτὲ οὔσα ἡ νῆσος οὐκ ἐλάττων ἡπείρου τὸ μέγεθος ὕστερον  
 ἠφανίσθη. | καὶ οὐ πλάττει αὐτὴν ὁ ποιητής”. (Vs. 52) τὸν δὲ Ἀτλαντα, ὃς πατὴρ  
 5 εἶναι λέγεται τῆς σωματικῆς Καλυψοῦς<sup>638</sup> καὶ “θαλάσσης πάσης βένθεα οἶδε, καὶ  
 κίονας ἔχει αἷ γῆν τε ἐπὶ μέσου συνέχουσιν <καὶ> οὐρανὸν ἀνέχουσιν”,<sup>639</sup> οἱ μὲν  
 ἀλληγοροῦσι εἰς τὴν ἀκάματον καὶ ἀκοπίαν πρόνοιαν τὴν πάντων αἰτίαν καὶ  
 ὁλοόφρονα τὸν τοιοῦτον Ἀτλαντα νοοῦσιν, ὥς τὰ ὑπὲρ ὅλων | φρονοῦντα ἡγουν  
 τῶν ὅλων φροντιστικόν, διὸ καὶ ὁ Κλεάνθης, ὡς φασιν, ἐδάσυνε τὸ ὁ τῆς ἀρχούσης,  
 10 καὶ οὐδὲ ἡμεῖς καινοπραγοῦμεν ψιλοῦντες αὐτό.<sup>640</sup> οἱ γε καὶ τὸ Ὀλυμπος” λέγοντες  
 γίνεσθαι παρὰ τὸ ὁλοαμπῆς ὅμως ψιλοῦμεν Αἰολικῶς αὐτό καὶ οὐ δασύνομεν.<sup>641</sup>  
 καὶ οὕτω μὲν τινες. ἄλλοι δὲ<sup>642</sup> Ἀτλαντα τὸν νοητὸν ἄξονα νοοῦσι τὸν διὰ | μέσης  
 τῆς γῆς ἐληλαμένον<sup>643</sup> καὶ ἀπὸ τοῦ βορείου εἰς τὸν νότιον πόλον καθήκοντα, περὶ  
 ὃν, ὥς καὶ τῷ Ἀράτῳ δοκεῖ, οὐρανὸς εἰλεῖται,<sup>644</sup> εὐθείαν ἀσώματόν τινα ὄντα καὶ  
 15 ἀόρατον, | συνεκτικὴν τοῦ παντός. ὃς συνεχῆς μὲν ἐστὶ κατὰ τὴν ὁλότητα καὶ εἰς.  
 διὸ καὶ Αἰσχύλος ἐν Προμηθεΐ “κίονα” εἶπεν ἐνικῶς καὶ οὐ “κίονας”.<sup>645</sup> ἄλλως δὲ  
 εἰς δύο διαιρούμενος κατὰ τε | τὸ ὑπόγειον αὐτοῦ καὶ τὸ ὑπέργειον κίωνων πέμπει  
 τινὰ <τοι>αὐτὴν φαντασίαν, ἐφ’ αἷς κίουσιν ἡ γῆ τε οἶον βέβηκε, καὶ οὐρανὸς  
 ὑπανέχεται. τοῦ τοιούτου δὲ Ἀτλαντος | θυγάτηρ καθ’ ἕτερον τρόπον ὑψηλότερον ἢ  
 20 Καλυψώ, τουτέστι τῆς τοῦ ἄξονος ταύτης ἐννοίας καὶ περὶ αὐτοῦ θεωρίας τε  
 καὶ μαθήσεως, τέλος καὶ ἀποτέλεσμα καὶ οἶον εἰπεῖν \*γέν|νημα, τὸ τὸν  
 1390 οὐρανὸν τὸν τὴν γῆν τε ἄνωθεν καλύπτοντα ἥτοι σκέποντα καὶ περιέχοντα πάντα  
 ἔσω καὶ σφίγγοντα, τηρεῖν διὰ τῆς τοῦ τοιούτου ἄξονος μονιμότητος ἐν  
 ταυ|τότητι κυκλοφορικῆς κινήσεως καὶ κατακαλύψεως καὶ περιοχῆς τοῦ παντός.  
 25 ταύτῃ δὲ τῇ Καλυψοῖ σύνεστι μὲν ὁ ἀποτελεσματικὸς<sup>646</sup> φιλόσοφος<sup>647</sup> Ὀδυσσεύς, ὁ  
 καὶ “Πλειάδας τε Ὑάδας τε θεωρῶν” καὶ “σθένος Ὠρίωνος” κατὰ τὸν ποιητὴν<sup>648</sup>  
 καὶ τὰ ἐξῆς. ποθεῖ δὲ ὅμως μάλιστα καὶ τὴν μεθοδικὴν καὶ κανονικὴν  
 φιλοσοφίαν,<sup>649</sup> ἀφ’ ἧς, ὥς οἶά τινος | πατρίδος ὁρμώμενος, εἰς ταῦτα ἦλθε καὶ εἰς  
 ἐκείνην ἐπανακάμπτειν γλίχεται ἧς χωρὶς οὐκ ἐστὶ φιλοσοφεῖν.<sup>650</sup> ὅτι δὲ τοιαύτη τις  
 30 ἡ Πηνελόπη, δῆλον ἐστὶ ὅτε τὸν ἱστὸν | θεωρήσομεν τὸν ὑπ’ αὐτῆς ὑφαινόμενόν τε

32.1 tit. ἱστορικῶς add. in marg. P<sup>2</sup>.

32.6 καὶ add. edd.

32.7 tit. ἀλληγορικῶς add. in marg. P<sup>2</sup>.

32.10 οἱ γε P<sup>1</sup>: οἷγε edd.

32.10 tit. Ὀλυμπος add. in marg. P<sup>2</sup>.

32.15 ὃς P<sup>1</sup> Bas.: ὃς Rom.: ὡς Stall.

32.18 <τοι>αὐτὴν corr. Makr.: ταύτην P<sup>1</sup> edd.

32.23 τοῦ P<sup>1</sup> Rom. Bas.: om. Stall.

32.28 ταῦτα corr. Makr.: ταῦτα P<sup>1</sup> edd.

καὶ αὖθις ἀναλυόμενον.<sup>651</sup> καὶ ταῦτα μὲν τοιαῦτα. ἐπεὶ δὲ ὁ τοιοῦτος ἄξων τὸ τοῦ  
 παντὸς μέσον τέμνει, διὰ τοῦτο καὶ τὴν τῆς Καλυψοῦς | οἴκησιν ὁ μῦθος ἐν ὀμφαλῷ  
 θαλάσσης ἰδρύει, ἀντὶ τοῦ μέσου τοῦ παντὸς ἦτοι τοῦ κοσμικοῦ λαβὼν τὸν τῆς  
 θαλάσσης ὀμφαλόν, ἐπειδὴ καὶ ὁ ὀμφαλὸς μεσάζει | τὰ ζῶα.<sup>652</sup> διότι δὲ τὸν Ἄτλαντα  
 5 ἐκεῖ που περὶ τὸν ὁμώνυμον Λιβυκὸν τόπον ἤγουν κατὰ τὸ ὄρος τὸν Ἄτλαντα ὁ  
 μῦθος<sup>653</sup> κιονοφοροῦντα<sup>654</sup> ποιεῖ, διὰ τοῦτο καὶ τὴν τῆς Καλυψοῦς | νῆσον περὶ τὸ  
 Ἄτλαντικὸν ὁ αὐτὸς ἐκτοπίζει πέλαγος,<sup>655</sup> συμμετακινῶν πιθανῶς τὴν θυγατέρα  
 Καλυψὼ τῷ γεννησαμένῳ Ἄτλαντι. καὶ οὕτω μὲν τὸν Ἄτλαντα καὶ τοὺς  
 ἀχθοφορομένους | ὑπ' αὐτοῦ κίονας εἰς τὸν κοσμικὸν ἔστι μεταλαμβάνειν ἄξονα, ὃν  
 10 “κίονα” καὶ ὁ Πλάτων καλεῖ,<sup>656</sup> τὸ ὄνομα παρ' Ὀμήρου λαβὼν.<sup>657</sup> ἡ δὲ γε ἱστορία<sup>658</sup>  
 Λίβυν ἄνδρα σοφὸν τὰ ἀποτελεσματικὰ τὸν | Ἄτλαντα παραδίδωσι, πολλὰ τῶν  
 μελλόντων ἐκ τῆς τῶν οὐρανίων κινήσεως προσημειούμενον καὶ προλέγοντα, ὅθεν  
 καὶ ἀνέχειν τὸν οὐρανὸν ἐμυθεύθη, ὥς οἶα μέχρι καὶ εἰς αὐτὸν οὐρανὸν | ἀνήκων τῇ  
 πολυδυνάμῳ σοφίᾳ. ὁ μὲντοι περιηγητὴς Διονύσιος<sup>659</sup> ἄλλως ἐμφαίνεται θεραπεύων  
 15 τὸν μῦθον λέγων περὶ τὸ Λιβυκὸν ὄρος τὸν Ἄτλαντα κίονα χάλκεον ἀνέχειν, | εἰς  
 οὐρανὸν ἀνατρέχοντα, πάνυ πολὺν τὸ ὕψος, διὸ καὶ δοκεῖν ἄχρις οὐρανοῦ ἤκειν.  
 ἔστι δὲ καὶ ἄλλως, εἰς τὸ ἀπλῶς πολὺ τοῦ κατὰ τὸ Ἄτλαντικὸν ὄρος ὕψους, τὴν  
 κιονικὴν φαντασίαν συμβιβάσασθαι. οὕτω καὶ Πίνδαρος “οὐρανίαν κίονα” λέγει τὴν  
 Αἴτην<sup>660</sup> καὶ ὁ ποιητὴς δὲ ἐν τοῖς ἐξῆς τὸν τῆς Σκύλλης σκόπελον “οὐρανὸν εὐρὺν  
 20 ἱκάνειν”<sup>661</sup> φησί. καὶ Αἰσχύλος δὲ “ἀστρογεῖτονας”<sup>662</sup> | τὰς τοῦ Καυκάσου λέγει  
 κορυφάς. καὶ Διόδωρος ἄκραν τινὰ τῶν Ἄλπεων κορυφὴν τοῦ σύμπαντος ὄρους  
 δοκοῦσαν “οὐρανοῦ ῥάχιν”<sup>663</sup> ἱστορεῖ παρὰ τῶν ἐγχωρίων καλεῖσθαι. καὶ | τοιαῦτα  
 μὲν καὶ τὰ τῆς ἱστορίας. ὁ δὲ μῦθος ἓνα τῶν Τιτάνων εἶναι τὸν Ἄτλαντα βούλεται,  
 ὃς ἐπ' ὀλέθρῳ ἑαυτοῦ ἐπαναστάς τῷ Διῖ, διὸ καὶ “ὀλοόφρων”<sup>664</sup> λέγεται, τιμωρίαν  
 25 κατεκρίθη τὸ | τῶν κίωνων ἄχθος. φασὶ<sup>665</sup> δὲ τὸν Ἡρακλῆ διὰ τὰ χρυσὰ μῆλα εἰς  
 Λιβύην ἐλθόντα ὑπελθεῖν τὸν φόρτον διὰ φιλίαν, καὶ διαδέξασθαι τὸν Ἄτλαντα πρὸς  
 βραχύ, εἴτ' αὖθις | ἐκεῖνῳ ἐπιτρέψαι τὰ συνήθη πάσχειν. τὸ δ' ἔστιν, ὅτι τῷ σοφῷ  
 Ἄτλαντι μαθητεύσας ὁ Ἡρακλῆς προέλεγε τινα καὶ αὐτὸς τῶν μελλόντων,  
 κἀντεῦθεν ἡ τοῦ ἄχθους ἐμυθεύθη | διαδοχῇ. φησὶ γοῦν Αἰλιανὸς<sup>666</sup> αὐταῖς λέξεσιν  
 30 οὕτω: “λόγος ἔχει Ἄτλαντι φοιτήσαντα τὸν Ἡρακλέα σπουδάσαι τὰ οὐρανία  
 ταῦτά τοι καὶ συγγεγράφθαι διαδέξασθαι | τὸν οὐρανὸν ἐν μέρει, αἰνιξαμένων τῶν  
 συγγραφέων<sup>667</sup> τὴν παράδοσιν τῆς σοφίας τοῦτον τὸν τρόπον”.<sup>668</sup> ὅτι δὲ τὸ ὄρος ὁ

33.10 tit. ἱστορικῶς add. in marg. P<sup>2</sup>.33.11 Λίβυν P<sup>1</sup> Rom. Stall.: Λίβην Bas.

33.19 post οὐρανὸν vocem εὐρανὸν add. Stall.

33.22 tit. οὐρανοῦ ῥάχιν add. in marg. P<sup>2</sup>.33.23 tit. μυθικῶς add. in marg. P<sup>2</sup>.33.28 tit. Ἡρακλῆς > ἀλληγορικῶς add. in marg. P<sup>2</sup>.

Ἄτλας” καὶ πληθυντικῶς προφέρεται “Ἄτλαντες”, ᾧ λόγῳ καὶ ἡ “Μάλεια” | τὸ  
 ὄρος καὶ νῆσος ἡ “Κρήτη” “Μάλεια” καὶ “Κρήται”<sup>669</sup> λέγονται. καὶ ὅτι καὶ ὄνομα  
 ἔθνους τῷ τοιούτῳ παροικούντος ὄρει οἱ “Ἄτλαντες” πολλαχοῦ διαφαίνεται.<sup>670</sup> καὶ  
 ἴσως τοιαύτης ἐννοίας παρὰ | τῷ δειπνοσοφιστῇ οἱ Ἄτλαντες ἐν τῷ “περιέτρεχον  
 5 τὴν ναῦν Ἄτλαντες ἐντὸς ἐξαπήχεις”,<sup>671</sup> εἰ μὴ ἄρα ζώδια εἴτουν ἀνδριάντες ἦσαν  
 αὐτοὶ ἐστηλωμένοι πρὸς μίμησιν Ἄτλαντος. οὗ τῆς κλίσεως ὁ κανὼν τοιοῦτος καθ’  
 Ἡρφδιανόν.<sup>672</sup> τὰ παρὰ μετοχὴν εἰς  $\overline{\alpha\varsigma}$  δισύλλαβα διὰ τοῦ  $\overline{\nu\tau}$  κλίνεται, οἷον “τλάς”  
 Ἄτλας” “Ἄτλαντος”, “φάς” “Περίφας” “Περίφαντος”. τοιαύτη δὲ κλίσει ἐκεῖνος  
 ὑπάγει καὶ ὅσα δις τὸ αὐτὸ σύμφωνον ἔχει, “Γίγας” “Γίγαντος”, “Μίμας” “Μίμαντος”  
 10 ὄρος, οὗ μνήσεται Ὅμηρος ἐν τοῖς ἐξῆς.<sup>673</sup> ἔτι ἰστέον καὶ ὅτι ὁ περὶ Καλυψοῦς καὶ  
 Ἄτλαντος ἐνταῦθα μῦθος οὐ μόνον ἐγείρει τὸ ἀφηγηματικὸν ὑπτιον<sup>674</sup> ὡς τερατώδης  
 ἀλλὰ καὶ ἄλλον τρόπον ἀφελῶς ἔχει διὰ τὴν Ἀθηνᾶν | οὕτως εἰκῇ ἀφηγουμένην τῷ  
 εὐ εἰδότητι πατρὶ τὰ κατὰ τὸν Ἄτλαντα. δῆλον δὲ καὶ ὡς Ἄτλας λέγεται ἡ “πρὸς  
 στέρησιν τοῦ μὴ τάλας εἶναι”<sup>675</sup> ἡ ἐπιτατικῶς ὡς “πολύτλας”.<sup>676</sup> εἰ δὲ καὶ ἥ  
 15 ἀνεγραμμάτισται ἀπὸ τοῦ “τάλας” ὁ Ἄτλας, περιέργον μὲν εἰπεῖν, οὐ πάντῃ δὲ  
 ὑπόκενον.<sup>677</sup> δῆλον δὲ ὁμοίως καὶ ὅτι τὸ “ὅς <τε> θαλάσσης πάσης βένθεα οἶδε” καὶ  
 ἐξῆς ἕως τοῦ “ἀμφὶς ἔχουσιν”<sup>678</sup> οὐ μακρὰν θείας ἐννοίας ἐστίν. ὡς δὲ “θάλασσα” οὐ  
 μόνον στοιχειακὸν ὄνομα<sup>679</sup> ἦν ἀλλὰ καὶ ἱματίῳ προσυφαίνετο, δῆλον ἐκ τοῦ  
 εἰπόντος<sup>680</sup> “πορφυρᾶς περιβολᾶς καὶ ἰοβαφεῖς καὶ ἱακινθίνας καὶ φλογίνας καὶ  
 20 θαλασσοειδεῖς”. ἴσως δὲ καὶ ἀπὸ ἀκτῆς θαλασσίας παρώνυμον ἦν τι φόρημα, ὡς  
 δηλοῖ ὁ γράψας<sup>681</sup> τὸ “φοροῦντες δὲ καὶ ἀκταίας. ἐστι δέ”, φασί, “τοῦτο σπαθητὸν  
 ἰσχύος καὶ κουφότητος | χάριν”, εἰ μὴ που ἐκ τοῦ “ἄγω” τὸ κλῶ ἡ εἰρημένη  
 “ἀκταία” γίνεται κατακλῶνται γὰρ τὰ σπαθώμενα.<sup>682</sup> (Vs. 50) ὅτι δὲ Ὅμηρος  
 “ὀμφαλὸν θαλάσσης” νοεῖ τὸ μέσον ἀκολουθῶς τοῖς τολμήσασιν γῆς | ὀμφαλὸν εἰπεῖν  
 25 τὸ καὶ “μεσόμφαλον γῆς” παρὰ Σοφοκλεῖ,<sup>683</sup> δηλοῖ καὶ ὁ μεταβολεὺς Δημοσθένης<sup>684</sup>  
 εἰπὼν ὡς “ἐν νήσῳ ποι ὑπὸ μέσης τῆς θαλάσσης καὶ Ὀδυσσεὺς ἀπειλημένος ἦν ὑπὸ  
 Καλυψοῦς τῆς Ἄτλαντος, ὃν σύ”, φησιν, “ὦ Ζεῦ, τὴν τε θαλάσσης γνῶσιν  
 ἐξεπίστασθαι, καὶ τὴν οὐρανοῦ καὶ γῆς ἔδραν συνέχειν ἔταξας”. (Vs. 51) ὅτι τὸ “θεὰ  
 δ’ ἐν δώματα | ναίει”<sup>685</sup> καινότερον συντέτακται. εἴτε γὰρ εἴποι “τις ἐνναίει τὰ  
 30 δώματα” οὐ πάνυ συνήθης ἡ σύνταξις, εἴτε εἴποι “ἐν τὰ δώματα ναίει” Δωρικῶς  
 συντέτακται, ὡς ἐστίν ἐκ τοῦ Πινδάρου | μαθεῖν.<sup>686</sup> (Vs. 53) ὅτι θηλυκῶς λέγει “τάς

33.31 ταῦτά P<sup>1</sup>: ταῦτα Stall: tabtá Rom. Bas.

34.1 tit. Ἄτλαντες add. in marg. P<sup>2</sup>.

34.5 ζώδια corr. Makr.: ζώδια P<sup>1</sup> edd.

34.6 tit. κανὼν add. in marg. P<sup>2</sup>.

34.14 tit. ἐτυμολογία add. in marg. P<sup>2</sup>.

34.16 τε add. Makr.

34.17 tit. θάλασσα add. in marg. P<sup>2</sup>.

κίονας<sup>687</sup> κατὰ διάλεκτον Ἰωνικὴν. ἔστι δὲ τοῦτο καὶ τῶν Ἀττικῶν.<sup>688</sup> μυρία δὲ  
 τοιαῦτά ἐστι παρὰ τοῖς ποιηταῖς, οἱ “τὰς βοῦς”<sup>689</sup> λέγουσι καὶ “τὰς ἵππους”<sup>690</sup> καὶ |  
 “τὰς ἡμιόνους”<sup>691</sup> καὶ “τὰς ἐλλοὺς”<sup>692</sup> καὶ “τὰς κύνας”<sup>693</sup> καὶ “τὰς οἰς”<sup>694</sup> καὶ ἕτερα.  
 Αἶλιος δὲ Διονύσιος, παρασημειούμενός τινα ὅπως κατὰ γένη προφέρονται, φησὶν  
 5 οὕτω “κακκάβη” θηλυκῶς ὁ κάκκαβος,<sup>695</sup> ὁ καὶ παρὰ τῷ | Ἀθηναίῳ κεῖται ἐν τῷ  
 “κακκάβα ζέουσα”.<sup>696</sup> οὕτω καὶ “ἡ ἀρπάγη”<sup>697</sup> δι’ ἧς ἐκ φρεάτων κάδδους ἀνάγουσιν,  
 ἔτι καὶ “ἡ βῶλος”<sup>698</sup> καὶ “ἡ ὕαλος”<sup>699</sup> καὶ “ἡ φάρυγξ”<sup>700</sup> καὶ “ἡ στρύχνος”<sup>701</sup> καὶ “ἡ  
 χάραξ”,<sup>702</sup> τὸ τῆς ἀμπέλου ὑπόστημα, ὁ μέντοι “χάραξ” ἀρσενικῶς, τὸ χαράκωμα τοῦ  
 στρατοπέδου. ἔτι θηλυκῶς καὶ “ἡ τύλη”<sup>703</sup> τὸ φύμα τὸ ἐπὶ τοῦ αὐχένος καὶ “ἡ  
 10 ὀμφαξ”<sup>704</sup> καὶ “ἡ ἄσβολος”<sup>705</sup> καὶ “ἡ ψύλλα”<sup>706</sup> καὶ “ἡ | μείραξ”<sup>707</sup> καὶ “ἡ θόλος”<sup>708</sup>  
 καὶ “ἡ μήκων”.<sup>709</sup> Θουκυδίδης οὖν “μήκωνα μεμελιτωμένην” φησί. ταῦτα κατὰ γένος  
 θηλυκόν. ἀρσενικῶς δὲ “ὁ χοῦς”,<sup>710</sup> “ὁ ὄροφος”,<sup>711</sup> “ὁ θίς”,<sup>712</sup> “ὁ λιμός”,<sup>713</sup> “ὁ σκότος”,<sup>714</sup>  
 “ὁ τάρας”,<sup>715</sup> “ὁ ἀκράγας”.<sup>716</sup> | οὐδέτερα δὲ “τὸ νῶτον”,<sup>717</sup> “τὸ ζυγόν”,<sup>718</sup> “τὰ  
 ἐπίδεσμα”,<sup>719</sup> “τὸ στρωματόδεσμον”,<sup>720</sup> “τὸ θύμον”,<sup>721</sup> “τὸ σίαλον”,<sup>722</sup> “τὸ κέδρον”,<sup>723</sup> “τὰ  
 15 θεμέλια”,<sup>724</sup> “τὸ τέμαχος”.<sup>725</sup> ἀρσενικὰ δὲ καὶ οὐδέτερα, | “ὁ τάριχος” καὶ “τὸ  
 τάριχον”,<sup>726</sup> “τὰ στάδια” καὶ “οἱ στάδιοι”.<sup>727</sup> δῆλον δὲ ὅτι Ἀττικῶς ταῦτα πάντα, ἐπεὶ  
 καὶ Ἀττικαῖς λέξεσιν ὁ ῥηθεὶς Διονύσιος ἐπεξέρχεται. ἄλλως γὰρ καὶ “ἡ θίς”<sup>728</sup>  
 λέγεται, ὅτι | καὶ “ἡ λιμός”<sup>729</sup> καὶ “τὸ σκότος”<sup>730</sup> καὶ “ἡ τάρας”<sup>731</sup> καὶ “ἡ  
 Ἀκράγας”<sup>732</sup> καὶ ἕτερα τῶν τοῦ Διονυσίου ἐτέρως. “ὁ χοῦς” μέντοι τὸ μέτρον αἰ  
 20 ἀρσενικῶς.<sup>733</sup> ὁ δὲ γε τῆς γῆς καὶ θηλυκῶς εὖρηται παρὰ τῷ γεωγράφῳ.<sup>734</sup> (Vs. 54)  
 ὅτι | ἐν τῷ “γαῖαν καὶ οὐρανὸν ἔχουσιν”<sup>735</sup> ἐλλέλειπται ἡ ἀνὰ πρόθεσις. ἔστι γὰρ  
 ἀντὶ τοῦ “ἀνέχουσι καὶ ἀναβαστάζουσι”.<sup>736</sup> πολλαχοῦ δὲ τοιαῦτα ποιεῖ Ὅμηρος, ὥς  
 καὶ ἐν Ἰλιάδι φαίνεται.<sup>737</sup> | “μαλακοῖς καὶ αἰμύλοις λόγοις ἡ Καλυψὼ τὸν Ὀδυσσεά  
 ἔθελγεν ὅπως Ἰθάκης ἐπιλήσεται”.<sup>738</sup> εἶεν δ’ ἂν τῆς μὲν ἱστορουμένης Καλυψοῦς  
 25 “αἰμύλοι λόγοι”, οἱ κατὰ ἔρωτα κολακεύοντες | καὶ οὖς ἂν εἶπη γυνὴ ἐρώσα  
 καὶ διατοῦτο κατὰ τὸν Ἡσίοδον “αἰμύλα κωτίλλουσα”.<sup>739</sup> τῆς δὲ ἀναγομένης εἰς  
 1391 φι\*λοζῳϊαν<sup>740</sup> σωματικὴν Καλυψοῦς αἰμύλα ῥήματα νοοῖντο ἂν, τὸ ἐαυτοῦ τινα  
 κήδεσθαι, τὸ μὴ τὸν θυμὸν ἔδειν μερίμναις, τὸ τὴν φύσιν τοῦ ἡδέος μᾶλλον  
 στοχάζεσθαι ἢ περ τοῦ λυπηροῦ, τὸ τὴν ἡδονὴν ἀοχλησίαν εἶναι σαρκός, τὸ μὴ  
 30 ποινεῖν ἄγαν ὥς ἂν εἶη μακρόβιος καὶ μικροῦ καὶ ἀθάνατος καὶ ὅσα τοιαῦτα.<sup>741</sup>  
 ἄλλως δὲ “μαλακοὶ καὶ αἰμύλοι λόγοι” οἱ κολακευτικοὶ καὶ προσηνεῖς,<sup>742</sup> “μαλακοὶ”

34.21 tit. ἀκταῖα add. in marg. P<sup>2</sup>.35.1 tit. ὅσα ἀρ<σενικῶς> καὶ θηλυκῶς προφέρονται add. in marg. P<sup>2</sup>.35.7 tit. στρύχνος add. in marg. P<sup>2</sup>.35.13 οὐδέτερα corr. edd.: οὐθέτερα P<sup>1</sup>.35.15 tit. ἀρσενικῶς οὐδετέρως add. in marg. P<sup>2</sup>.35.19 Ἀκράγας ipse Makr.: ἀκράγας P<sup>1</sup> edd.35.25 tit. αἰμύλοι λόγοι add. in marg. P<sup>2</sup>.35.31 tit. ἄλλως αἰ<μύλοι> λό<γοι> add. in marg. P<sup>2</sup>.

μὲν πρὸς διαστολὴν τῶν ἀπειλητικῶν σκληροὶ γὰρ ἐκεῖνοι, “αἰμύλιοι” δὲ κατὰ τοὺς  
 παλαιούς δόλιοι, πιθανοί, πλάνοι, ποικίλοι. καὶ ἄλλως δὲ “αἰμύλιοι” οἱ ὡς εἰπεῖν  
 γνήσιοι καὶ οἶους ἂν εἴποι τις τῶν πρὸς αἵματος.<sup>743</sup> ἢ καὶ ἄλλως “αἰμύλιοι”, οἱ μὴ  
 ψοφήσαντες εἰκῇ περὶ τὰ τῆς ἀκοῆς πρόθυρα ἀλλ’ ἔσω παρεισδύντες καὶ οἶον  
 5 ἀψάμενοι αἵματος.<sup>744</sup> ἢ θερμοὶ καὶ ἐνεργοί, οὐ μὴν ψυχροὶ καὶ ἄπρακτοι, ὡς ἐκ  
 μεταφορᾶς τῶν ἐναίμων ζώων ἃ θερμότερα τῶν ἀναίμων εἰσὶ.<sup>745</sup> παράγωγον δὲ τοῦ  
 “αἰμύλος” ὁ “αἰμύλιος” ὡς δηλοῖ τὸ “αἰμύλα κωτίλλουσα”. τὸ δὲ “θέλγειν”,<sup>746</sup> περὶ οὗ  
 ἀκριβῶς ἐν τοῖς εἰς τὴν Ἰλιάδα ἐρρέθη,<sup>747</sup> οὐδ’ ἐνταῦθα ἡδονὴν ἀπλῶς δηλοῖ, ἀλλὰ  
 τὴν οὐκ ἐπ’ ἀγαθῷ καὶ ἀπατηλῇ, ὡς δηλοῖ τὸ “ἵνα Ἰθάκης ἐπιλήσεται”.<sup>748</sup> οὐ γὰρ |  
 10 ἔθελγε τὸν Ὀδυσσεά ἢ Καλυψὼ ἡδέως, ἀλλὰ παρήγεν οὐ ἐκεῖνος ἐπεθύμει, τοῦ τὴν  
 πατρίδα ἰδεῖν, εἰ καὶ μὴ ἔπειθεν. ὅτι δὲ ἐκ τοῦ τοιούτου θέλγειν οἱ  
 Τελχῖνες δηλοῦσιν | οἱ παλαιοί, παρ’ οἷς καὶ “θελγίνες” οἱ αὐτοὶ λέγονται.<sup>749</sup> ἐν  
 γοῦν ῥητορικῷ λεξικῷ κατὰ στοιχεῖον προϊόντι, γράφεται “Θελγίνες, γόητες.  
 φαρμακοί”.<sup>750</sup> ἐπίρρητον ἄρα τὸ θέλγειν ἐξ οὗπερ | οὗτοι παράγονται. (Vs. 58) ὅτι  
 15 Ὀδυσσεὺς οὕτω φιλόπατρις ἦν, ὡς “καὶ καπνὸν μόνον ἐφίεσθαι ἀποθρώσκοντα  
 νοῆσαι ἥς γαίης”,<sup>751</sup> ἡγουν τῆς ἑαυτοῦ γῆς, τουτέστιν εἰ μὴ | αὐτῆς Ἰθάκης ἐπιβῆναι  
 μέλλοι, κἂν γοῦν πόρρωθεν ποθεν αὐτὴν τεκμηρασθαι οἷς τὰ τοιαῦτα τεκμαίρονται  
 ἀνθρώποι.<sup>752</sup> τεκμαίρονται δὲ ὡς τὰ πολλὰ μακρόθεν, πυρὶ | εἴτε καὶ τῷ τοῦ πυρὸς  
 σημείῳ καπνῷ, ὦν ὁ μὲν καπνὸς ἐν ἡμέρᾳ μάλιστα χρήσιμος, ὁ δὲ πυρσὸς τῇ νυκτί.  
 20 τείχεσι μέντοι καὶ οἰκημάτων ἐπάρσει οὐκ ἔστιν ἑκαθεν ἀλλ’ ἐκ | τῶν ἐγγυτέρω  
 τεκμαίρεσθαι. ὄρους δὲ ὕψος οὐκ αὐτὴν τὴν πατρίδα πόλιν σημειοῖ μὴ ἄνω αὐτοῦ  
 πεπολισμένην ἀλλὰ τινα τῶν πέριξ. καπνοῦ δὲ παράγωγον τὸ καπνίζειν, ὃ ἐστι  
 θύειν ὡς ἐκ παρακολουθήματος, “Ὀμηρος δηλοῖ ἐν τῷ “κάπνισάν τε κατὰ κλισίας”.<sup>753</sup>  
 ἐκ τοῦ καπνίζειν δὲ “καπνιστὰ κρέα” παρὰ τῷ δειπνοσοφιστῇ.<sup>754</sup> ὄρα δὲ οἶος | τὰ ἐς  
 25 δυστυχίαν Ὀδυσσεὺς ὀπηνίκα ἐκ τῆς Αἰόλου νήσου ἐπανιών καὶ ἐγγίσας τῇ πατρίδι  
 καὶ ἤδη πῦρ ἀνακαιόμενον βλέπων ἐπλάγχθη ὀπίσω. ἰστέον δὲ ὅτι σχῆμα | ἔστιν  
 ἐνταῦθα, δηλοῦν ἐκ μέρους τὸ πᾶν.<sup>755</sup> τῷ γὰρ ἡμερινῷ σημείῳ τῷ καπνῷ δεῖ  
 συνεπινοεῖν καὶ τὸ ἐκ τοῦ πυρὸς νύκτερον σύμβολον. τί γὰρ διαφέρει εἴτε καπνὸν |  
 ὁ Ὀδυσσεὺς ἴδοι τὸν ἐν ἡμέρᾳ τὴν Ἰθάκην σημαίνοντα, εἴτε πυρσὸν τὸν ἐν νυκτί  
 30 εἰ μὴ ἄρα τοῦ κρείττονος μέμνηται; κάλλιον γὰρ ἐνταῦθα ὁ καπνὸς ὡς αἰρετωτέρου  
 ὄντος | τοῦ ἐν ἡμέρᾳ πλοῦ.<sup>756</sup> ἢ δὲ ἀλληγορία καπνὸν βούλεται νοεῖν τὸ  
 ἀνωφορούμενον μὲν σκοτεινὸν δὲ ὅμως τῆς φιλοσόφου γνώσεως καὶ οὐπω

36.7 tit. αἰμύλιος Ἡσίοδος add in marg. P<sup>2</sup>.

36.12 tit. Τελχῖνες add. in marg. P<sup>2</sup>.

36.17 αὐτὴν P<sup>1</sup> Rom. Stall.: αὐτὴν Bas.

36.20 tit. ἑκαθεν add. in marg. P<sup>2</sup>.

36.20 ἐγγυτέρω P<sup>1</sup> Rom. Stall.: ἐγκυτέρω Bas.

36.22 καπνίζειν P<sup>1</sup>: καταπνίζειν edd.; tit. καπνίζειν add. in marg. P<sup>2</sup>.

λαμπρόν.<sup>757</sup> ὅπερ καὶ αὐτὸ στερκτὸν | ἐστὶν ὅτε τῷ φιλολόγως διακειμένῳ λογίζεται.  
 εἰ γάρ τινι μὴ τοῦ τελειοτάτου ἐφικέσθαι δυνατόν, τὸ γοῦν ἀμυδρῶς τῶν προτελείων  
 γενέσθαι αἰρετόν. | καὶ γάρ καὶ μέλιτος εἰ μὴ κορέσεσθαι οἶόν τε, ἀγαπητὸν οὖν τὸ  
 ἀπογεύσασθαι. ἴστέον δὲ ὅτι τὸ “ἥς γαίης”<sup>758</sup> οἱ ὕστερον<sup>759</sup> “οἰκείας” φασὶ ἐν  
 5 ἀπλότητι λέξεως,<sup>760</sup> | δηλοῦντες οὕτω “πατρίδα” ὅπερ ἐκ τοῦ “οἰκεῖν” καὶ τοῦ  
 “οἴκου” καὶ τοῦ ἐκ τούτων “οἰκεῖον” λεχθέν, πάνυ διαφέρει τοῦ “ἰδίας” εἰπεῖν. διόπερ  
 | οὐδεὶς εὐρηται ὥσπερ “οἰκεῖαν” οὕτω καὶ “ἰδίαν” καταμόνας τὴν πατρίδα εἰπών.  
 ἴστέον δὲ ὅτι τριῶν τούτων ὄντων αἰτίων γενέσεως τέκνοις, πατρός, μητρός, τόπου.  
 “πατρὶ” μὲν παρωνόμασται ἡ “πάτρα”,<sup>761</sup> πολλαχοῦ κειμένη τῆς ποιήσεως<sup>762</sup> καὶ τὸ  
 10 ἐξ αὐτοῦ παρώνυμον ἡ “πατρίς”. “μητρὶ” δὲ οὐχ ἡ “μήτρα” τοπικῶς αὕτη γὰρ μόριον  
 ἀφώρισται τῇ τοῦ ἐμβρύου | ἐνοικήσει, ἀλλὰ ἡ “μητρὶς” ποιητικώτερον.<sup>763</sup> ἔτι δὲ καὶ  
 ἡ “μητρόπολις” κάλλιον. οὕτω γάρ τις ἔφη τὰς Θῆβας “Διονύσου μητρόπολιν” ἤγουν  
 πόλιν τῆς ἐκείνου μητρός Σεμέλης.<sup>764</sup> | τόπου δὲ παρωνυμία τὸ “Ἰθακήσιος”,  
 “Θηβαῖος”, “Ἀθηναῖος” καὶ τὰ τοιαῦτα. οὕτω δὲ πῶς ἔχει καὶ τό, ὡς ἐρρέθη, “ἥς  
 15 γαίης”,<sup>765</sup> ὃ περίφρασις ἐστὶ τοῦ “οἰκείας” ὅπερ ἐλλειπτικῶς τὴν οἰκεῖαν γῆν  
 δηλοῖ. ταῦτ’ ὅν δὲ εἰπεῖν τὴν ἢ “πάτραν” ἢ “πατρίδα” ἢ “μητρόπολιν”. ἔτι σημειῶσαι  
 καὶ ὅτι Ὀδυσσεὺς μὲν δίχα ψόγου κληρονομήσας ἔχει τὸ φιλόπατρις εἶναι.  
 Κόδρος δὲ θανάτῳ ἑαυτὸν ἐπιδούς ὑπὲρ τῆς | τῶν πατριωτῶν Ἀθηναίων νίκης, ὡς  
 καὶ Λυκόφρων ὑπολαλεῖ,<sup>766</sup> ἐποίησε “Κόδρους” καλεῖσθαι τοὺς δι’ ἀρχαιότητα  
 20 εὐήθεις.<sup>767</sup> (Vs. 60) ὅτι “ἐντρέπεσθαι” λέγει τὸ “ἐπιστρέφεσθαι”.<sup>768</sup> τοῦτο δὲ | καὶ  
 “ὀπίζεσθαι” λέγεται ἀφ’ οὗ καὶ “ὀπισ” ἡ ἐπιστροφή.<sup>769</sup> ἐκ δὲ τούτου παράγεται τὸ  
 “ἐντροπαλίζεσθαι” ἐν Ἰλιάδι,<sup>770</sup> ἥτοι ἐν τῷ φεύγειν ἐπὶ τὰ ὀπίσω στρέφεσθαι. δύναται  
 δὲ καὶ ἄλλως | νοεῖσθαι τὸ “ἐντρέπεσθαι” ἀντὶ τοῦ “μετατρέπεσθαι”, “μεταβάλλεσθαι”.  
 τὸ δὲ “ἐντρέπεσθαι” ἤγουν “ἐπιστρέφεσθαι” ἀλλαχοῦ “μετατρέπεσθαι” λέγεται, οἶον  
 25 “οὔτι μετατρέπη ἢ οὐδ’ ἀλεγίζεις”.<sup>771</sup> (Vs. 60-2) ὅτι τὸ τῆς Ἀθηνᾶς ρητὸν τὸ  
 “Ὀδυσσεὺς ἐχαρίζετο ἱερὰ ῥέζων ἐν Τροίῃ τί οὖν οἱ τόσον ὠδύσαο Ζεῦ”<sup>772</sup> παρήχησις  
 ἐστὶν ἢ μᾶλλον ἐτυμολογία | ὡς τοῦ “Ὀδυσσέως” ἐκ τοῦ “ὀδύσσω”  
 ἐτυμολογουμένου.<sup>773</sup> ἀστεῖος δὲ ὁ λόγος μονονουχὶ λεγούσης τῆς Ἀθηνᾶς μετὰ  
 βαρύτητος, ὅτι φερωνύμως<sup>774</sup> λέγεται “Ὀδυσσεὺς” οἷα “σοῦ τοῦ Διὸς ὀδυσομένου  
 30 αὐτῷ”.<sup>775</sup> κἂν ὁ πάππος | Αὐτόλυκος “Ὀδυσσέα” τοῦτον ὠνόμασε, διότι πολλοὶ

36.31 tit. ἀλληγορία add. in marg. P<sup>2</sup>.37.9 tit. πάτρα add. in marg. P<sup>2</sup>.37.10 αὕτη corr. Makr.: αὐτὴ P<sup>1</sup> edd.37.11 tit. μητρὶς add. in marg. P<sup>2</sup>.37.12 tit. μητρόπολις add. in marg. P<sup>2</sup>.37.12 Διονύσου corr. Stall: Διονυσίου P<sup>1</sup> Rom. Bas.37.15 οἰκεῖαν P<sup>1</sup>: om. edd.37.18 tit. Κόδρος add. in marg. P<sup>2</sup>.37.21 tit. ὀπισ add. in marg. P<sup>2</sup>.



ἐκεῖνῳ τῷ Ἀυτολύκῳ ὠδύσαντο.<sup>776</sup> ἐνταῦθα δὲ σημείωσαι ὡς Ἀθηνᾶ μὲν τὸν  
 Ὀδυσσεά οὐκ ἐντελῶς ἐπαινεί. Ζεὺς δὲ οἷα τελειότερος | πλείον τι μετ' ὀλίγα ἔρει.  
 αὕτη μὲν γὰρ εὐσεβῇ τὸν Ὀδυσσεά ἔφη.<sup>777</sup> ὁ δὲ Ζεὺς καὶ ἐπὶ συνέσει αὐτὸν σεμνυνεῖ.  
 τὸ δὲ “ἐν Τροίῃ”<sup>778</sup> ἐπίτασις<sup>779</sup> ἐστὶ τοῦ εὐσεβοῦς ἔργου. οὐ γὰρ ἐν Ἰθάκῃ ἔθυσεν ἔνθα  
 5 ἐπλούτει, ἀλλ' ἐπὶ ξένοις. ἔνθα ὡς εἰκὸς ἔχρην φεῖδεσθαι. (Vs. 62) τὸ δὲ “χαρίζετο”<sup>780</sup>  
 ἢ ἀπολύτως νοητέον ἢ συντακτέον τῷ “ἱερά”. (Vs. 64) ὅτι τὸ “τέκνον ἐμὸν ποῖον σε  
 ἔλπος φύγεν ἕρκος ὀδόντων”,<sup>781</sup> εἰ καὶ σκωπτικόν ἐστι τῇ ἐννοίᾳ, τῷ γοῦν  
 σχηματισμῷ ἐπικρύπτει τὴν πολλὴν σφοδρότητα. βούλεται μὲν γὰρ εἰπεῖν “ποῖον  
 λόγον παρέρριψας καὶ οὐ | δεόντως εἶπας”. ὁ δὲ πάνυ ἀστείως ἐσχημάτισε<sup>782</sup> “ποῖος  
 10 λόγος ἐξέφυγέ σου τὰ χεῖλη”,<sup>783</sup> ὡς εἶπερ οὐχ' ἐκούσιον ἦν τὸ κακῶς λαληθέν.  
 αἰνίττεται δὲ ὁ ποιητὴς ὡς ἡ φύσις, ἵνα μὴ πετρόεντες | ὄντες οἱ λόγοι προπετώς  
 ἔχοιεν τοῦ στόματος ἐξίπτασθαι, διπλῶ ἔρκει τὴν αὐτῶν διέξοδον ἐστεγάνωσε τῷ τε  
 τῶν ὀδόντων τῷ τε τῶν χειλέων, καὶ τεῖχος οἶον ἐπὶ τείχει τοῦτο | ἐμμηχανήσατο,  
 καὶ ὡς δεσμώτας τοὺς λόγους ἐγκατέκλεισεν. ὁ τοίνυν μὴ καίριος λόγος λέγοιτ' ἂν  
 15 τυραννῆσαι τὴν ἐξοδον, καὶ φυγὰς τοῦ τῶν ὀδόντων ἔρκους διεκπεσεῖν.<sup>784</sup> ὅτι | δὲ  
 1392 τὸ σιγᾶν ἐγκλεισμῷ λόγου ἔοικε, δηλοῖ καὶ Σοφοκλῆς, εἰ\*πὼν “εἰ μὴ γλῶσσαν  
 ἐγκλείσοι φόβος”<sup>785</sup>. σημείωσαι δὲ ὅτι τὸ δηλωθὲν βαρὺ τῆς Ἀθηνᾶς ἦθος ἐν τῷ “τί  
 οἱ τόσον ὠδύσσαο”<sup>786</sup> ἀμείβεται | ὁ Ζεὺς διὰ τοῦ ῥηθέντος σκώμματος εὐφυνῶς. (Vs.  
 65) ὅτι ὀπηνίκα τις ὀνειδισθεῖ ὡς ἐπιλησθεῖς τινος ἐνδόξου, εἶποι ἂν καλῶς, τὸ  
 20 “πῶς ἂν ἐγὼ ἔπειτα ἀνδρὸς θείοιο λαθοίμην, ὅς τοιόσδε ἢ τοιόσδε ἐστὶ”.<sup>787</sup> δεῖ δὲ  
 εἰδέναι ὅτι τὸ “πῶς ἂν ἐγὼ τοῦ δεινὸς λαθοίμην”<sup>788</sup> ἐνδιαθετώτερόν ἐστι τοῦ “οὐκ ἂν  
 τοῦ δεινὸς λαθοίμην”. τοῦτο μὲν γὰρ σεμνὸν διὰ τὸ | ἀποφαντικῶς ἐξάγεσθαι, ἐκεῖνο  
 δὲ ἰδέας ἀληθοῦς διὰ τὸ τῆς ἐρωτήσεως ἀναντίρρητον. (Vs. 66) ὅτι δύο ταῦτα ὁ  
 ποιητὴς τῷ Ὀδυσσεῖ ἐπιμαρτύρεται διὰ τοῦ Διὸς ὡς προδεδήλωται ἀγαθὰ, ὅτι τε  
 25 κατὰ νοῦν περίεστι πάντων<sup>789</sup> ὃ ἐστὶν ὑπερέχει, καὶ ὅτι περὶ τὸ θεῖον εὐσεβεῖ.  
 σύνεσις ἄρα καὶ εὐσέβεια μᾶλλον τῶν ἄλλων οἶδε κοσμεῖν τὸν ἄνθρωπον. καὶ ἐστὶν  
 ἔπαινος ἀνδρὸς τοιούτου τὸ “ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δὲ ἱερά θεῶ  
 ἀθανάτῳ ἔδωκεν ὅς οὐρανὸν εὐρὺν ἔχει”.<sup>790</sup> ἐν οἷς σημείωσαι ὅτι Ἀθηνᾶ μὲν τὸν  
 Ὀδυσσεά “ἱερά ῥέξαι”<sup>791</sup> ἀπλῶς | εἶπε. Ζεὺς δὲ καὶ τοῦτο ἐπέτεινε. διὸ καὶ “θεῖον”<sup>792</sup>  
 30 αὐτὸν εἶπε καὶ “περίνοιαν”<sup>793</sup> αὐτῷ ἐπεμαρτύρατο. καὶ πῶς τῇ Ἀθηνᾷ ἐπισκώπτει

37.27 tit. ἐτυμολογία add. in marg. P<sup>2</sup>.

38.3 εὐσεβῇ P<sup>1</sup> Rom. Stall.: εὐσεβεῖ Bas.

38.7 ὀδόντων P<sup>1</sup> Rom. Stall.: ἀδόντων Bas.

38.15 διεκπεσεῖν P<sup>1</sup> Rom.: δεκπεσεῖν Bas. Stall.

38.16 tit. Σοφοκλῆς add. in marg. P<sup>2</sup>.

38.17 ἐγκλείσοι P<sup>1</sup> edd.: ἐγκλήσοι Soph. Ant. 505.

38.19-20 tit. ῥητ<όν>add. in marg. P<sup>2</sup>.

38.26 tit. σύνεσις εὐσέβεια add. in marg. P<sup>2</sup>.

οὕτω λήθην εἰ, δύο τούτων ἀγαθῶν ἐξαιρέτων | ὄντων τῷ Ὀδυσσεῖ, ἐσίγησε τὸ ἐν  
 ἐκείνῃ ὡς οἷα λαθομένη αὐτοῦ· παιδευτικὰ δὲ ταῦτα οὐ μόνον εἰς τὸ μὴ δεόν εἶναι  
 τοὺς ἄρχοντας λήθην πάσχειν τῶν εἰς αὐτοὺς χαρίτων, ἀλλὰ | καὶ τὸ “θεῖον”  
 ἐπίστροφον εἶναι τῶν σπουδαίων ἀνδρῶν.<sup>794</sup> τὸ δὲ σχῆμα τοῦ “περὶ μὲν νόον ἐστὶ  
 5 βροτῶν”<sup>795</sup> ἐξ Ἰλιάδος παρείλκυται, ἦγουν ἐκ τοῦ “οἱ περὶ βουλῇ Δαναῶν περὶ δ’  
 ἐστὲ μάχεσθαι”,<sup>796</sup> ἐν οἷς ὄρα τὸ “περιεῖναι” καὶ αἰτιατικῇ καὶ δοτικῇ καὶ  
 ἀπαρεμφάτῳ ῥήματι συντασσόμενον, ὡς δηλοῖ τὸ “νόον” καὶ τὸ “βουλῇ” καὶ τὸ  
 “μάχεσθαι” ὀνόματι καὶ αὐτὸ εἰκότως ὡς | ἀλλαχοῦ εἴρηται.<sup>797</sup> σημείωσαι δὲ ὅτι  
 ὁμώνυμον καὶ ὁ “νοῦς”. Πausanίας γοῦν φησὶν ὅτι “Κέσκος λιμὴν που, ᾧ  
 10 παράκειται ποταμὸς Νοῦς καλούμενος”.<sup>798</sup> (Vs. 68) ὅτι Ποσειδῶν “γαιήροχος”<sup>799</sup> οὐ  
 μόνον διὰ τὸ ἐπὶ γαίης | ὀχεῖσθαι ἢ διὰ τὸ συνέχειν τὴν γαίαν τῇ ὑγρότητι ὡς  
 ἀλλαχοῦ ἐδηλώθη,<sup>800</sup> ἀλλὰ καὶ ἀπὸ τοῦ “ὄχοις γαίειν” ὃ ἐστὶν ἄρμασι χαίρειν· ἵππιος  
 γὰρ ὁ Ποσειδῶν.<sup>801</sup> ἰστέον δὲ ὡς “Ποσειδάων” μὲν κύριον, “Ποσειδεῶν” δὲ μὴνός  
 ὄνομα.<sup>802</sup> ἐκτείνει δὲ ἀεὶ τὴν παραλήγουσαν Αἰολικῶς ὁ “Ποσειδάων”. ὡς καὶ αἱ  
 15 γενικαὶ τὸ “πυλάων”, “μουσάων”, “νυμφάων” καὶ αἱ λοιπαί. σημείωσαι δὲ ὡς  
 “γαιήροχος” | μὲν μοναχῶς διὰ διφθόγγου, “γεοῦχος”<sup>803</sup> δὲ καὶ “γιοῦχος”<sup>804</sup> καθ’  
 Ἡρωδιανόν<sup>805</sup> μὲν καὶ Δίδυμον διὰ τοῦ ε̅ ψιλοῦ παρὰ τὴν ψιλογραφουμένην “γέαν”  
 ἥς συναίρεμα ἡ “γῆ”.<sup>806</sup> ἄλλοι δὲ<sup>807</sup> διὰ τῆς αἱ διφθόγγου | παρὰ τὴν λοιπὴν γαίαν ἐξ  
 ἥς καὶ ὁ “γαιήροχος”. ὅτι τὸ “ἀσκελὲς αἰὲν κεχόλωται”<sup>808</sup> ἢ ἀντὶ τοῦ πάνυ σκληρὸν  
 20 ἀπὸ τοῦ “σκέλλω” τὸ ξηραίνω, ἐξ οὗ καὶ τὸ “σκέλος” καὶ ὁ “κατεσκληκὼς” καὶ | ὁ  
 “σκελετός” ἢ καὶ ἄλλως “ἀσκελὲς” τὸ ἀμετάβατον καὶ ἀμετακίνητον, ἀπὸ στερήσεως  
 τῶν σκελῶν.<sup>809</sup> ἴσως δὲ καὶ ἀντὶ τοῦ “κατεσπευσμένον” καὶ “πολυσπερχές” καὶ οἶον  
 “πολυσκελές”. κατὰ τὸ “ἤξει καὶ πολύπους καὶ πολύχειρ”.<sup>810</sup> τῇ δὲ παραγωγῇ τοῦ  
 “σκέλλω” “σκέλος” ἀνάλογον καὶ τὸ “ἔπω” “ἔπος”,<sup>811</sup> “βλέπω” “βλέπος” παρὰ τῷ  
 25 κωμικῷ,<sup>812</sup> “ἔθω” “ἔθος”,<sup>813</sup> “τρέφω” “τρέφος” καὶ ἐναλλαγῇ τοῦ | τ̅ “βρέφος”.<sup>814</sup> (Vs.  
 69) ὅτι ἐν τῷ “ὄφθαλμοῦ ἀλάωσεν”<sup>815</sup> περιττεύει τὸ “ὄφθαλμοῦ” κείμενον ἀπλῶς οὕτω  
 διὰ σαφήνειαν. ἄλλως γὰρ καὶ χωρὶς τοῦ “ὄφθαλμοῦ” νοεῖται τὸ “ἀλάωσεν ἐπὶ  
 τυφλότητος”, εἴπερ “ἀλαός” ὁ μὴ λάων ἦγουν ὁ μὴ βλέπων.<sup>816</sup> οὕτω καὶ ἀλλαχοῦ  
 ποιεῖ πολλαχοῦ, ὡς καὶ ἐν τῷ “νεκύων κατατεθνειώτων”.<sup>817</sup> καὶ ἐκεῖ γὰρ τὸ

39.6 tit. περιεῖναι add. in marg. P<sup>2</sup>.

39.9 Κέσκος corr. Makr.: κέσκος edd.

39.10 Νοῦς corr. Makr.: νοῦς edd.; tit. Νοῦς ποταμὸς add. in marg. P<sup>2</sup>.

39.15 tit. γ<ενικαί> ᾶων add. in marg. P<sup>2</sup>.

39.16 tit. γεῖοῦχος add. in marg. P<sup>2</sup>.

39.17 τοῦ P<sup>1</sup> Rom. Bas.: om. Stall.

39.20 σκέλος P<sup>1</sup>: σκέλον edd.

39.21 tit. σκελετός add. in marg. P<sup>2</sup>.

39.23 tit. παραγωγή add. in marg. P<sup>2</sup>.

39.25 tit. βρέφος add. in marg. P<sup>2</sup>.

“κατατεθνειώτων” ἐκ περισσοῦ κείσθαι δοκεῖ. | ἵστέον δὲ ὅτι ἐκ τοῦ “ἀλάωσεν  
 ὀφθαλμοῦ” κείται ἐν ῥητορικῇ λεξικῇ “ἀλαωπός”<sup>818</sup> σύνθετος ὁ ἀφανής ἢ ὁ τυφλός,  
 ὡς “νυκτάλωψ” ὁ νύκτωρ ἀλαός τοὺς ὥπας καὶ “νυκταλωπών” | ὁ νυστάζων.<sup>819</sup> ἐκ δὲ  
 τοῦ “ἀλάωσε” γίνεται “ἀλαωτὺς”<sup>820</sup> ἢ τύφλωσις. σημείωσαι δὲ ὅτι Ὅμηρος μὲν  
 5 ὀφθαλμοῦ Κύκλωπος μνησθεὶς οὐκ ἐπισημαίνεται εἴτε δυοῖν ποτε ὄντοιν αὐτῷ καὶ  
 θατέρου | σβεσθέντος εἶτα Ὀδυσσεὺς καὶ τὸν λοιπὸν ἠφάνισεν εἴτε καὶ ἐκ γενετῆς  
 ἓνα εἶχε.<sup>821</sup> Θεόκριτος<sup>822</sup> δὲ ἀκολουθῶν οἷς φησιν Ἡσίοδος<sup>823</sup> περὶ τῶν μυθικῶν  
 Κυκλώπων ὧν ἐκάστῳ “κυκλοτερῆς | ὀφθαλμός ἔεις ἐνέκειτο μετώπῳ,” φησὶν ὅτι τῷ  
 Κύκλωπι ἓνα ἔχοντι γλυκὺν <ὀφθαλμόν> ᾧ ἑώρα, “ὄφρυς μία ἐξ ἑτέρου ὠτός εἰς  
 10 ἕτερον τέτατο”.<sup>824</sup> ὅτι δὲ τὸ Κύκλωψ δριμέως | ἦτοι γλυκέως ἐρρέθη καὶ θηλυκῶς  
 ἐπὶ ὄψεως, δηλοῖ ὁ εἰπὼν “κύκλωπα κόρην”.<sup>825</sup> δῆλον δ’ ὅτι ὥσπερ τὸ “τίπτε”<sup>826</sup> ἀντὶ  
 τοῦ “τί ποτε” τὰ δύο ψιλὰ κανονικῶς εἰς δύο ἀντίστοιχα | δασέα ἔτρεψεν ἐν τῷ  
 “τίφθ’ οὐ τ’ ἔστητε”<sup>827</sup> ὁμοίῳ λόγῳ καὶ τὸ μόριον ὄθεν τὸ “ὀπτικὸν ἄλλεται”,<sup>828</sup> ἀντὶ  
 “ὀπταλμοῦ” “ὀφθαλμός” ἐρρέθη.<sup>829</sup> ὁμοιότης δὲ πρὸς ταῦτα καὶ ἐν τῷ “τέτυπται” |  
 15 “ἐτύφθη”,<sup>830</sup> “πέπληκται” “ἐπλήχθη”<sup>831</sup> καὶ τοῖς ὁμοίοις. τούτοις ἐξηκολούθησε καὶ τὸ  
 παρὰ Θεοκρίτῳ “ἐπιφύζειν”<sup>832</sup> ἀντὶ τοῦ “ἐπιπτύειν γοητευτικῶς”.<sup>833</sup> ἔτι δὲ καὶ τὸ  
 “φθῶ” “φθάσω”<sup>834</sup> ἐκ | τοῦ “πετῶ” “πτῶ” “πτάσω”.<sup>835</sup> τὸ γὰρ “φθάσαν”<sup>836</sup> ἦτοι  
 “προλαβόν” ἐκπεπέτασται οἶον δοκεῖ. ὡς δὲ καὶ ἄλλως ψιλὸν εἰς δασὺ ἐν  
 ἀντιστοιχοῦν μεταχωρεῖ, ἔτι δὲ | καὶ τὸ ἀνάπαλιν, καὶ ἡ Ἰλιάς ἔδειξεν.<sup>837</sup> ὅτι τὸ μὲν  
 20 “Κύκλωψ” ἐθνικὸν ἐστὶ τῷ τοῦ Ποσειδῶνος υἱῷ, κύριον δὲ τὸ “Πολύφημος”.<sup>838</sup> εἰ μὴ  
 ἄρα, ὥσπερ τὸ “Αἰγύπτιος”<sup>839</sup> ἐν | τοῖς ἐξῆς κύριον εὔρηται ὄνομα, οὕτω καὶ τὸ  
 “Κύκλωψ” ἐξ ἐθνικοῦ εἰς κύριον μετέπεσεν, ἐξιδιωσαμένου τοῦ “Πολυφήμου” τὸ  
 κοινόν, ἐπεὶ καθ’ Ὅμηρον “κράτος ἐστίν” | αὐτοῦ “μέγιστον πᾶσι Κυκλώπεσσι”.<sup>840</sup>  
 καὶ διατοῦτο ἐστὶ διώνυμος ὁ ἀνὴρ. ὅπερ οὐκ ἂν ἀφῆκεν ὁ ποιητὴς ἀνερμήνευτον,  
 25 οἷα εἰωθῶς τὰς διωνυμίας<sup>841</sup> ἐπισημαίνεισθαι, ὡς ἐν Ἰλιάδι ἔγνωμεν ἐπὶ τε τοῦ  
 Αἰγαίωνος καὶ τοῦ Σκαμάνδρου καὶ ἄλλων.<sup>842</sup> σημείωσαι δὲ ὅτι εἰς θυμόν ὁ  
 τοιοῦτος Κύκλωψ ἀλληγορεῖται ὡς ἐν τοῖς μετὰ ταῦτα | κατὰ τόπον οἰκεῖον  
 ῥηθήσεται.<sup>843</sup> διὸ καὶ Ποσειδῶνος αὐτὸν τοῦ θαλαττίου ὁ μῦθος γενεαλογεῖ, ὡς ὕγρον  
 καὶ εὐκύμαντον εἰς θυμόν,<sup>844</sup> καθά που καὶ τῷ Ἀχιλλεῖ τις ὡς ὀργίλῳ<sup>845</sup> |

40.1ff. tit. ὅσα ἐκ τοῦ ἀλάωσεν add. in marg. P<sup>2</sup>.

40.3 tit. νυστάζων add. in marg. P<sup>2</sup>.

40.7 tit. Θεόκρι<τος> Ἡσίο<δος> add. in marg. P<sup>2</sup>.

40.9 ὀφθαλμόν add. edd.

40.11 tit. κύκλωπα κόρην add. in marg. P<sup>2</sup>.

40.13 οὐ τ’ ἔστητε P<sup>1</sup> edd.: οὕτως ἔστητε II. 4.243.

40.14 tit. ἐτυμολ<ογία> ὀφθαλμοῦ add. in marg. P<sup>2</sup>.

40.16 tit. ἐπιφύζειν add. in marg. P<sup>2</sup>.

40.17 tit. φθάσω add. in marg. P<sup>2</sup>.

40.17 τοῦ corr. edd.: τὸ P<sup>1</sup>.

40.24 tit. διώνυμος add. in marg. P<sup>2</sup>.

προσονειδίζει ὅτι “γλαυκὴ δέ σ’ ἔτικτε θάλασσα”.<sup>846</sup> ἔτι δὲ Ποσειδῶνος υἱὸν αὐτὸν ἢ ἀλληγορικὴ μετάληψις<sup>847</sup> νοεῖ, ἐπεὶ καὶ ὁ Ποσειδῶν οὐσία τίς ἐστιν ὑγρά.<sup>848</sup> καὶ ὁ θυμὸς δὲ ζέσις ἐστὶν αἱματηρᾶς ὑγρότητος.<sup>849</sup> (Vs. 71) **Θόωσα**<sup>850</sup> δὲ μήτηρ αὐτὸν γεννᾷ, διότι “θοὸν”<sup>851</sup> λέγεται τὸ ὀξὺ ἐξ οὗ καὶ “θοῶσαι” τὸ ἀποξύναι.<sup>852</sup> τοιοῦτον δέ  
5 τι καὶ ὁ “θυμός”, ἢ ὅθεν καὶ οἱ “θυμικοὶ” ὀξεῖς λέγονται. καὶ τὸ εἰς θυμὸν δὲ κινήσαι “παροξύναι”. ἢ καὶ ἄλλως “θοὸν” μὲν τὸ ταχύ. ταχεῖς δὲ δρᾶν καὶ οἱ θυμούμενοι καὶ οὐκ εἰδότες ἀναβολὴν συμβουλῆς. ἢ (Vs. 72) **Φόρκυνος** δὲ “θυγάτηρ”<sup>853</sup> ἢ τοιαύτη **Θόωσα** ἴσως διὰ τὸ φέρεσθαι κυνηδὸν τὸν ἄγαν παρωξυνθέντα.<sup>854</sup> διὸ καὶ ἐν Ἰλιάδι “κυνῶπα”<sup>855</sup> τινὰ λέγει θυμούμενον ὁ ποιητὴς καὶ ἥ’ “κυνὸς ὄμματα ἔχειν”<sup>856</sup> φησί  
10 καὶ “κύνεον”<sup>857</sup> ἀποκαλεῖ. (Vs. 73) τὸ δὲ “ἐν σπηλαίοις γλαφυροῖς τῷ Ποσειδῶνι τὴν **Θόωσαν** μιγνυμένην, γεννᾶν τὸν **Κύκλωπα**”<sup>858</sup> οὐδὲν ἄλλ’ ἢ τὴν τοῦ θυμοῦ γένεσιν δηλοῖ, ἵνα λέγῃ τὴν τῆς καρδίας κοιλότητα “σπῆς”<sup>859</sup> γλαφυρὸν”<sup>860</sup> ἐν ᾗ γίνεται ὁ θυμός, ζέσις ὧν τοῦ περὶ καρδίαν αἵματος.<sup>861</sup> ἐνιοὶ<sup>862</sup> δὲ “**Κύκλωπα**” μὲν τὴν τῶν οὐρανίων ἢ νοοῦσι κατάστασιν διὰ τὸ ἐν κύκλοις ὀπτάνεσθαι, ὁποῖος ὁ ζωδιακός, ὁ  
15 ἰσημερινός, οἱ τροπικοὶ καὶ οἱ λοιποὶ.<sup>863</sup> **Θόωσαν** δὲ τὸ θοὸν καὶ ταχύ τῆς οὐρανίας κινήσεως. διὸ καὶ ἢ **Φόρκυνος** ἢ τοιαύτη **Θόωσα** τουτέστι “φορᾶς ὠκείας” καὶ Ποσειδῶνι μίγνυται, τῷ τῶν ἀναθυμιάσεων αἰτίῳ ὑγρῷ, ἐπεὶ ὡς πολλοὶ νομίζουσιν ἐξ ἀναθυμιάσεων ὁ οὐρανὸς ἔχει τὸ ἐνδόσιμον<sup>864</sup> τῆς ἀπαύστου κινήσεως.<sup>865</sup> τὸν τοιοῦτον **Κύκλωπα** ἐκτυφλοῖ ὁ φιλόσοφος Ὀδυσσεύς,<sup>866</sup> ἡγουν τῆς θέας καὶ θεωρίας  
20 αὐτοῦ φιλοσόφως καθικνεῖται καὶ παραγίνεται.<sup>867</sup> ἢ ὅτι “ἄλὸς ἀτρυγέτοιο μέδοντα”<sup>868</sup> τὸν **Φόρκυνα** εἰπὼν ὁ ποιητὴς οὐκ ἀποστερεῖ τὸν Ποσειδῶνα τοῦ “εὐρυμέδοντα”<sup>869</sup> εἶναι, ὡς οὐδὲ τὸν Ἀγαμέμνονα “εὐρυκρεῖοντα”<sup>870</sup> εἰπὼν ἀφείλετο ἢ τοὺς λοιποὺς  
1393 βασιλεῖς τῶν Ἀργείων τὸ λέγεσθαι τοιούτους. καὶ Τηλέμαχος δὲ ἐν \*τοῖς ἐξῆς, αὐτὸς ὧν βασιλεὺς μετὰ τὸν πατέρα, πολλοὺς ὁμῶς εἶναι βασιλεῖς ἐν Ἰθάκῃ φησί.<sup>871</sup>  
25 διατί δὲ “ἀτρυγέτος” λέγεται ἄλς καὶ ὅτι καὶ ἐπὶ ἀέρος καὶ αἰθέρος ἡ λέξις κεῖται, ἐν τοῖς εἰς τὴν Ἰλιάδα γέγραπται.<sup>872</sup> (Vs. 74) ὅτι συμβουλευομένῳ οἰκεῖον τὸ “ἄλλ’ ἄγεθ’ ὑμεῖς οἶδε περιφραζώμεθα ἢ πάντες”<sup>873</sup> ὅπως τόδε τι γένηται. (Vs. 75) τὸ δὲ “οὐ γάρ τι δυνήσεται ἀντία πάντων ἐριδαίνειν οἶος”<sup>874</sup> χρήσιμον ῥηθῆναι πρὸς τὸν μονοτονοῦντα καὶ πᾶσιν ἀντικαθίστασθαι θέλοντα. (Vs. 76) ἐν δὲ τῷ ἢ “ἄλλ’ ἄγετε”<sup>875</sup>  
30 δῆλον ὅτι οὐ τὴν κοινὴν σημασίαν ἢ λέξις δηλοῖ, ἀλλὰ παρακελευσματικὴν δύναμιν ἔχει.<sup>876</sup> διὸ κἂν εἶπεν “ἄγε περιφραζώμεθα” ὀρθῶς ἂν ἔφρασεν, ὡς καὶ ὁ ἢ εἰπὼν “φέρετε ποιήσωμεν τόδε” ἢ “φέρε ποιήσωμεν”. (Vs. 77) ὅτι ἐρμηνεύων ἐνταῦθα τί

40.27 tit. ἀλληγορικῶς add. in marg. P<sup>2</sup>.41.3 tit. **Θόωσα** add. in marg. P<sup>2</sup>.41.7 tit. **Φόρκυν** add. in marg. P<sup>2</sup>.41.9 tit. **κυνῶπα** add. in marg. P<sup>2</sup>.41.27 ὑμεῖς P<sup>1</sup> edd.: ἡμεῖς *Od.* 1.76.

ἐστι νόστος, φησὶ “νόστον, ὅπως ἔλθῃσιν”<sup>877</sup> ἡγουν “ἐπανεέλθῃ”. εἰπεῖν γὰρ ἐν ἀνθ’  
 ἐνός | νόστος<sup>878</sup> ἐστὶν ἐπανελεύσεις εἴτουν ἐπάνοδος εἰς τὰ οἰκεία δηλαδή.  
 <ὅτι> τὸ “μεθήσει τὸν χόλον”<sup>879</sup> οἱ μεθ’ Ὅμηρον “ἀφήσει” φασί,<sup>880</sup> πρόθεσιν θέντες  
 ἀντὶ προθέσεως, ἐστὶ δὲ “μεθήσειν”<sup>881</sup> τὸ χαυνώσκειν, ἀμελῆσειν, ὅθεν καὶ ὁ  
 5 “μεθήμων”<sup>882</sup> καὶ “μέθη” ἡ χαυνούσα τὸν νοῦν καὶ “μέθυ”<sup>883</sup> τὸ ταύτης αἷτιον. (Vs. 83)  
 ὅτι ἐν τῷ “ὄνδε δόμονδε”<sup>884</sup> ἀντὶ τοῦ εἰς τὸν ἴδιον δόμον φαίνεται φανερώς ὡς οὐκ  
 ἐξ ἀνάγκης τὸ δὲ ἀντὶ τῆς εἰς προθέσεως λαμβάνεται. ἀλλὰ πολλάκις καὶ περιττόν  
 τι ἐστίν, ὡς ἐπέκτασις<sup>885</sup> ἢ ὡς παραπλήρωσις.<sup>886</sup> οὐδεὶς γὰρ ἂν εἴποι “ὄνδε δόμονδε”  
 ἀντὶ τοῦ εἰς τὸν ἴδιον εἰς τὸν δόμον | ἀλλὰ ὁμολογουμένως εἰ μὴ τὰ δύο δὲ, ἀλλὰ  
 10 τὸ ἐν γοῦν ἐπεκτατικόν ἐστι καὶ οὐ λαμβάνεται ἀντὶ προθέσεως.<sup>887</sup> (Vs. 84) ὅτι τὸ  
 “Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην, νῆσον ἐς Ὠγυγίην ὀτρύνομεν”<sup>888</sup> | καὶ  
 ἐξῆς ἕως τοῦ “νόστον Ὀδυσσῆος ταλασίφρονος ὥς κε νέηται”<sup>889</sup> προέκθεσις<sup>890</sup> ἐστὶν  
 ἀναφωνητικὴ τῶν μετὰ ταῦτα, ἐπὶ τε λόγου εὐκρινεῖα εὐρημένη καὶ παραμυθία τοῦ  
 ἀκροατοῦ. “διάκτορος | δὲ ἀργειφόντης” ὁ διάγων τὰς ἀγγελίας καὶ ἐναργῶς καὶ  
 15 σαφῶς φαίνων τὰ ἐξαγγελλλόμενα.<sup>891</sup> ὥσπερ γὰρ “φύλαξ φύλακος” καὶ ἐξ αὐτοῦ εὐθεία  
 ὁ “φυλακός”<sup>892</sup> ἀνατρεχούσης εἰς εὐθείαν τῆς γενικῆς καὶ | “Τρώς” “Τρωός” “ὁ  
 Τρωός” καὶ “δμῶς δμωός” “ὁ δμωός”,<sup>893</sup> οὕτω καὶ “διάκτωρ διάκτορος” “ὁ διάκτορος”,  
 ἕτεροι δὲ “διάτορόν” φασὶ καὶ πλεονασμῷ τοῦ κ̄ “διάκτορον”, ἦτοι τορὸν καὶ σαφῆ |  
 ἄγγελον.<sup>894</sup> περὶ δὲ “ἀργειφόντου” δεδήλωται ἀλλαχοῦ.<sup>895</sup> (Vs. 85) “Ὠγυγία”<sup>896</sup> δὲ  
 20 κύριον ὄνομα τῆς κατὰ τὴν Καλυψῶ νήσου. “ὠγύγια”<sup>897</sup> μέντοι ἀπλῶς οἶον “κακά”  
 ἢ τι ἕτερον, τὰ ἀρχαῖα <τείχη><sup>898</sup>, ἀπὸ τινος Ὠγύγου φασὶ βασιλέως | ἀρχαίου  
 Θηβῶν.<sup>899</sup> (Vs. 86) ἐν τούτοις δὲ καὶ “νύμφης εὐπλοκάμου”<sup>900</sup> ῥηθείσης τῆς  
 Καλυψοῦς, φασὶν οἱ παλαιοὶ ὅτι “πλοχμός” μὲν ἐπὶ ἀνδρῶν ὡς ἐν Ἰλιάδι, οἶον  
 “πλοχμοὶ οἱ χρυσῷ καὶ ἀργύρῳ ἐσφήλκωντο”,<sup>901</sup> “πλόκαμοι” δὲ ἐπὶ γυναικῶν.<sup>902</sup> καὶ  
 25 ὅρα ὅτι ἄμφω ἐκ τοῦ “πλέκω” παραγόμενα<sup>903</sup> ὅμως ἔχουσί τινα διαφορὰν, οὕτω δὲ  
 καὶ “ἡῤκομος”<sup>904</sup> μὲν ἐπὶ γυναικῶν, “καρηκομόωντες”<sup>905</sup> δὲ | ἐπὶ ἀνδρῶν. (Vs. 87) τὸ  
 δὲ “νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται”<sup>906</sup> τρόπος ἐτυμολογίας ἐστίν. ἀπὸ  
 τοῦ “νέω” γὰρ ὁ “νόστος” γίνεται<sup>907</sup> πλεονασμῷ τοῦ σ̄ πρὸς διαστολὴν τοῦ ἀνέμου  
 Νότου. οὕτω | δὲ μετ’ ὀλίγα καὶ τὸ “ἔγχος” ἐτυμολογῶν φησὶ “παλάμη δ’ ἔχε  
 30 χάλκεον ἔγχος”.<sup>908</sup> ἀπὸ τοῦ “ἔχω” γὰρ τὸ “ἔγχος” γίνεται.<sup>909</sup> τὸ δὲ “ταλασίφρων”<sup>910</sup>  
 οἰκείως ἐνταῦθα προσρηθὲν διὰ τὰ μυρία ὅσα ἔτλη | ὁ ἥρως καὶ ἔτι δὲ τλήσεται,  
 δηλοῖ μὲν τὸν καὶ ἐν τῇ Ἰλιάδι “τλήμονα”<sup>911</sup> ἦτοι “πολύτλαν”. γίνεται δὲ ἀπὸ τοῦ  
 “ταλῶ” “ταλάσω”<sup>912</sup> “ταλασίφρων”, ὡς “βλάψω” “βλαψίφρων”<sup>913</sup> καὶ ὅσα | τοιαῦτα. τοῦ

42.3 ὅτι add. edd.

42.3 τὸ P<sup>1</sup> Rom. Stall.: τὸν Bas.42.3 τὸν χόλον P<sup>1</sup> edd.; ὃν χόλον Od. 1.78.42.16 φυλακός corr. Makr.: φύλακος P<sup>1</sup> edd.

42.21 τείχη add. Makr. (cf. Hsch. ω 26).

δὲ “ταλάσω” μέλλοντος ἢ χρήσις ἐν Ἰλιάδι.<sup>914</sup> ὅθεν καὶ ὁ “τάλας” γίνεται καὶ ἡ  
 “ταλασία”<sup>915</sup> καὶ τὸ “ταλάσιον”<sup>916</sup> καὶ ἡ “ταλασιεργία”<sup>917</sup> περὶ ὧν ἐν τοῖς ἐξῆς που  
 ῥηθήσεται.<sup>918</sup> | τὸν δὲ “ταλασίφρονα” τοῦτον ἦρωα, πρὸ βραχέων “δαΐφρονα”<sup>919</sup> καὶ  
 “πολύφρονα”<sup>920</sup> εἶπεν. (Vs. 89) ὅτι ὁ προθυμοποιῶν τινα εἶποι ἂν τὸ “ὄφρα μᾶλλον  
 5 ἐποτρύνω καὶ οἱ | μένος ἐν φρεσὶ θεῖω”.<sup>921</sup> (Vs. 88) ὅτι τὸ τὴν Ἀθηνᾶν εἰς  
 Τηλέμαχον κατελθεῖν ἐν Ἰθάκῃ καὶ ὑποβαλεῖν τὰ ποιητέα τὴν τῆς φυσικῆς  
 φρονήσεως ἐπιδημίαν δηλοῖ, ἥτις, ὥς μετὰ | ταῦτα ἔρεῖ ὁ ποιητής, “μέμος” τῷ  
 Τηλεμάχῳ “ἐνήκε καὶ θάρσος”<sup>922</sup> καὶ νῦν μᾶλλον ἢ περ πρῶην ὥς εἰκὸς “ὑπέμνησε  
 τοῦ πατρὸς”<sup>923</sup> καὶ ὅπῃ ποτε ἀναφρονήσαντα, κατὰ τῶν μνηστήρων ἠρέθισε<sup>924</sup> καὶ  
 10 εἰς ἀποδημίαν δέουσας ἐστείλεν,<sup>925</sup> ὁσσόμενον μὲν αἰεὶ ἐν φρεσὶ τὸν πατέρα εἶ ποθεν  
 ἐλθὼν σκεδάσει τοὺς μνηστήρας,<sup>926</sup> ἄρτι δὲ κατὰ τὸν τῆς Ἀθηνᾶς λόγον μᾶλλον  
 ἐποτρυνθέντα καὶ ἀπὸ τοῦ βουλεύεσθαι εἰς πρᾶξιν παρακινήθοντα. δι’ ἧς καὶ περὶ τοῦ  
 πατρὸς ἐνόμισέ τι μαθεῖν καὶ “κλέος ἐσθλόν”<sup>927</sup> σχεῖν ὥς φιλοπάτωρ. ἤδη γὰρ ὁ  
 Τηλέμαχος | ἡλικίας ἐπέβη τελειοτέρας καὶ φρονεῖν ἐχούσης<sup>928</sup> καὶ οἷα συνιέναι οἷα  
 15 ὑπὸ τῶν μνηστήρων ἐπασχεν. ἡ δὲ εἰς Σπάρτην καὶ εἰς Πύλον ἀπέλευσις αὐτοῦ καὶ  
 ἄλλως ἐπιτετήδευται | τῷ ποιητῇ εὐμεθόδως, εἰς πλατυσμόν<sup>929</sup> τῆς τε ποιήσεως καὶ  
 εἰς διασκευὴν<sup>930</sup> καὶ διατριβὴν<sup>931</sup> λόγου χαρίεσσας καὶ εἰς πορισμὸν συχνῆς ἱστορίας  
 ὥς μετὰ ταῦτα φανήσεται,<sup>932</sup> | ἔτι δὲ καὶ εἰς πολλὴν ποιητικὴν πιθανότητα.<sup>933</sup>  
 νησιώτης γὰρ ὧν ὁ παῖς καὶ μηδὲν εἰδὼς ἢ φρονῶν ἄξιον τοῦ πατρὸς μαθάνει ἐν  
 20 τῇ τοιαύτῃ ἀποδημίᾳ πρὸς τῶν εὖ εἰδότην πολλὰ καὶ καλὰ τῶν τοῦ Ὀδυσσεύς,<sup>934</sup>  
 καὶ ὅτι λόγου μεγάλου ἄξιος ὁ πατήρ τά τε εἰς φρόνησιν τά τε εἰς πόλεμον.<sup>935</sup> καὶ  
 οὕτως ἐν καιρῷ τῷ πατρὶ πείθεται, εἰς τὴν ἐπικίνδυνον μνηστηροκτονίαν  
 παρακαλοῦντι αὐτόν.<sup>936</sup> ἴστέον γὰρ ὅτι ἐντεῦθεν ὁ ποιητής ἄρχεται τὰ κατὰ τὴν  
 μνηστηροφονίαν τεκταίνεσθαι, καὶ τῆς ἐπ’ αὐτῇ πιθανολογίας<sup>937</sup> θεμελίου ἐκ μακροῦ  
 25 προκαταβάλλεσθαι. αὐτὴ γάρ ἐστι τὸ σκοπιμώτατον τέλος<sup>938</sup> τῆς ποιήσεως ταύτης.  
 καὶ τὸ τῶν πράξεων τοῦ βιβλίου τούτου<sup>939</sup> ἀνδρώδης<sup>940</sup> καὶ ἡρωϊκὸν<sup>941</sup> αὐτόθι κεῖται  
 τῷ ποιητῇ. καὶ τρόπον τινὰ | τὰ ἄλλα πάντα δι’ αὐτὴν πέπλασται. διὸ καὶ αὐτὴν  
 ἀνύσας ὁ ποιητής συγκαταπαύει<sup>942</sup> καὶ τὸ βιβλίον.<sup>943</sup> ἐπεὶ δὲ ἀπίθανον ἂν ἴσως τισὶ  
 τὸ πρᾶγμα δόξειε πῶς γὰρ Ὀδυσσεὺς | ὁ ἄοπλος, ὁ εἷς, τῶν τοσούτων καὶ τοιούτων  
 30 μνηστήρων περιγενήσεται; πολλαχοῦ τὸ πιθανὸν ἐγκατατίθεται. καὶ οὕτω  
 προκατασκευάζει τὴν μνηστηροκτονίαν, ὥστε τὸν ἀκροατὴν καὶ πρὸ τῆς πράξεως  
 ὁμολογήσαι ἂν δυνατόν εἶναι καταπραχθῆναι αὐτὴν ὥς καὶ ὑπὸ μόνου ἂν Ὀδυσσεύς  
 ἀναιρεθῆναι τοὺς μνηστήρας,<sup>944</sup> ὀλίγον τι ὄντας ὑπὲρ τοὺς ἑκατόν,<sup>945</sup> εἶγε καὶ | πρὸς  
 τριακοσίους ἀξιόμαχος ἦν ὥς ἐν τοῖς ἐξῆς ἱστορηθήσεται.<sup>946</sup> εἰ δὲ καὶ μὴ μόνος  
 35 αὐτὸς ἀντικατασταίῃ τοῖς μνηστῆρσι, καὶ οὐδὲ ἄοπλος ἀλλὰ καὶ μεθύουσιν ἐκείνοις

ἐπιτιθείη. εἶεν | δὲ καὶ οἱ διῆστοι “φαρμάκῳ ἀνδροφόνῳ” κεχρισμένοι ὡς ἐν τῇ  
 ῥαψωδίᾳ ταύτῃ ἑρεῖ,<sup>947</sup> ἔχοι δὲ καὶ τὴν Ἀθηνᾶν λίαν πάνυ φρονούσαν τὰ ὑπὲρ  
 αὐτοῦ καὶ συμμαχοῦσαν | ὡς καὶ τοῦτο δείκνυται, πολλῶ μᾶλλον τὸ ἔργον  
 1394 πιθανῶς ἀνυσθῆσεται. οὕτως ἐξ αὐτῆς ἀρχῆς τοῦ βιβλίου τὴν μνηστηροκτονίαν ὡς  
 5 ἔφαμεν προασφαλιζόμενος<sup>948</sup> ὁ ποιητής. | ῥαδιουργεῖ τὰ εἰς αὐτὴν συντείνοντα.<sup>949</sup>  
 κάκεῖνο δὲ ἰστέον, ὅτι εἶχε μὲν καὶ ἄλλως οἶα εἰκὸς ὁ ποιητής τὸν ὄλεθρον τῶν  
 μνηστήρων πλάσασθαι, ὡς καὶ αὐτὸς πολλαχοῦ ἐμφαίνει οἶον διὰ τοῦ “ἀμύντοράς”  
 ποθεν προκαλέσασθαι ἢ διὰ τοῦ τοῖς κρατῆρσι φάρμακον ἐμβαλεῖν καὶ οὕτως αὐτοὺς  
 πάντας ὀλέσαι ἅπερ οἱ μνηστές ἐπὶ Τηλεμάχῳ ὑποπτεύουσιν.<sup>950</sup> οἷγε καὶ ἄλλως  
 10 τὴν ὑπὸ τῶν Ἰθακησίων ἐξέλασιν πτοοῦνται διὰ τὴν σφῶν ἀδικίαν.<sup>951</sup> ἀλλ’ ὁ ποιητής  
 οἶος αὐτὸς τὸ τερατωδέστερον<sup>952</sup> ἐπελέξατο καὶ ἀληθῶς δυσ||εξέργαστον<sup>953</sup> καὶ ὅπερ  
 εὐμεθόδως<sup>954</sup> μελετηθὲν καὶ ἀσφαλῶς πιθανολογηθὲν, ἔχοι ἂν ἐξελέγχειν τὴν ἐν  
 λόγοις αὐτοῦ ἀρετὴν. ἔτι ἰστέον καὶ ὅτι Ἀθηνᾶ ἐνταῦθα καὶ ἡ κατὰ τὴν Ὀμηρικὴν  
 | δεινότητά<sup>955</sup> μέθοδος<sup>956</sup> ἐστὶ καθ’ ἣν ὁ ποιητής ἐπινοεῖται τὴν τε τῆς Ἀθηνᾶς εἰς  
 15 Ἰθάκην κάθοδον καὶ τὰ ἐπ’ αὐτῇ καὶ τὰ κατὰ τὸν Ἑρμῆν ἐπὶ τῇ Καλυψοί. ἰστέον δὲ  
 καὶ ὅτι ὄνειδισθεῖσα | ἤδη ἐφ’ οἷς ἐλάλησεν ἡ μυθικὴ Ἀθηνᾶ καὶ ἀκούσασα ὅτι οὐκ  
 ἀγαθὸν ἔπος διέδρα τὰ χεῖλη αὐτῆς,<sup>957</sup> ἐνταῦθα συστρέφει ἑαυτὴν εἰς νοῦν καὶ  
 ἐντελῶς λαλεῖ ἅπερ χρὴ | ποιῆσαι τὸν Τηλέμαχον καὶ μηδενὸς ἀντειπόντος, εὐθὺς  
 20 κατάρχει ἔργου. σημείωσαι δὲ καὶ ὅτι σχῆμα καὶ ἐνταῦθα προεκθέσεως<sup>958</sup> ἢ  
 προαναφωνήσεως,<sup>959</sup> ἐν οἷς ἡ Ἀθηνᾶ λέγει ὅτι “ἀπελεύσομαι εἰς Ἰθάκην καὶ  
 ποιήσω τὰ καὶ τὰ”.<sup>960</sup> ἐπεὶ γὰρ μέγα ἐπεισόδιον μέλλει ποιῆσειν ὁ ποιητής διὰ τῆς  
 ἐκδημίας τοῦ Τηλεμάχου καὶ παρεκβῆναι εἰς λόγους πολλοὺς, φθάνει προαναφωνῶν  
 καὶ τοῦτο, ἵνα καὶ ὁ ἀκροατὴς ἐλπίζῃ, καὶ αὐτὸς μὴ δόξῃ ἀκαίρως καὶ ἀτέχνως ἀλλ’  
 ἀναγκαίως ποιῆσασθαι τὴν παρέκβασιν.<sup>961</sup> ἔτι δὲ προεκτίθεται<sup>962</sup> τεχνικῶς<sup>963</sup> καὶ |  
 25 τὴν μετ’ ὀλίγα τοῦ Τηλεμάχου δημηγορίαν καὶ ὡς ἀπείπῃ τοῖς μνηστέρεσι. καὶ  
 οὕτως εὐσυνόπτως διὰ σαφήνειαν<sup>964</sup> κεφαλαιοῦται τὰ ἐφεξῆς. (Vs. 93) σημείωσαι δὲ  
 καὶ ὅτι νῦν μὲν ἀπλῶς ἐκθέμενος ἀπηριθμῆσατο, εἰπὼν “πέμψω ἐς Σπάρτην καὶ εἰς  
 Πύλον”,<sup>965</sup> προῖων δὲ καὶ τὴν τάξιν τῶν πραγμάτων ἐκτίθεται λέγων “πρῶτα μὲν εἰς  
 Πύλον ἐλθέ”,<sup>966</sup> “ἔκεῖθεν δ’ ἐς Σπάρτην”.<sup>967</sup> ὥς τε τὸ “πέμψω | εἰς Σπάρτην καὶ εἰς  
 30 Πύλον” σχῆμα ὑστερολογίας ἐστὶν ἥτοι πρωθύστερον.<sup>968</sup> πρῶτον γὰρ εἰς Πύλον ἦλθε  
 Τηλέμαχος, εἶτα εἰς Σπάρτην. ὁμοίως πρωθύστερον ἦν καὶ τὸ “Ἑρμείαν

44.1 ἐπιτιθείη corr. Makr.: ἐπιτεθείει P<sup>1</sup> edd.

44.15 Ἑρμῆν P<sup>1</sup> Rom. Bas.: Ἑμῆν Stall.

44.16 μυθικὴ P<sup>1</sup> Bas.: μυθηκὴ Rom. Stall.

44.18 ποιῆσαι corr. Bas.: P<sup>1</sup> Rom. Stall. ποιῆσαι.

44.24 παρέκβασιν P<sup>1</sup>: προέκβασιν edd.

44.31 Τηλέμαχος P<sup>1</sup> Rom. Bas.: Τελέμαχος Stall.

5 ὀτρύνομεν<sup>969</sup> | “αὐτὰρ ἐγὼν Ἰθάκην δ’ ἐλεύσομαι”.<sup>970</sup> πρῶτον γὰρ Ἀθηνᾶ εἰς  
 Ἰθάκην κάτεισιν, εἶτα Ἑρμῆς εἰς τὴν Καλυψώ. ἰστέον δὲ ὅτι Ὀδυσσεὺς Τηλέμαχον  
 ὡς εἰκὸς τὸν παῖδα ὠνόμασεν, ἐκθυόμενος οἶον τὸ | δυστυχές, ἵνα δηλαδὴ ἐπειδὴ  
 πόλεμος ἤδη μέγας ὁ κατὰ Τροίαν ἠλπίζετο εἰς ὃν ἐχρῆν ἀπελθεῖν καὶ τὸν  
 10 Ὀδυσσεά, μὴ διαβαίῃ χρόνῳ ποτὲ τὰ τῆς τύχης ταύτης καὶ ἐπὶ τὸν υἱὸν ἀλλ’ εἴη  
 “τῆλε | μάχης”, καθ’ ἥσυχίαν ζῶν. τάχα δὲ καὶ ἐκ μαντίας γνούς ὡς τῆλε χρόνου  
 παραταθῆσεται ὁ Ἰλιακὸς πόλεμος, Τηλέμαχον ὠνόμασε τὸν υἱόν. σημείωσαι δὲ καὶ  
 ὅτι παροιμία ἢ λέγουσα “Τηλεμάχου χύτρα” ἐπὶ | τῶν διὰ πενίαν ἐν ὀσπρίοις ἢ  
 ὀλῶς εὐτελέσιν ἐδεστοῖς πολυφαγούντων οὐκ ἐκ τοῦ Ὀμηρικοῦ εἴληπται ἥρωος,  
 15 ἀλλὰ τινος Ἀττικοῦ Τηλεμάχου, Ἀχαρνέως τὸν δῆμον, ὃς φασι κυάμων | χύτραν  
 ἀεὶ σιτούμενος ἦν.<sup>971</sup> (Vs. 91) ὅτι τὸ κωλύσαι καὶ λόγοις ἀποτρέψασθαι “ἀπειπεῖν”<sup>972</sup>  
 λέγεται παρὰ τῷ ποιητῇ, οἶον “πᾶσι μνηστῆρσιν ἀπειπέμεν”.<sup>973</sup> λέγεται δὲ ποτε  
 “ἀπειπεῖν” | καὶ τὸ ἐν ἀγῶνι ἢ μάχῃ ἀπαγορεῦσαι καὶ ἀποκαμεῖν, ὅπερ ἐστὶν ἴσον  
 τῷ “ἀπαυδῆσαι” καὶ “ἀπειρηκέναι” καὶ “ἀπαγορεῦσαι”. ἐν δὲ τῇ Ἰλιάδι τὸ “ἀπειπεῖν”  
 20 “ἀπομυθεῖσθαι” | ὁ Νέστωρ φησίν.<sup>974</sup> (Vs. 92) ὅτι ἐν τῷ “μῆλ’ ἀδινὰ σφάζουσιν”<sup>975</sup> ἐκ  
 μέρους καὶ ἄλλα νοητέον ζῶα, αἰγὰς τε, ὡς δηλώσει που ὁ Μελάνθιος,<sup>976</sup> καὶ σῶας  
 ὡς ἐκ τοῦ Εὐμαίου φανήσεται<sup>977</sup> ἵνα λέγῃ καὶ | νῦν “μῆλα” τὰ θρέμματα ἐξ ὧν καὶ  
 τὸ “μηλαφῆσαι” περὶ οὗ φασὶν οἱ παλαιοὶ ὅτι “μηλαφῆσαι” τὸ ψηλαφῆσαι.<sup>978</sup> μὴ ποτε  
 δὲ ἐπὶ βοσκημάτων, οἶον μῆλα ἀφάσαι<sup>979</sup> | ἢ ἀπὸ τοῦ “μηλώσαι” ἡγουν βάψαι ὄθεν  
 25 φασι καὶ “μῆλωθρα, τὰ βεβαμμένα ἔρια”.<sup>980</sup> ἀδινὰ<sup>981</sup> δὲ τὰ πυκνὰ καὶ δασιλῇ καὶ εἰς  
 κόρον ἀπὸ τοῦ ἄδην ἢ ἀπὸ τοῦ ἄιδος ἦτοι κόρος<sup>982</sup> ὡς τὸ “ἄδος τέ μιν ἴκετο  
 θυμόν”.<sup>983</sup> ὅτι δὲ οἱ μὲν διπλοῦσι τὸ δ’ τοῦ ἄδην, οἱ δὲ δι’ ἐνὸς αὐτὸ γράφουσι καὶ οἱ  
 μὲν ψιλοῦσιν, οἱ δὲ δασύνουσιν, ἢ Ἰλιάς | δηλοῖ.<sup>984</sup> καὶ ὄθεν τὸ ἄδην γίνεται. ἐν δὲ  
 ῥητορικοῖς λεξικοῖς<sup>985</sup> φέρεται καὶ ταῦτα. “ἄδην” Ἀττικοὶ τὸ “δασιλῶς”<sup>986</sup> ὄθεν καὶ  
 30 “ἀδηφάγοι ἵπποι”<sup>987</sup> οἱ τέλειοι καὶ “ἀδηφάγον ἄρμα”<sup>988</sup> | διὰ τοὺς κατ’ αὐτὸ τελείους  
 ἵππους καὶ “ἄδος” κόρος, πλησμονή, κάματος, ἀφ’ οὗ “ἀδόλεσχος” δι’ ἐνὸς δ’ ὁ καὶ  
 “ἀδολέσχης” καὶ “ἀδαῖον” παρὰ Σώφρονι “τὸ εἰς κόρον ἔργον”.<sup>989</sup> | ἔτι δὲ καὶ ὅτι  
 “ἀδηφάγοι ἵπποι”<sup>990</sup> οἱ τέλειοι. “τοῖς γὰρ πώλοις”, φησί, “οὐκ ἐδίδοσαν τροφῆς  
 35 πλῆθος”.<sup>991</sup> Λυσίας δὲ καὶ “ναῦν ἀδηφάγον”<sup>992</sup> φησί, τὴν τὸν μισθὸν | λαμβάνουσαν  
 ἐντελῇ καὶ “λύχνους ἀδηφάγους”<sup>993</sup> τοὺς πότας, ὁποῖος ὁ ἐν Νεφέλαις παρὰ τῷ  
 Ἀριστοφάνει.<sup>994</sup> ὅτι ὥσπερ “ἐλιξόκερος βοῦς”<sup>995</sup> ὁ στρεβλόκερος παρὰ τοῖς παλαιοῖς, |  
 οὕτω καὶ “βόες εἰλίποδες”<sup>996</sup> οἱ τοὺς πόδας κατὰ τὴν πορείαν ἐλίσσοντες.<sup>997</sup>  
 Πausanίας δὲ λέγει καὶ “γυναῖκας εἰλίποδας”<sup>998</sup> διὰ τὴν εἴλησιν τῶν μηρῶν. “ἐλικες”  
 δέ, ὅτι οὐ μόνον | βοῶν ἐπίθετον δηλοῦν τοὺς μέλανας ἀλλὰ καὶ ψέλλια σημαίνει

45.1 ἐλεύσομαι P<sup>1</sup> edd.: ἐσελεύσομαι Od. 1.88.

45.19 μῆλωσαι corr. Makr. (cf. Phot. μ 395): μῆλώσασθαι P<sup>1</sup> edd..

45.33 εἴλησιν corr. Makr.: ἐνδεσιν P<sup>1</sup> edd.



ἐστὶν ὅτε καὶ ἐνώτια, δηλοῦται ἀλλαχοῦ.<sup>999</sup> (Vs. 93) ὅτι ἐν τῷ “πέμψω δ’ ἐς Σπάρτην  
 τὲ καὶ | ἐς Πύλον ἡμαθόεντα”<sup>1000</sup> τινὲς γράφουσιν “πέμψω δ’ ἐς Κρήτην τὲ καὶ ἐς  
 Πύλον”.<sup>1001</sup> οὐκ ἀγαθὴ δὲ ἡ τοιαύτη γραφή. διὸ καὶ δίδωσι δίκας τοῖς παλαιοῖς.  
 Πύλος δέ, πόλις | περὶ τὸ ἐσπέριον τῆς Πελοποννήσου πλευρόν. ὅτι δὲ τρεῖς ἦσαν  
 5 Πύλοι<sup>1002</sup> καὶ ὅτι οὐ μόνον θηλυκῶς ἀλλὰ καὶ ἀρσενικῶς λέγεται ὁ Πύλος, ἐν  
 ἄλλοις πλατύτερον | γέγραπται.<sup>1003</sup> ἐνταῦθα μέντοι ἐπιτροχάδην ἐκείνο ἰστέον ὅτι  
 τρεῖς εἰσὶν ἐν Πελοποννήσῳ Πύλοι ὅθεν καὶ τὸ “ἔστι Πύλος πρὸ Πύλοιο Πύλος γε  
 μέν | ἔστι <καὶ ἄλλη>”.<sup>1004</sup> εἰσὶ δὲ ὁ Τριφυλιακός, ὁ Λεπρεατικός καὶ ὁ  
 Μεσσηνιακός καὶ ἄδηλον ἐκ ποίου ὁ Νέστωρ. σπεύδουσι δὲ ὅμως ἕκαστος εἰς  
 10 πατρίδα ἐγγράφεσθαι τῷ | Νέστορι.<sup>1005</sup> δεῖ δὲ εἰδέναι καὶ ὅτι εἰ καὶ ἄλλοι<sup>1006</sup> κατὰ  
 γένος ἀρσενικὸν χρῶνται τῷ Πύλῳ, ἀλλ’ Ὅμηρος οὐ δοκεῖ οὕτω φράζειν.<sup>1007</sup> εἰ γὰρ  
 “Πύλον ἡμαθόεντα”<sup>1008</sup> φησὶν, ἀλλὰ τὸ ἡμαθόεις θηλυκοῦ γένους δοκεῖ. ὁμοίως τῷ  
 “ὑλήεντι Ζακύνθῳ”.<sup>1009</sup> τί δὲ ἐστὶν “ἡμαθόεις” καὶ ὡς ποταμοῦ ἐστὶν ὄνομα, ἐν τοῖς  
 εἰς τὴν Ἰλιάδα καὶ αὐτὸ γέγραπται.<sup>1010</sup> “Σπάρτη” δέ, | πόλις ἢ χωρίον Λακωνικόν.  
 15 ἐκλήθη δὲ οὕτω ἀπὸ τῶν μυθευομένων μετὰ τοῦ Κάδμου σπαρτῶν ἀνδρῶν, οἱ κατὰ  
 τὴν παλαιὰν ἱστορίαν ἐκεῖ ἐκπεσόντες, Σπάρτην | ἀφ’ ἐαυτῶν τὴν πόλιν ὠνόμασαν.  
 ἱκανῶς δὲ περὶ αὐτῆς ἐν τοῖς εἰς τὴν Ἰλιάδα γέγραπται.<sup>1011</sup> ἰστέον δὲ ὅτι καὶ εἰδός  
 τι σχοινίου ὀνομάζεται “σπάρτη”, ὡς ὁ κωμικὸς ἐμφαίνει ἐν τοῖς Ὀρνισι.<sup>1012</sup> τοῦτο  
 δὲ ὁ ποιητὴς οὐδετέρως λέγει “καὶ δὴ σπάρτα λέλυνται”.<sup>1013</sup> (Vs. 95) ὅτι σχῆμα  
 20 ἀμφιβολίας<sup>1014</sup> τὸ “ἦδ’ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσι”.<sup>1015</sup> δηλοῖ γὰρ ἡ  
 ὅπου φήμη ἔχει εἶναι τὸν Ὀδυσσεῦ ἢ ὅπως εὐκλεία ἔχει τὸν Τηλέμαχον ὡς  
 κοπιάσαντα ὑπὲρ τοῦ πατρὸς καὶ ἐστὶ κρείττων αὕτη ἡ ἐννοία. κλέος δὲ ἐσθλὸν ἢ  
 εὐκλεία, | ὡς εἰ τις εἶπῃ “φήμη ἐσθλή”,<sup>1016</sup> τὸ μέντοι μὴ ἐσθλὸν δύσκληιά<sup>1017</sup> ἐστὶν.  
 οὕτω καὶ “Ἀοίδιμος”<sup>1018</sup> μέσως ἔχει καθὰ καὶ τὸ κλέος, ἕως ἔρεῖ τις Ἀοίδιμόν τινα  
 25 ἐπὶ καλοῖς ἢ Ἀοίδιμον ἐπὶ κακοῖς. ἐνταῦθα δὲ ἐμφαίνει καὶ τὸ τῶν πρακτέων  
 ἀμφιρρεπὲς<sup>1019</sup> ὁ ποιητὴς ἐν τῷ “ἦν που ἀκούσῃ νόστον πατρὸς”<sup>1020</sup> ὁ Τηλέμαχος. οὐ  
 γὰρ οἶδεν ἡ τῆς ἀλληγορίας Ἀθηνᾶ<sup>1021</sup> | ἢ παρὰ τῷ Τηλεμάχῳ, εἰ ἀποδημήσας,  
 μαθήσεται περὶ τοῦ πατρὸς τί σαφές. (Vs. 96) ὅτι διασκευάζων ὥς που ἐν Ἰλιάδι<sup>1022</sup>  
 οὕτω καὶ ἐνταῦθα ὁ ποιητὴς τὴν σκευὴν τῆς Ἀθηνᾶς, φησὶν “ὥς εἰποῦσα, ὑπὸ ποσὶν  
 30 ἐδήσατο”<sup>1023</sup> καὶ τὰ ἐξῆς ὡς εὐθὺς φανήσεται. ἰστέον δὲ ὅτι ἐν τῷ “ὑπὸ ποσὶν

46.3 διὸ καὶ δίδωσι P<sup>1</sup> Rom. Bas.: δίδωσι διὸ καὶ Stall.

46.5 ὁ edd: ἡ P<sup>1</sup>.

46.8 καὶ ἄλλη add. edd.

46.8 ὁ Λεπρεατικός P<sup>1</sup> Rom. Bas.: om. Stall.

46.20 ἔχῃσι P<sup>1</sup> Rom. Stall.: ἔχῃσιν Bas., Od. 1.95.

46.21 ἔχει corr. Makr.: ἔχοι P<sup>1</sup> edd.

46.24 Ἀοίδιμον P<sup>1</sup>: ἀείδιμόν edd.

46.29 εἰποῦσα ὑπὸ ποσὶν P<sup>1</sup> edd.: εἰποῦσ' ὑπὸ ποσσὶν Od. 1.96.

1395 ἐδήσατο πέδι\*λα<sup>1024</sup> τὸ ῥῆμα κεῖται, ἀφ’ οὗ τὸ ὑπόδημα γίνεται. ἐκ | γὰρ τοῦ  
 “ὑποδεῖσθαι” τὸ “ὑπόδημα”, ὥσπερ ἐκ τοῦ “ἀναδεῖσθαι” καὶ “διαδεῖσθαι”, τὸ “ἀνάδημα”  
 καὶ τὸ “διάδημα”. δῆλον δὲ ὡς ἐπὶ ποδῶν μὲν τὸ “ὑποδεῖσθαι”, “ἀναδεῖσθαι” | δὲ καὶ  
 “ἀναδέσμη” ἐπὶ κεφαλῆς. τὸ μέντοι διὰ τοῦ σώματος “διάδημα”.<sup>1025</sup> τὰ δὲ ῥηθέντα  
 5 πέδιλα “καλά”,<sup>1026</sup> φησιν, “ἀμβρόσια”, “χρύσεια”,<sup>1027</sup> λέγων καὶ ὅτι “αὐτὰ ἔφερον αὐτὴν  
 ἐπὶ τε | ὑγρὴν ἐπὶ τε ἀπείρονα γαῖαν ἅμα πνοιαῖς ἀνέμου”<sup>1028</sup> (Vs. 98) ἤτοι ὁμοίως  
 ἀνέμοις. δηλοῖ δὲ διὰ τούτων ὁ ποιητὴς τὸ θεῖον καὶ λαμπρὸν καὶ ὀξυκίνητον τῆς  
 φρονήσεως.<sup>1029</sup> τὸ θεῖον μὲν | διὰ τοῦ “ἀμβρόσια”.<sup>1030</sup> θεῖον γὰρ τι ἀμβροσία ὡς  
 πολλαχοῦ ἐφάνη.<sup>1031</sup> διὰ δὲ τοῦ “χρύσεια” τὸ λαμπρὸν.<sup>1032</sup> τὸ δὲ ὀξυκίνητον<sup>1033</sup> διὰ τῆς  
 10 κατ’ ἀνεμον φορᾶς.<sup>1034</sup> προΐων δὲ καὶ ὡς ὄρνιν | αὐτὴν ἐρεῖ διΐπτασθαι. τὸ δὲ γε  
 “ὑποδεδέσθαι”<sup>1035</sup> τὴν Ἀθηνᾶν τὸ τῆς φρονήσεως<sup>1036</sup> εὐοδον<sup>1037</sup> καὶ ἀπρόσκοπον<sup>1038</sup> ἐν  
 τοῖς πρακτέοις ὑποδηλοῖ. ὅρα δὲ ὅτι οὐ φέρεσθαι τὰ πέδιλα λέγει ἀλλ’ αὐτὰ φέρειν  
 καὶ κουφίζειν τὴν Ἀθηνᾶν ὡς οἶον πτερόεντα. καὶ ἔστι τοῦτο τερατολογία<sup>1039</sup> τις  
 ποιητικῆ. ποδήνεμον οἶον ποιοῦσα καὶ τὴν Ἀθηνᾶν. οὕτω δὲ καὶ τὸν ἥρ’ Ἀχιλλέα  
 15 ἐν Ἰλιάδι<sup>1040</sup> τεραστεῖως ἐκούφισον τὰ ὄπλα φορούμενα. (Vs. 97) ὅρα δὲ καὶ ὅτι τὸ  
 “ἐφ’ ὑγρὴν”<sup>1041</sup> ὃ ἐστὶν ἐπὶ θάλασσαν, ἔπεισε τοὺς μεθ’ Ὀμηρον<sup>1042</sup> “ξηρὰν” ὀνομάσαι  
 τὴν γῆν. καὶ τοῦτο μὲν τοιοῦτον. | (Vs. 97) τὸ δὲ τῆς Ἀθηνᾶς ἔγχος ἐγκωμιάζων  
 “ἄλκιμον” λέγει “ἀκαχμένον ὀξεῖ χαλκῷ, βριθύ, μέγα στιβαρόν, ᾧ δάμνησι<sup>1043</sup> στίχας  
 ἀνδρῶν ἡρώων, τοῖσι<sup>1044</sup> τε κοτέσσεται | ὀβριμοπάτρη”.<sup>1045</sup> δηλοῖ δὲ ταῦτα, τὸ  
 20 ἐνεργόν<sup>1046</sup> καὶ ἀνδρώδες<sup>1047</sup> τῆς Ἀθηνᾶς καὶ δραστήριον.<sup>1048</sup> ἔστι δὲ τὸ μὲν ἄλκιμον,  
 μετηγμένον ἀπὸ τοῦ χρωμένου ἀλκίμου προσώπου, εἰς τὸ σκεῦος | ἢ τὸ  
 ἀλκιμοποιόν.<sup>1049</sup> ὡς καὶ “νωθρὸς νότος” ὁ νωθροποιὸς καὶ καρηβαρικός<sup>1050</sup> καὶ “δέος  
 χλωρόν” τὸ χλωροποιόν.<sup>1051</sup> τὸ δὲ “ἀκαχμένον ὀξεῖ χαλκῷ”,<sup>1052</sup> τὸ λυποῦν τῇ ὀξύτητι  
 τοῦ σιδήρου, “ἀκαχεῖν” γὰρ τὸ λυπεῖν ἢ τὸ ἔχον ἀκὴν ἡγουν ἀκωκὴν δι’ ὀξέος  
 25 σιδήρου, ἐντεῦθεν δὲ τὸ ἐστομωμένον νοεῖται.<sup>1053</sup> (Vs. 100) τὸ δὲ “βριθύ” καὶ τὸ  
 “μέγα” καὶ τὸ “στιβαρόν”<sup>1054</sup> συγκροτοῦσιν ἄλληλα | εἰς θεῖου ἔγχους σεμνότητα.<sup>1055</sup>  
 τούτων δὲ “στιβαρόν”<sup>1056</sup> μὲν τὸ πυκνὸν καὶ στερεόν, μετενεχθὲν ἀπὸ τῆς  
 καταπεπατημένης γῆς καὶ διατοῦτο πεπυκνωμένης. “στεῖβω”<sup>1057</sup> γὰρ κυρίως | τὸ  
 περιπατῶ καὶ τὸ καταπατῶ. ὡς τὸ “στεῖβον δ’ ἐν βόθροισι”.<sup>1058</sup> καὶ ἐξ αὐτοῦ γίνεται  
 30 καὶ “ἡ στιβάς”<sup>1059</sup> ἥτις ἐστὶ κυρίως εὐτελής καὶ καταπεπατημένη στρωμνὴ. (Vs. 101)  
 τὸ δὲ “στίχας”<sup>1060</sup> τὸ πολὺ δηλοῖ τῆς ῥωμαλεότητος. οὐ γὰρ στίχα τινὰ μίαν, ἀλλὰ  
 “στίχας ἀνδρῶν δάμνησι”. τί δὲ ἡ στιξ δηλοῖ, ἐν Ἰλιάδι κεῖται.<sup>1061</sup> τὸ δὲ “ἡρώων”<sup>1062</sup>  
 οὐδ’ αὐτὸ μάτην πρόσκειται ἀλλ’ ἵνα δείξῃ | καὶ δι’ αὐτοῦ τὸ ἀνδρεῖον<sup>1063</sup> τῆς  
 Ἀθηνᾶς. οὐ γὰρ τοὺς τυχόντας δαμάζει ἀλλὰ ἥρωας οἶα τοὺς μὴ τοιούτους

46.30-47.1 ποσὶν ἐδήσατο πέδιλα P<sup>1</sup> edd.: ποσσὶν ἐδήσατο, καλὰ πέδιλα Od. I.96.

47.18 ᾧ δάμνησι P<sup>1</sup> edd.: τῷ δάμνησι Od. I.100.

περιφρονοῦσα.<sup>1064</sup> καθὰ καὶ “κύων”, φασίν, “Ἰνδὸς λέοντι ἐπεξιὼν καὶ παρῖδάλει,  
 λύκους ὑπερορᾷ καὶ ἀλώπεκας”.<sup>1065</sup> τὸ δὲ “οἷς κοτέσσεται”,<sup>1066</sup> τὸ κριτικὸν<sup>1067</sup>  
 ἐμφαίνει τῆς Ἀθηνᾶς. οὐ γὰρ εἰκῇ καὶ ἀπλῶς μαίνεται κατὰ ἡρώων, ἀλλ’ οἷς ἂν  
 διακρινεῖ δέον εἶναι | κοτέσεσθαι.<sup>1068</sup> δῆλον δὲ ὅτι τὸ “κοτῶ” “κοτέσω”, τοῦ  
 5 “ἐγκοτεῖν” ἐστὶ τὸ ἀπλοῦν.<sup>1069</sup> τὸ δὲ “ὄβριμοπάτρη”<sup>1070</sup> μυθικῶς μέν, τὸ τῆς Ἀθηνᾶς  
 ἐμφαίνει ἐξαίρετον.<sup>1071</sup> ὅτι δηλαδὴ πατέρα μόνον ἔχει | ὄβριμον οὐ μὴν καὶ τινα  
 μητέρα. διὸ οὐκ ἂν καὶ ἡ Ἀφροδίτη ὄβριμοπάτρη οὕτω λεχθείη.<sup>1072</sup> ἀλληγορικῶς  
 μέντοι<sup>1073</sup> “ὄβριμοπάτρη Ἀθηνᾶ”<sup>1074</sup> ἡ πατέρα ὄβριμον ἔχουσα τὸν νοῦν, | οἷα  
 φρόνησις.<sup>1075</sup> “ὄβριμος” δὲ πόθεν γίνεται, τὰ εἰς τὴν Ἰλιάδα δηλοῦσι.<sup>1076</sup> καὶ νῦν δὲ  
 10 ῥητέον ὅτι παρὰ τὸ βριῖ επιτατικόν, ἐξ οὗ καὶ “βριαρὸς” ὁ ἰσχυρὸς, γίνεται κατὰ  
 πλεονασμὸν καὶ παραγωγὴν “ὄβριμος”<sup>1077</sup> | ὅθεν καὶ “ὄβριμοεργός”.<sup>1078</sup> ἐκεῖθεν καὶ  
 “ὄβρίκαλα” παρὰ Αἰσχύλῳ<sup>1079</sup> “λεόντων σκυμνία”,<sup>1080</sup> τὰ δηλαδὴ καὶ ὄβριμα καὶ καλὰ.  
 ἕτεροι δὲ φασίν ὅτι τὲ “ὄβρια καὶ ὄβρίκαλα λεόντων καὶ λύκων σκυμνία”<sup>1081</sup> καὶ ὅτι  
 “βρίκελοι” διὰ διχρόνου, τὰ μορμολύκεια.<sup>1082</sup> Πausanίας μέντοι περὶ τούτου φησὶν  
 15 ὅτι “βρίκελα προσωπεῖα βροτῶ ἴκελα ἢ βριξὶν ἴκελα. οὕτω δέ”, φησιν, “ἔλεγον | τοὺς  
 βαρβάρους”.<sup>1083</sup> ὁ δ’ αὐτὸς καὶ “βριμοῦσθαι” λέγει τὸ “μετά τινος ἀπειλῆς  
 ἐκφοβεῖν”.<sup>1084</sup> καὶ Αἴλιος δὲ Διονύσιος “βριμοῦται” φησὶν ἀντὶ τοῦ ἀπειλεῖ.<sup>1085</sup> ἄλλοι  
 δὲ “βριμάσθαι” φασίν ἐν | δευτέρᾳ συζυγίᾳ τῶν περισπωμένων.<sup>1086</sup> ταῦτα δὲ πάντα ἐκ  
 τοῦ βριῖ επιτατικοῦ παράγονται,<sup>1087</sup> ὅθεν καὶ ἡ Βριμὴ πεπλασμένον τι δαιμόνιον  
 20 φοβερὸν.<sup>1088</sup> ὅτι δὲ Βρίγες καὶ οἱ | Φρύγες ἐλέγοντο, δηλοῖ ὁ γεωγράφος,<sup>1089</sup> ὥς ἐν  
 τοῖς τοῦ περιηγητοῦ γέγραπται,<sup>1090</sup> γεγονότες ἴσως καὶ αὐτοὶ ἐκ τοῦ βριῖ.<sup>1091</sup> ὅθεν καὶ  
 “Βριάρεως” κύριον τετρασυλλάβως.<sup>1092</sup> ὁ δ’ αὐτὸς καὶ πεντασυλλάβως Ὀβριάρεως<sup>1093</sup>  
 προσελεύσει τοῦ ὀ.<sup>1094</sup> καὶ τὸ βρίθω δὲ ἀπ’ αὐτοῦ παρῆκται ἀφ’ οὗ καὶ τὸ βρίθος<sup>1095</sup>  
 καὶ ὁ βριθός,<sup>1096</sup> ὃς συντεθείς, ἑτεροίας γίνεται καταλήξεως. οὐ γὰρ | ὥσπερ “τραχὺς”  
 25 “ἄτραχὺς”,<sup>1097</sup> “ὄξυς” “κάτοξυς”,<sup>1098</sup> οὕτω καὶ “βριθός” “ἐμβριθός”, ἀλλὰ “ἐμβριθός”.<sup>1099</sup>  
 ὥς ἀπὸ τοῦ βρίθος, πρὸς ὁμοιότητα τοῦ “ἡδός” “ἀηδής”<sup>1100</sup> διὰ τὸ ἡδος καὶ | “γλυκύς”  
 “ἀγλυκὴς”<sup>1101</sup> διὰ τὸ γλεῦκος<sup>1102</sup> καὶ “βαρύς” “ἀβαρής”<sup>1103</sup> διὰ τὸ βάρος. ἐνθυμητέον δὲ  
 καὶ ὅτι τοῦ “δόρυ βριθὺ”<sup>1104</sup> ἐφερμηνευτικά εἰσι τὸ “μέγα” καὶ τὸ “στιβαρόν”. δῆλον |  
 γὰρ ὅτι τὰ καὶ μεγάλα καὶ στιβαρὰ σώματα βριθέα εἰσίν.<sup>1105</sup> (Vs. 103) ὅτι “δῆμος”  
 30 τριχῶς παρὰ τοῖς παλαιοῖς. πλῆθος τε γὰρ ἀπλῶς καὶ πολιτικὸν σύστημα ἐξ οὗ τὸ  
 δημοκρατεῖσθαι εἴρηται καὶ | τόπος τις ἐν Ἰθάκῃ οὕτω καλοῦν<sup>1106</sup> ἔνθα τὰ τοῦ

47.19 τοῖσι P<sup>1</sup> edd.: τοῖσιν Od. 1.101.

48.2 οἷς κοτέσσεται P<sup>1</sup> M edd.: τοῖσιν τε κοτέσσεται Od. 1.101.

48.5 μυθικῶς P<sup>1</sup> M Rom. Stall.: μυθηκῶς Bas.

48.12 tit. ὄβρίκαλα add. in marg. P<sup>2</sup>.

48.14 tit. βρίκελοι add. in marg. P<sup>2</sup>.

48.15 Βριξὶν corr. Makr.: βριξὶν P<sup>1</sup> edd.

48.24 tit. κατάληξ<ις> add. in marg. P<sup>2</sup>.

48.31 καλούμενος hinc incipit cod. M.

- 'Οδυσσέως βασιλεία.<sup>1106</sup> φησὶ γοῦν ὡς ἡ τοῦ μύθου 'Αθηνᾶ "ἔστη<sup>1107</sup> 'Ιθάκης ἐν δήμῳ  
 ἐπὶ προθύροις 'Οδυσῆος".<sup>1108</sup> δύναται δὲ | καὶ ἄλλως τὸ " 'Ιθάκης ἐν δήμῳ"<sup>1109</sup> |  
 νοηθῆναι, ἀντὶ τοῦ ἐν τοῖς 'Ιθακησίοις<sup>1110</sup> ὡς καὶ μετ' ὀλίγα ἔρεϊ "Τρώων ἐνὶ  
 5 δήμῳ"<sup>1111</sup> ἡγουν ἐν τοῖς Τρωσὶ.<sup>1112</sup> τὰ δὲ πρόθυρα προῖων ἐνικῶς λέγει "βῆ δ' ἰθὺς |  
 1396 προθύριοι".<sup>1113</sup> τοῦτο δὲ καὶ "οὐδὸν αὐλείον" φησὶν, εἰπὼν "ἐνὶ προθύροις 'Οδυσῆος  
 οὐδοῦ ἐπ' αὐλείου".<sup>1114</sup> τὸ δὲ "στῆναι ἐπὶ προθύροις" καὶ θύραις ἐφεστάναι λέγει. φησὶ  
 δέ που | καὶ "θύρας πρώτας" τὸ "πρόθυρον".<sup>1115</sup> (Vs. 105) ὅτι "Τάφος" νῆσος μία \*τῶν  
 'Εχινάδων νήσων τῶν πρὸς τῷ 'Αχελῷφ.<sup>1116</sup> περὶ ὧν εἴρηται καὶ ἐν τῇ Βοιωτίᾳ<sup>1117</sup>  
 καὶ ἐν τοῖς εἰς | τὸν περιηγητήν.<sup>1118</sup> | ληστὰι δὲ οἱ Τάφιοι κατὰ τοὺς παλαιούς.<sup>1119</sup>  
 10 ἐλέγοντο δὲ οἱ αὐτοὶ καὶ Τηλεβόαι<sup>1120</sup> ἢ διότι ληϊζόμενοι, τῆλε τοὺς βόας ἀπῆγον<sup>1121</sup>  
 ἢ ὅτι οὐ τοῖς πλησιοχώροις μόνον ἀλλὰ καὶ τοῖς τῆλε καὶ μακράν, βοὴν | ἦτοι  
 μάχην συνίστων. ἢ καὶ ὡς εὐρύφωνοι καὶ τῆλε τουτέστι μακράν, βοᾶν  
 ἐξισχύοντες.<sup>1122</sup> εἰς τούτους 'Αμφιτρώων ὁ τοῦ 'Ηρακλέος πατὴρ ἐστρατεύσατο, |  
 λῆισαμένους βόας τῆς γυναικὸς 'Αλκμήνης, ἔχων συστρατευόμενον καὶ τινα  
 15 Κέφαλον ἄνδρα φυγάδα | ἐξ 'Αθηνῶν, ἀφ' οὗ χρησιμεύσαντός τι ἐν τῷ τότε πολέμῳ,  
 | Κεφαλληνία ἐν δυσὶ Λ ἡ χώρα ἐκλήθη πρὸς διαστολήν.<sup>1123</sup> ἵνα τὸ ἐθνικὸν ὁ  
 "Κεφαλλήν" | ἔχοι διαφορὰν πρὸς τὴν ἐν σώματι κεφαλὴν.<sup>1124</sup> κεῖται δὲ ὁ  
 "Κεφαλλήν" παρὰ Σοφοκλεῖ | ἐν τῷ "ὦ ξεῖνε Κεφαλλήν".<sup>1125</sup> ἦρχε δὲ καὶ τῆς  
 Κεφαλληνίας 'Οδυσσεὺς ὡς μετὰ | ταῦτα φανήσεται.<sup>1126</sup> διὸ καὶ "ἄναξ Κεφαλληνῶν"  
 20 ὑπὸ τῶν ποιητῶν λέγεται.<sup>1127</sup> καὶ οὕτω μὲν ταῦτα. Ὅμηρος δὲ | ναυτικούς οἶδε τοὺς  
 Ταφίους τούτους, διὸ φιληγρέτους αὐτοὺς ἔρεϊ ἐν τοῖς ἐξῆς.<sup>1128</sup> ἰστέον δὲ καὶ ὅτι ὁ  
 γεωγράφος ταυτίζων τοὺς Ταφίους καὶ τοὺς Τηλεβόας ἐν τῷ "Τάφιοι οἱ καὶ |  
 Τηλεβόαι". εἰπὼν δὲ καὶ ὅτι ληστὰι οἱ Τάφιοι καθὰ καὶ οἱ Τηλεβόαι, ὅπερ αὐθις  
 διαφορὰν τινα ἐν αὐτοῖς δηλοῖ,<sup>1129</sup> φησὶ καὶ αὐτὸς τοὺς Κεφαλληνίους ἢ μᾶλλον  
 25 Κεφαλλῆνας, | ἀπὸ Κεφάλου | τοῦ Δηϊονέως κληθῆναι. ὃν ἐξ 'Αθηνῶν φυγάδα  
 παραλαβὼν 'Αμφιτρώων, κατέσχε φησὶ νῆσον καὶ παρέδωκεν αὐτῷ, ἥτις ἐπώνυμος  
 ἐκείνου γέγονεν.<sup>1130</sup> | ὅτι | ὁ τῆς ἱστορίας "Μέντης 'Αγχιάλαιο παῖς",<sup>1131</sup> ἐταῖρος ἦν  
 τῷ ποιητῇ, ὃν καὶ ἀμειβόμενος τῆς φιλίας ὁ ποιητὴς ὡς καὶ 'Ηρόδοτος ἱστορεῖ ἐν  
 τοῖς περὶ 'Ομήρου γενέσεως, | τῇ ποιήσει τε | τὸ αὐτοῦ ὄνομα ἐνέθετο<sup>1132</sup> καὶ τὴν  
 30 'Αθηνᾶν αὐτῷ εἵκασεν, ἀποσεμνύνων<sup>1133</sup> οὕτως τὸν ἐταῖρον ὡς ἡδύνατο.<sup>1134</sup> καὶ ἄλλως

49.2 'Οδυσῆος M: 'Οδυσσῆος P<sup>1</sup> edd.

49.10 tit. Τηλεβόαι add. in marg. P<sup>2</sup>.

49.13 tit. 'Αμφιτρώων add. in marg. P<sup>2</sup>.

49.15 tit. Κέφαλος add. in marg. P<sup>2</sup>.

49.18 ξεῖνε P<sup>1</sup>M edd.; ξένε Soph. Phil. 791.

49.25 Κεφαλλῆνας M edd.: Κεφαλῆνας P<sup>1</sup>.

49.25 Δηϊονέως M edd.: Δηϊνέως P<sup>1</sup>; tit. Δηϊνεύς add. in marg. P<sup>2</sup>.

49.27 ὅτι: M edd: om. P<sup>1</sup>.

49.30 οὕτως edd.: οὕτω P<sup>1</sup> M.

μέντοι οὐκ ἀπιθάνως<sup>1135</sup> | ὁ ποιητὴς ἐπλάσατο Τάφιόν τινα Μέντην | ἐλθόντα  
 ἐντυχεῖν τῷ Τηλεμάχῳ καὶ εἰπεῖν ἀγαθὰ. ὃν δὴ Μέντην καὶ εἰς προσωπεῖον ποιεῖ τῇ  
 Ἀθηνᾷ διὰ τὸ | φρονίμως συμβουλευσασθαι οἷα θεόθεν καταπεμφθέντα. κωλύει γὰρ  
 οὐδέν ἐν οὕτω μακρῷ χρόνῳ, εὗρεθῆναι τινα ἐταῖρον ἀρχαῖον ὄντα τῷ Ὀδυσσεῖ καὶ  
 5 τοιαῦτα ὑπὲρ ἐκείνου ποιῆσαι.<sup>1136</sup> ὁ δὲ τοῦ τοιούτου | Μέντου πατὴρ “Ἀγχιάλος”<sup>1137</sup>  
 ψιλοῖ, φασί, τὴν παραλήγουσαν ὡς κύριον καθὰ καὶ ὁ παρὰ τοῖς Φαίαξιν<sup>1138</sup>  
 “Εὐρύαλος”. | ὁ δὲ “ἀγχιάλος τόπος” καὶ “ἀμφιάλος” δασύνουσι τὸ μέσον ἄλφα κατὰ  
 τοὺς παλαιούς.<sup>1139</sup> | οὕτω δὲ καὶ ὁ “πλησιάλος”, οὗ χρήσις κατὰ τὸν Ἀθήναιον παρὰ  
 Ποσειδωνίῳ ἐν τῷ “ὠδεύον κατὰ τὸ πλησιάλον”, ταυτόν δ’ εἰπεῖν “ἀγχιάλον”,  
 10 “νικήσαντες τὴν μάχην”.<sup>1140</sup> περὶ δὲ | τοιούτων ἀρχαϊκῶν πνευματισμῶν ἐν τοῖς εἰς  
 τὴν | Ἰλιάδα σαφῶς γέγραπται.<sup>1141</sup> δῆλον δὲ ὡς τὸ μὲν κύριον ὁ “Ἀγχιάλος” καὶ τὸ  
 ἐπίθετον ὁ “ἀγχιάλος τόπος” καὶ πόλις δὲ Θράκης “Ἀγχιάλος” ἢ | καὶ Ἀγχιάλη,  
 προπαροξύνονται. “ἀγχιαλός” δὲ φασί, σχοῖνος πλοίου, ὀξύνεται.<sup>1142</sup> τὸ δὲ  
 “Ἀγχιάλοιο” Θετταλικῆς γλώσσης ἔστι καὶ ὅσα κατ’ αὐτό,<sup>1143</sup> καθὰ καὶ ἡ Ἰλιάς  
 15 ἐδήλωσε.<sup>1144</sup> δηλοῖ | | δ’ αὐτό καὶ ὁ γράψας οὕτω: “Μίδας Μίδου”<sup>1145</sup> καὶ “Γέτας  
 Γέτου” κοινῶς. “Μίδα” δὲ καὶ “Γέτα” Δωρικῶς.<sup>1146</sup> οὕτω δὲ καὶ “Αἰνείας Αἰνεία”.  
 “Αἰνείας” δὲ Βοιωτῶν καὶ | ἄλλων Δωριέων. Ἀττικῶν δὲ καὶ | Ἰώνων, “Μενέλεω”  
 καὶ “Αἰνείεω”, Θετταλῶν δὲ “καλοῖο”.<sup>1147</sup> ὅτι τὸν Ὀδυσσεά μὲν εἰς φιλόσοφον οἱ  
 παλαιοὶ | μεταλαμβάνουσι.<sup>1148</sup> τὴν δ’ ὑπ’ αὐτοῦ διωκομένην Πηνελόπην εἰς |  
 20 φιλοσοφίαν ἐκλαμβάνονται, οὐ τὴν ἱστορίαν ἐξαφανίζοντες ἀλλὰ τὸ ταπεινὸν<sup>1149</sup>  
 φιλοσόφως ἀνάγοντες καὶ χαρακτηρίζοντες ἐκ τοῦ διώκοντος, ὃ φασί, τὸ  
 διωκόμενον.<sup>1150</sup> | ἡγουν ἐκ τοῦ φιλοσόφου Ὀδυσσεώς ὑποδεικνύντες καὶ τὴν ὑπ’  
 αὐτοῦ διωκομένην | ἥτοι ποθουμένην γυναῖκα. καὶ φιλοσοφίαν εἶναι ὑπονοοῦντες ἐξ  
 ἐκείνου καὶ αὐτὴν. τοὺς δὲ γε | μνηστῆρας, ἐραστὰς φιλοσοφίας νοοῦσιν. οἱ πολλοὶ  
 25 μὲν | αὐτὴν μνῶνται καὶ περὶ τὴν αὐτῆς κτῆσιν πονοῦνται. παρεμφερές δέ τι τῷ  
 φιλοσόφῳ μὴ ἔχοντες Ὀδυσσεῖ ||\* μὴ δὲ τὸ ἐπαγωγὸν<sup>1151</sup> κατ’ ἐκείνον πλουτοῦντες, |  
 αὐτῆς μὲν ἐκπίπτουσιν, ἄλλης δὲ συνουσίας γίνονται ταῖς θεραπαίνισι πλησιάζοντες,  
 ὃ ἔστι ταῖς λοιπαῖς τῶν τεχνῶν συγγινόμενοι, ὧν τέχνη ἐστὶν | ἡ φιλοσοφία καὶ ὡς  
 δέσποινα ὑπερκάθεται. καὶ αὐτοὶ μὲν οὕτω ταῖς ὑποδεεστέραις ὁμιλοῦσι τέχναις. ἡ  
 30 δὲ καλλίστη καὶ ἀρχιτέκτων τῷ Ὀδυσσεῖ | τεταμίευται μόνῳ, τῷ ὄντως  
 φιλοσόφῳ.<sup>1152</sup> καὶ οὕτω μέχρι τούτου τὴν ἱστορίαν ἀναγαγόντες οἱ παλαιοὶ τὸ

50.7 Ἐυρύαλος P<sup>1</sup> M Bas.: Ἐρύαλος Rom. Stall.

50.7 signum | et vox ση<μειῶσαι> add. in marg. P<sup>2</sup>.

50.8 tit. πλησιάλος add. in marg. P<sup>2</sup>.

50.12 ἀγχιάλος P<sup>1</sup> M Rom. Bas.: Ἀγχιάλος Stall.

50.13 προπαροξύνονται P<sup>1</sup> edd.: προπαροξύνεται M.

50.13 ἀγχιαλός P<sup>1</sup> M Rom. Bas.: Ἀγχιαλός Stall.

50.19 tit. ἀλληγορικῶς add. in marg. P<sup>2</sup>.

50.31 ἀναγαγόντες M edd.: ἀνάγοντες P<sup>1</sup>.

- έντεῦθεν καταβαίνουσι. καὶ μνηστηροφονίαν, καὶ Τηλεμάχου καὶ Εὐμαίου εὐνοίαν, καὶ θεραπαινίδων θάνατον, καὶ εἴ τι τοιοῦτον, ψιλῇ ἀφιάσι τῇ ἱστορίᾳ. οὐχ' ὅτι οὐ δύνανται τι λαλεῖν καὶ ἐν τούτοις, ἀλλ' ὅτι περιττὸν ἡγούνται τοιοῦτοις ἐναδολεσχεῖν.<sup>1153</sup> | (Vs. 106) ὅτι τὸ “ἀγήνωρ” οὐ μόνον ἐπὶ ψόγου λαμβάνεται ὅτε καὶ
- 5 δηλοῖ τὸν θρασὺν καὶ ὑβριστὴν ἀλλὰ καὶ ἐπὶ ἐπαίνου, ὅπηνίκα τὸν ἀνδρεῖον δηλοῖ, ὡς πολλαχοῦ τῆς | Ἰλιάδος εὔρηται.<sup>1154</sup> γίνεται δὲ ἀμφοτέρωθεν ἐκ τοῦ “ἄγαν” καὶ τοῦ “ἡνωρῆ” τουτέστιν ἀνδρία.<sup>1155</sup> διττὸν γὰρ τὸ “ἄγαν”. τὸ | μὲν, καθ' ὑπερβολὴν ὅπερ καὶ ψέγεται. διὸ καὶ παρήγγελλται τὸ “μηδὲν ἄγαν”.<sup>1156</sup> καὶ | ἐκ τοῦ τοιοῦτου “ἄγαν” γίνεται “ἀγήνωρ” ὁ θρασὺς. τὸ δέ, κατὰ μεσότητά ἐστιν | “ἄγαν” καὶ ἐπαινετόν. ἐστι
- 10 γὰρ ποτε καὶ τῷ λῖαν κατὰ τὴν τραγωδίαν χρᾶσθαι καλῶς. καθ' ὃ σημασιόμενον, | λέγομέν τινά ὑπερλίαν<sup>1157</sup> σοφόν. καὶ ἐκ τούτου | τοῦ “ἄγαν”, “ἀγήνωρ” ὁ ἀνδρεῖος λέγεται. καὶ ἄλλως δὲ “ἀγήνωρ” ὁ ἀνδρεῖος ἀπὸ τοῦ “ἄγειν ἄνδρας” ἦτοι ἄρχειν ἀνδρῶν.<sup>1158</sup> ὥσπερ καὶ | “λοχαγός” καὶ “στρατηγός” ὁ ἄγων λόχον καὶ στρατόν. ἢ καὶ ἀπὸ τοῦ ἄγειν ἄνδρας ἦτοι ληϊζεσθαι. δηλοῖ γὰρ καὶ τοιοῦτόν τι τὸ
- 15 “ἄγειν”. οἷον “τὰ μὲν ἦγε, τὰ δὲ ἔφερε” παρὰ Ἡροδότῳ.<sup>1159</sup> ἐν δὲ τῇ Ἰλιάδι καὶ κύριον ἦν ὄνομα ὁ “Ἀγήνωρ”.<sup>1160</sup> ἐν ἣ καὶ “Μέντης” ἕτερος παρὰ τὸν ἐνταῦθα ἱστορήται.<sup>1161</sup> δῆλον δ' ὅτι καὶ “ὑπερήνωρ” δύναται ὁ “ἀγήνωρ” | λεχθῆναι. | καὶ αὐτὸ κατ' ἄμφω τὰς ῥηθείσας ἐννοίας, τὴν τε ἐπαινετὴν καὶ τὴν ψεκτὴν,<sup>1162</sup> ὡς δηλοῖ τὸ “κακῶς ὑπερηνόροντες” διαστελλόμενον πρὸς τοὺς ὡς εἰκός ποτε | καὶ εὐλόγως |
- 20 ὑπερηνόροντας. (Vs. 107) ὅτι μνηστήρων ἔργον ὅτε μὴ περὶ τραπέζας εἶχον, τοῖς πάντῃ ἀναγκαίως μετ' ὀλίγα εἰρησομένοις περὶ που | τὸ τέλος τῆς δὲ τῆς ῥαψωδίας “πεσσοῖς, προπάροιθε θυράων θυμὸν τέρπειν”.<sup>1163</sup> ἐστι δὲ ὅτε καὶ “ἐν τυκτῷ δαπέδῳ” γυμνάζεσθαι, ὡς ἐν τοῖς ἐξῆς | ὁ ποιητὴς ἐρεῖ.<sup>1164</sup> “πεττεύουσι” δὲ ταῦτόν δ' εἰπεῖν κατὰ τὸν μεταβολέα ῥήτορα | “διακυβεύονται προπάροιθε τῶν θυρῶν διὰ δειλίαν”.<sup>1165</sup>
- 25 ἵνα μὴ λάθῃ | ἐξοδὸς τις ἢ εἴσοδος μελετωμένη τυχὸν ἐπὶ βλάβῃ αὐτῶν. ὁ δὲ “πεσσός” παρὰ τὸ “πεσεῖν” ἐτυμολογεῖται<sup>1166</sup> | κατὰ διπλασιασμόν τοῦ σ. “πεσεῖν” δὲ καὶ | “συμπεσεῖν”<sup>1167</sup> λέγεται τὸ κατὰ τύχην συμβῆναί τι,<sup>1168</sup> ἐξ οὗ καὶ “περιπέτεια” τὸ τυχηρὸν σύμβαμα.<sup>1169</sup> ὅτι δὲ ὁ “πεσσός” τύχης ἐστὶν ἄθυρμα<sup>1170</sup> καὶ αὐτῇ | ἀνάκειται, ἴσασιν οἱ κατακυβεύμενοι. ἰστέον δὲ ὅτι φανερά διαφορά ἐστι

51.7 tit. ἄγαν add. in marg. P<sup>2</sup>.

51.8 καὶ M edd.: om. P<sup>1</sup>.

51.13 λοχαγός M edd.: λοχαγωγός P<sup>1</sup>; tit. λοχαγωγός add. in marg. P<sup>2</sup>.

51.15 tit. ἄγειν add. in marg. P<sup>2</sup>.

51.17ff. tit. ὑπερήνωρ add. in marg. P<sup>2</sup>.

51.19 ὑπερηνόροντες M edd. (cf. *Od.* 2.266): ὑπερηνόροντος P<sup>1</sup>.

51.19 διαστελλόμενον M edd.: διαστελλόμενος P<sup>1</sup>.

51.26 διπλασιασμόν corr. Makr.; διπλασμόν M P<sup>1</sup> edd.

51.26 tit. πεσεῖν add. in marg. P<sup>2</sup>.

51.28 tit. περιπέτεια add. in marg. P<sup>2</sup>.

51.28 δὲ M edd.: om. P<sup>1</sup>.

“κύβων” καὶ “πεσσών” παρὰ τοῖς παλαιοῖς. “κύβοι” μὲν γὰρ οἱ καταρριπτόμενοι  
 ἐξάπλευροι βόλοι, | καὶ οἶονεὶ κατακυβιστῶντες ἐν τῷ βάλλεσθαι,<sup>1171</sup> ἐξ ὧν καὶ τὸ  
 κυβικὸν παρωνόμασται σχῆμα.<sup>1172</sup> ὁ δὲ “πεσσός” ἑτεροῖόν τι ἐστίν. | ‘Ἡρόδοτος<sup>1173</sup>  
 οὖν φανερῶς διαφέρειν | δηλοῖ “κύβον” καὶ “πεσσόν” ἐν οἷς λέγει ὅτι “Λυδοὶ τοὺς  
 5 κύβους εὖρον. καὶ τοὺς ἀστραγάλους. καὶ τὴν σφαῖραν. καὶ ἄλλα ||’ παίγνια. πλὴν  
 πεσσών”. ἰστέον δὲ καὶ ὡς ποτὲ μὲν, | ἐκ μέρους, “κύβος” ἡ ὅλη διάθεσις τῆς  
 πεδιᾶς,<sup>1174</sup> ποτὲ δὲ “πεσσός”. καὶ ὅτι “βόλια κυβιστῶν” τοὺς πεσσοὺς | φασὶν οἱ  
 παλαιοί. καὶ ὅτι καὶ “πεσσά” οὐδετέρως οἱ “πεσσοί”. καὶ ὅτι “πεσσά” ὁμωνύμως | καὶ  
 ἡ γραμμὴ καὶ ἡ ψῆφος, οἶον καὶ “πεσσά πεντάγραμμα”.<sup>1175</sup> καὶ ὅτι | πέντε ἦσαν οἷς  
 10 ἐχρῶντο. καὶ ὅτι ἐπὶ πέντε γραμμαῖς τὰς ψήφους ἐτίθουν. ὧν ἡ μέση “ἱερὰ”  
 ἐκαλεῖτο.<sup>1176</sup> καὶ ὅτι διὰ τὰς πέντε ταύτας καὶ | “πεττεία” ἐδόκει κληθῆναι ὡς οἶονεὶ  
 “πεντεία” τις οὖσα.<sup>1177</sup> καὶ ὅτι Παλαμῆδης εὐρεῖν αὐτὴν λέγεται,<sup>1178</sup> οὐ παρώνυμον τὸ  
 “Παλαμῆδειον ἀβάκιον”.<sup>1179</sup> | καὶ ὅτι “πεσσός” καὶ “πεττός” ὁ πίπτων φασὶν ἐν τῷ  
 βάλλεσθαι, ὡς ἐκ τοῦ “πέτειν” τὸ πίπτειν. καὶ ὅτι “πεττεύειν” τὸ “ταυλίζειν” φασὶ  
 15 καὶ “μετατιθέναι” | καὶ “παίζειν”.<sup>1180</sup> καὶ ὅτι “κύβος” πᾶσα ψῆφος τετράγωνος. καὶ  
 ὅτι λέγοντος Ἡροδότου, ἐπὶ Ἄττος εὐρεθῆναι διὰ λιμὸν τὰς παιδιὰς, οὐκ ἐξ  
 1397 ἀνάγκης καὶ πεττοὶ \*συννοοῦνται, | οὓς ὁ Παλαμῆδης εὗρε.<sup>1181</sup> καὶ ὅτι δοκεῖ τὸ  
 “κυβεύειν” καὶ “πεττεύειν” καὶ “ἀστραγαλίζειν” λέγεσθαι. ὡς | ὑπεμφαίνεται ἀπὸ τοῦ  
 “ἀστραγαλίζουσιν ἐν τῇ κατὰ τὴν Ὀδύσειαν | πολιτεία καὶ ὀρχοῦνται καὶ  
 20 σφαιρίζουσι”.<sup>1182</sup> καὶ ὅτι συντελεῖ πρὸς τὸ ρηθὲν τὸ “ἀστράγαλος, τρία σημαίνει. τὸν  
 ἐν σφυρῷ καὶ τὸν σπόνδυλον ἀπλῶς. καὶ τὸν παιστικὸν ἢ | πεσσικὸν βόλον” τὸ τοῦ  
 Ἀπίωνος.<sup>1183</sup> καὶ ὅτι “κύβος” ὁ κύκλωθεν | βάσιν ἔχων<sup>1184</sup> ἢ ὁ κατεστραμμένος ἐκ τοῦ  
 “κυβῶ” “κυβήσω” τὸ καταστρέφω, ὅθεν καὶ “κύβιτον” τὸ | ὄγκωμα Ῥωμαῖστί<sup>1185</sup> καὶ  
 “κυβιστᾶν” τὸ ἐπὶ κεφαλὴν πίπτειν.<sup>1186</sup> τῆς δὲ λέξεως τῶν “πεσσών” ἡ ἐν δυσὶ σίγμα  
 25 γραφὴ ζητητέα εἰ φυλάσσεται καὶ ἐν τοῖς παρὰ Ἀρχιγένει πεσοῖς. φάρμακα δὲ εἰσιν  
 ἱατρικὰ φασιν ἐκεῖνα, οὐ γνωστὰ εἰ ἐν δυσὶ σσ γράφεται.<sup>1187</sup> ὁ δὲ τὰ περὶ  
 Ἑλληνικῆς παιδιᾶς γράψας,<sup>1188</sup> διαφορὰν καὶ αὐτὸς εἰδὼς “κύβων” καὶ “πεσσών” καὶ  
 παλαιοτάτην εἰπὼν τὴν | “κυβευτικὴν παιδιάν” παράγει Σοφοκλέους μὲν ἐκ  
 Παλαμῆδους ὁμωνύμου τῷ ἥρωϊ δράματος τὸ “ἐκεῖνος ἐφεῦρε πεσσοὺς κύβους τε  
 30 τερπνὸν ἀργίας ἄκος”<sup>1189</sup> καὶ Εὐφορίωνος τὸ “πεσσά ναυπλιάδαο”.<sup>1190</sup> λέγει δὲ καὶ  
 “ἐν μὲν Ἰλίῳ δείκνυσθαι λίθον ἐφ’ οὗ ἐπέσσευον οἱ Ἀχαιοί. ἐν δὲ | Ἀργεὶ τὸν  
 λεγόμενον Παλαμῆδους πεσσόν”.<sup>1191</sup> καὶ ὅτι Πλάτων | τὴν τῶν πεσσών εὕρεσιν

52.1ff. tit. κύβοι πεσσοί add. in marg. P<sup>2</sup>.

52.12 tit. Παλαμῆδης add. in marg. P<sup>2</sup>.

52.20 tit. ἀστράγαλος add. in marg. P<sup>2</sup>.

52.23 tit. κυβῶ add. in marg. P<sup>2</sup>.

52.23 κύβιτον edd.: κύβητον<sup>1190</sup> P<sup>1</sup>: κύβητον M.

52.31 tit. λίθος add. in marg. P<sup>2</sup>.

Αἰγυπτίοις ἀνατίθησιν ἐν Φαίδρῳ, λέγων “αὐτοὺς πρῶτον, ἀριθμὸν | καὶ λογισμὸν  
εὗρεῖν καὶ γεωμετρίαν καὶ ἀστρονομίαν ἔτι δὲ πεττεῖαν τε καὶ κυβείαν καὶ δὴ  
γράμματα”.<sup>1192</sup> καὶ ὅτι οἱ τοῦ Πλάτωνος ὑπομνηματισταὶ | οὐ τὴν παρ’ Ἑλλήσι  
πεττεῖαν σημανθῆναι φασὶ ὑπὸ Πλάτωνος ἀλλὰ τὴν τοῦ λεγομένου  
5 πεττευτηρίου.<sup>1193</sup> καταγράφεσθαι γάρ τι πλινθίων ὥσπερ ἐν τῇ | πεττευτικῇ παιδιᾷ δι’  
οὐ τὰ κινήματα τοῦ ἡλίου καὶ τῆς σελήνης ἔτι δὲ καὶ τὰ ἐλλειπτικά,  
πραγματεύονται οἱ Αἰγύπτιοι. καὶ ὅτι ἐχρῶντο οἱ | παλαιοὶ τρισὶ κύβοις καὶ οὐχ’  
ὥσπερ οἱ νῦν, δυσί. ὅθεν καὶ παροιμία ἐπὶ τῶν μηδὲν διὰ μέσου κινδυνεύοντων, τὸ  
“ἢ τρεῖς ἔξ ἢ τρεῖς κύβους”.<sup>1194</sup> | ἀπὸ τοῦ μεγίστου καὶ ἐλαχίστου ἀριθμοῦ ἥς  
10 μέμνηται Πλάτων ἐν Νόμοις εἰπὼν “ἢ | τρεῖς κύβους βάλλοντες” τουτέστι τρεῖς  
μονάδας.<sup>1195</sup> “κύβον” γάρ φασι, | διχῶς ἔλεγον. αὐτὸ τε τὸ ἀναρριπτούμενον, ὅθεν  
παροιμία τραγικὴ τὸ “ἀεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι”<sup>1196</sup> καὶ τὴν ἐν αὐτῷ  
μονάδα. ὅθεν λυθείη ἂν | φησι καὶ τὸ | ζητούμενον ἐν τῷ παρὰ Ἀριστοφάνους  
κωμωδουμένῳ στίχῳ “βέβληκ’ Ἀχιλλεὺς δύο κύβῳ | καὶ τέτταρα”<sup>1197</sup> καὶ ἐξῆς. λέγει  
15 γὰρ δύο μονάδας καὶ τέτταρα. ἔκειτο | δ’ ὁ στίχος ἐν τῷ Εὐριπίδου Τηλέφῳ σὺν  
ἄλλοις ἱαμβικοῖς, ἔνθα κυβεύοντας τοὺς ἥρωας εἰσήγαγε.<sup>1198</sup> περιηρέθη δέ φησιν ὅλον  
ἐκεῖνο τὸ ἐπεισόδιον, | χλευασθέντος ἐπ’ αὐτῷ τοῦ ποιήματος. λέγει δὲ ὁ ταῦτα  
παραδιδούς καὶ ὡς οἱ τῇ παιδιᾷ ταύτῃ χρώμενοι, ἀπὸ τῶν ἐν τοῖς κύβοις τρημάτων,  
| “τρηματίκται” ἐλέγοντο.<sup>1199</sup> παράγων καὶ χρήσιν Σώφρονος τὸ “δειπνήσας  
20 ὥστίζεται τοῖς τρηματιζόντεσσι”.<sup>1200</sup> καὶ ὅτι ἐσπουδάζετο ἡ κυβεία οὐ μόνον παρὰ |  
Σικελοῖς ἀλλὰ καὶ Ἀθηναίοις, | οἱ καὶ ἐν ἱεροῖς ἀθροιζόμενοι, ἐκύβευον. καὶ  
μάλιστα ἐν τῷ τῆς σκιράδος Ἀθηνᾶς τῷ ἐπὶ σκίρῳ.<sup>1201</sup> ἀφ’ οὗ καὶ τὰ ἄλλα  
κυβευτήρια “σκιράφεια” | ὠνομάζετο.<sup>1202</sup> ἐξ ὧν καὶ πάντα τὰ πανουργήματα διὰ τὴν  
ἐν σκιραφείοις ῥαδιουργίαν “σκιράφοι” ἐκαλοῦντο. Ἰππώναξ: “τί με σκιράφοις |  
25 ἀτιτάλλεις;”<sup>1203</sup> πεποιήνται δέ φησι καὶ προστάται τοῦ οὕτω παίζειν Ἑρμῆς καὶ Πάν  
καθὰ τῆς μουσικῆς Ἀπόλλων καὶ Μοῦσαι. τοὺς δὲ “πεςσοὺς” λέγει ψήφους εἶναι  
πέντε αἷς ἐπὶ πέντε | γραμμῶν ἔπαιζον ἑκατέρωθεν, ἵνα ἕκαστος τῶν πεττευόντων  
ἔχη τὰς καθ’ ἑαυτόν. Σοφοκλῆς: | “καὶ πεσσὰ πεντάγραμμα καὶ κύβων βολαί”.<sup>1204</sup>  
παρετείνετο δέ φησι δι’ αὐτῶν | καὶ μέση γραμμὴ, ἣν “ἱερὰν” ὠνόμαζον ὡς ἀνωτέρω  
30 δηλοῦται,<sup>1205</sup> | ἐπεὶ ὁ νικώμενος ἐπ’ ἐσχάτην αὐτὴν ἵεται. ὅθεν καὶ παροιμία “κινεῖν

53.5 tit. πεττευτήριον add. in marg. P<sup>2</sup>.

53.5 παιδιᾷ M P<sup>1</sup> Bas. (cf. Suet. II. παιδ. 1.20): παιδιῇ Rom. Stall.

53.8 δυσὶ corr. edd.: δύο M P<sup>1</sup>.

53.11 ἀναρριπτούμενον M P<sup>1</sup> Rom. Stall.: ἀναρριπτούμενοι Bas.

53.12 tit. παροιμία add. in marg. P<sup>2</sup>.

53.19 τρηματίται M P<sup>1</sup> edd. (cf. Eust. ad II. III.922.11): τρηματίκται Suet. II. παιδ. 1.38; tit. τρηματίται add. in marg. P<sup>2</sup>.

53.23 tit. σκιράφεια add. in marg. P<sup>2</sup>.

53.23 ὠνομάζετο M edd.: ὠνομάζοντο P<sup>1</sup>.

53.27 tit. πέντε add. in marg. P<sup>2</sup>.



τὸν ἀφ' ἱερᾶς", λίθον δηλαδή, ἐπὶ | τῶν ἀπεγνωσμένων καὶ ἐσχάτης βοηθείας |  
 δεομένων.<sup>1206</sup> Σώφρων: "κινήσω δ' ἤδη καὶ τὸν ἀφ' ἱερᾶς".<sup>1207</sup> Ἀλκαῖος δέ φησιν ἐκ  
 πλήρους "νῦν δ' οὗτος ἐπικρέτει κινήσας τὸν | ἀπ' ἱρας πυκινὸν | λίθον".<sup>1208</sup>  
 τοιοῦτον δέ καὶ παρὰ Θεοκρίτῳ τὸ "τὸν ἀπὸ γραμμᾶς κινήσω λίθον".<sup>1209</sup> Διοδώρου  
 5 δέ φησι τοῦ Μεγαρικοῦ ἐνάγοντος τὸν τοιοῦτον λίθον εἰς ὁμοιότη<sup>τα</sup> | τῆς τῶν  
 ἄστρον χορείας.<sup>1210</sup> Κλέαρχος τοῖς πέντε φησὶ πλάνησιν ἀναλογεῖν.<sup>1211</sup> λέγει<sup>1212</sup> δέ  
 καὶ τοὺς ἀστραγάλους, οἱ καὶ "ἄστριες"<sup>1213</sup> καὶ "ἄστριχοι"<sup>1214</sup> λέγονται φησι, πτώσεις  
 ἕκαστον | ἔχειν τέσσαρας | κατ' ἀντίθετον συγκειμένας ὁμοίως κύβῳ. ἔχουσι δέ  
 φησιν ἀντικείμενα, μονάδα καὶ ἐξάδα, εἴτα τριάδα καὶ τετράδα. ἡ γὰρ δυάς | φασὶ  
 10 καὶ πεντὰς ἐπὶ κύβων μόνον παραλαμβάνονται ὡς ἐχόντων ἐπιφανείας ἕξ. καὶ ὅτι  
 τῶν κατὰ τοὺς ἀστραγάλους πτώσεων, αἱ μὲν θεῶν εἰσιν ἐπώνυμοι, αἱ | δὲ ἡρώων, αἱ  
 δὲ βασιλέων, αἱ δὲ ἐνδόξων ἀνδρῶν, | αἱ δὲ ἐταιρίδων. λέγεται δέ τις ἐν αὐταῖς, φησι,  
 καὶ Στησίχορος.<sup>1215</sup> καὶ ἑτέρα Εὐριπίδης.<sup>1216</sup> ἔτι λέγει ἐκεῖνος ὁ τὰ περὶ τῆς καθ'  
 "Ἑλληνας παιδιᾶς γράψας"<sup>1217</sup> καὶ ὅτι τῶν κατὰ τοὺς ἀστραγάλους | βόλων, ὁ μὲν τὰ  
 15 ἕξ δυνάμενος "Κῶος" καὶ "ἐξίτης" ἐλέγετο, ὁ δὲ τὰ ἐν "Χίος" ἔτι δὲ καὶ "κύων".<sup>1218</sup>  
 ὅθεν καὶ | τις παροιμία "Χίος παραστὰς Κῶον οὐκ ἐάσω".<sup>1219</sup> ἥς μέμνηται, φησι,  
 Στράττις ἐν τῷ | "Χίος παραστὰς Κῶον οὐκ ἐᾷ λέγειν".<sup>1220</sup> ἐνθα ἐνθυμητέον καὶ τὸ  
 τοῦ | κωμικοῦ "πέπτωκεν ἔξω τῶν κακῶν, οὐ Χίος ἀλλὰ Κεῖος".<sup>1221</sup> καὶ νοητέον ὡς  
 ἡ ἐσφαλταὶ ἡ γραφή τοῦ "Κεῖος" ἢ ἀλλὰ παρῳδῆται ὑπὸ τοῦ κωμικοῦ.<sup>1222</sup> περὶ δὲ  
 20 τοῦ εἰρημένου | "κυνὸς" κακεῖνο λέγει αὐτὸς γραφὲν καὶ ἀλλαχού,<sup>1223</sup> ὅτι εἰδὸς τι  
 κυβείας καὶ πόλις ἐν ἧ ψήφων πολλῶν ἐν διαγεγραμμέναις τισὶ χώραις κειμένων,  
 ἐγένετο ἀν||ταναίρεσις. καὶ ἐκαλοῦντο αἱ μὲν γραμμικαὶ χώραι "πόλεις" ἀστειότερον.  
 αἱ δὲ ἀντεπιβουλεύουσαι ἀλλήλαις ψῆφοι "κύνες" διὰ τὸ δῆθεν ἀναιδέες.<sup>1224</sup> ὅτι δὲ  
 καὶ τις βόλος ἀστραγαλιστικὸς "κύων" ἐκαλεῖτο, προδεδήλωται.<sup>1225</sup> ἔτι ἰστέον καὶ  
 25 ὅτι κατὰ τὴν τοῦ δειπνοσοφιστοῦ ἱστορίαν "Ῥόδιοί τινες | εἰς τοῦτο προέβησαν  
 ἀσελγείας, ὡς καὶ κυβεῦν πρὸς | ἀλλήλους περὶ γυναικῶν ἐλευθέρων ἀστραγάλοις,  
 ἐλάττω ἢ πλείω βάλλοντες".<sup>1226</sup> "ἐπιφανέστατα | δέ", φησι, "ταῦτ' ἐπαίξε σὺν ἄλλοις,  
 καὶ Ἡγησίλοχος ὁ προστατεῖν τῆς πόλεως ἀξιῶν".<sup>1227</sup> | εἰς δὲ τὸ προσεχῶς  
 εἰρημένον "ἀβάκιον" σημείωσαι ὡς ὑποκοριστικόν | ἐστὶν αὐτὸ τοῦ "ἄβακος" ὃ ἐστι  
 30 σανὶς καὶ φιλοσόφοις μὲν χρήσιμος εἰς διαγράμματα καὶ πεττευτική δέ.<sup>1228</sup> ἡ καὶ |

54.1 tit. ἱερᾶς add. in marg. P<sup>2</sup>.

54.3 ἐπικρέτει corr. Makr. (cf. Alc. fr. 351, Suet. *Π. παιδ.* 1.58): ἐπικρέκει M edd.: ἐπικρίκει P<sup>1</sup>.

54.3 ἀπ' ἱρας corr. Makr. (Alc. fr. 351, Suet. *Π. παιδ.* 1.59): πείρας M P<sup>1</sup> edd.

54.7 tit. ἄστριες add. in marg. P<sup>2</sup>.

54.9 δυάς P<sup>1</sup> edd.: διὰς M.

54.16 tit. παροιμία add. in marg. P<sup>2</sup>.

54.19 vocem Ῥοδιστοφάνης add. in marg. P<sup>2</sup>.

54.20 tit. κύων add. in marg. P<sup>2</sup>.

54.25-7 tit. Ῥοδίων ἀσελγεία add. in marg. P<sup>2</sup>.

54.29 tit. ἄβακος add. in marg. P<sup>2</sup>.

- “σηλία” καὶ “τηλία” ὥς ἐν τοῖς τοῦ κωμικοῦ<sup>1229</sup> | δηλοῦται καλουμένη παρὰ τὸ  
 “σῆθιν” καθὰ δηλοῖ τὸ “κυβεύων, εἶτα ὥσεν ὑπὸ τὴν κλίνην τὸν ἄβακα” ὥς γράφει  
 Ἀθηναῖος.<sup>1230</sup> ἐτυμολογίαν δὲ τοιοῦτου | “ἄβακος” ὅς καὶ κοινολεκτεῖται, ἐν τῷ  
 μεγάλῳ ἔστιν εὑρεῖν ἐτυμολογικῶ.<sup>1231</sup> (Vs. 108) ὅτι οὕτω βίαιοι οἱ μνηστήρες, ὥστε  
 5 οὐ μόνον κτείνοντες τοὺς τοῦ Ὀδυσσέως ||<sup>2</sup> βόας ἀπεχρῶντο τῇ ἐκεῖθεν | τροφῇ,  
 ἀλλ’ οὐδὲ τῶν βурсῶν<sup>1232</sup> παρεχῶρουν τοῖς ὑπηρέταις.<sup>1233</sup> φησὶ γοῦν ὅτι “ἐπέττευν,  
 ἤμενοι ἐν ῥινοῖσι βοῶν οὓς ἐκτανον αὐτοί”.<sup>1234</sup> σημείωσαι δὲ ὅτι ἔχει τι σκώμματος  
 | οὗτος ὁ λόγος. ὥσπερ γὰρ Ἡρακλῆος ἐγκώμιον τὸ λέοντος ἔχειν δορὰν ὃν  
 ἐκτανεν αὐτός, οὕτω ψόγος τῆς τῶν | μνηστήρων τρυφῆς ἢ τῶν ῥινῶν τῶν βοῶν  
 10 χρήσις οὓς ἐκτανον αὐτοί.<sup>1235</sup> | (Vs. 109) ὅτι ἐνδοξότεροι θεραπόντων, οἱ κήρυκες.<sup>1236</sup>  
 βασιλικοὶ μὲν γὰρ ἄνδρες | καὶ θεῖον γένος οἱ κήρυκες.<sup>1237</sup> οἱ δὲ θεράποντες ἀπλῶς  
 ὑπηρεταὶ εἰσὶ φίλοι<sup>1238</sup> οὐ μὴν κατὰ τοὺς δούλους.<sup>1239</sup> οἱ μέντοι | γλωσσογράφοι τοὺς  
 Κρήτας φασὶ θεράποντα | τὸν ὀπλοφόρον δούλον καλεῖν.<sup>1240</sup> ἰστέον δὲ καὶ ὅτι  
 κήρυκα μὲν ὀτρηρὸν οὐ λέγει ὁ ποιητής, θεράποντα δὲ πολλαχοῦ καλεῖ ὀτρηρὸν<sup>1241</sup>  
 15 παρὰ τὸ | τρῶ τὸ δειλιῶ<sup>1242</sup> | ἢ παρὰ τὸ ὀτρύνω.<sup>1243</sup> (Vs. 110) ὅτι ἐκφράζων ὁ ποιητής  
 ἐπιμέλειαν συμποσίου, φησί.<sup>1244</sup> “κήρυκες δ’ αὐτοῖσι καὶ ὀτρηροὶ θεράποντες οἱ μὲν  
 οἶνον | ἔμισγον | ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δὲ σπόγγοισι πολυτρήτοις τραπέζας  
 νίζον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ δατεῦντο”,<sup>1245</sup> τουτέστι δατέοντο, ἐμέριζον.<sup>1246</sup> |  
 ἀφ’ οὗ ὁ δαιτρός.<sup>1247</sup> καὶ ὅρα εὐτέλειαν συμποσίου καὶ ταῦτα τῶν σπαταλῶντων  
 20 μνηστήρων. τὰ γὰρ καίρια μόνα προτίθενται | καὶ οὐδέν τι τῶν περιέργων τῷ  
 συμποσίῳ παρειακρίνουσι, τοῖς | ἀναγκαίοις ἀρκούμενοι. διὸ οὐδὲ ἀκρατοποιεῖν  
 δοκοῦσιν, ὥς οἱ κρητῆρες δηλοῦσιν, | οἷς τοῦνομα, ἐκ τοῦ “κερᾶν” ὀπασοῦν.<sup>1248</sup>  
 διάφορα γὰρ εἶδη κράσεων καὶ Ὅμηρος ἐγίνωσκεν. | ὅθεν καὶ τὸν Ἀχιλλεῆα  
 1398 ἐποίησεν εἰπόν\*τα τὸ “ζωρότερον δὲ κέραιε”<sup>1249</sup> ἢ κέραιρε. οὐκ ἂν πάντως  
 25 διαστείλαντα εἰ μὴ τις ἦν καθημερινὴ κρᾶσις ὥς φησιν Ἀθηναῖος.<sup>1250</sup>

55.1 tit. τήλια σήλια add. in marg. P<sup>2</sup>.55.1 tit. Ἀρ<ιστοφάνης> add. in marg. P<sup>2</sup>.55.12 tit. κήρυκες θεράποντες δούλοι add. in marg. P<sup>2</sup>.55.15 τρῶ P<sup>1</sup> edd.: πρῶ M.

55.22 κρητῆρες M edd.: κρατῆρες P.

## **PART III**

### **FONTES AND TESTIMONIA**

- <sup>1</sup> 1.1 Πικροὶ - λογισται Cf. Greg. Naz. *In theoph.* 36.328.1-2, (πρὸς ταῦτα τί φασιν ἡμῖν οἱ συκοφάνται, οἱ πικροὶ τῆς θεότητος λογισται...), 657.40-1, Max. Tyr. 5.7f. (λογιστής...πικρός) and Philostr. *Vit. Soph.* 1512 (ὕπατος...ἐλογίστευσεν πικρῶς καὶ δυστρόπως); on the definition of λογιστής cf. Eust. *ad Od.* I.289.3-4 (=γραμματεὺς ἦτοι ἀποσημάντωρ διὰ γραμμάτων), *LSJ* s.v. "auditor"; cf. also Eust. *ad Il.* I.52.19, Van der Valk (1971-87), vol. I, p.CXXXII-CXXXV.
- <sup>2</sup> 1-2 καὶ - διασπαράττουσι Eust.'s own opinion.
- <sup>3</sup> 8 κατὰ τοὺς τεχνογράφους Cf. Aristot. *Rh. Al.* 1421<sup>a</sup>39f., Phld. *Rh.* 1.151, *LSJ* s.v. "writer on the art of rhetoric", Thesaur. VII 2118; cf. also Eust. *ad Il.* II.345.18 (with note) (τεχνογραφεῖ Ἡρῳδιανός).
- <sup>4</sup> 9 τερατεύεσθαι Eust. *ad Od.* I.315.39.
- <sup>5</sup> 9-10 ὥς - ἐμποιήσειεν On the term ἡδονήν, cf. *LSJ* s.v. II. Metaph.; on ἐκπληξιν cf. *LSJ* s.v. II.
- <sup>6</sup> 10 ὁ ποιητής On the terms ὁ ποιητής, ὁ ῥήτωρ, ὁ λυρικός etc. cf. Eust. *ad Il.* I.4.10-5.
- <sup>7</sup> 10 ὥς φασιν οἱ παλαιοὶ General reference.
- <sup>8</sup> 13-4 ἀλλὰ - ὁμοῖα Cf. *Od.* 19.203.
- <sup>9</sup> 16-7 αὐτίκα - ποιητῇ Cf. Polyb. 34.2.9 (... τὸ δ' ὅλον περὶ Σικελίαν καὶ τῷ ποιητῇ πεποιῆσθαι καὶ τοῖς ἄλλοις συγγραφεῦσιν, ὅσοι τάπιχώρια λέγουσι τὰ περὶ τὴν Ἰταλίαν καὶ Σικελίαν.).
- <sup>10</sup> 18 ὁ τῆς ἱστορίας Λατίνος His source is Hes. *Th.* 1011ff. as it seems from Eust. *ad Od.* II.117.14 (ἐκ Κίρκης υἱοὶ καθ' Ἡσίοδον Ὀδυσσεὶ Ἀγριος καὶ Λατίνος); cf. also Hdn. *καθ.* III.1.223.21-2, Steph. Byz., *Eth.* 534.1 (...ἀπὸ Πραϊνέστου τοῦ Λατίνου τοῦ Ὀδυσσεῶς καὶ Κίρκης υἱοῦ).
- <sup>11</sup> 18 ὁ Αὔσων Cf. Scymn. 229f., Hdn. *καθ.* III.1.36.5, Steph. Byz. 148.1ff. who state that Auson was born of Calypso and Atlas. Auson as the child of Odysseus and Circe is an unknown variant found only in Eust. (cf. also Eust. *D.P.* 78 where Eust. also cites Steph. Byz. for the genealogy of Auson from Calypso); cf. also *PEG* p. 104, Allen (1924), p.80.
- <sup>12</sup> 21 Ὀδύσσεια Eust. wrongly writes Ὀδύσσεια instead of the correct Ὀδυσσεῖς (in Steph. Byz. 484.7 we read: Ὀδυσσεῖς, πόλις Ἰβηρίας. ἀρσενικῶς. καὶ τὸ ἐθνικὸν ὁμοιον...).
- <sup>13</sup> 21 καὶ - ὁ βαρύμηνις Cf. Str. 6.1.5.1-5 (...ἔστι δὲ πλησίον τῆς Τεμέσης ἡρώων ἀγριελαίοις συνηρεφὲς Πολίτου τῶν Ὀδυσσεῶς ἐταίρων, ὃν δολοφονηθέντα ὑπὸ τῶν βαρβάρων γενέσθαι βαρύμηνιν, ὥστε τοὺς περιοίκους δασμολογεῖν αὐτῷ κατὰ τι λόγιον καὶ παροιμίαν εἶναι πρὸς τοὺς ἀηδεῖς, τὸν ἐν Τεμέσῃ λεγόντων ἐπικεῖσθαι αὐτοῖς). Eust. (like Str.) mentions elsewhere (*ad Od.* I.46.29) that the hero from Temese is Polites, one of Odysseus' companions. However, the *Suda* (ε 3510) gives Alybas as the name of the hero from Temese; on the proverb cf. also Plut. *Prov.* 342, (ἐν Τεμέσῃ ἥρωος· ὅτ' ἀπαιτῶν τις αὐτὸς ὕστερον προσοφείλων εὗρεθῆ, ὁ ἐν Τεμέσῃ γέγονεν ἥρωος.); cf. also Paus. 6.6.7.2ff.
- <sup>14</sup> 24 ἐν τοῖς ἐξῆς The reference is general; possibly he means Eust. *ad Od.* I.1.22ff. (=1.27ff. Makr.).
- <sup>15</sup> 25-6 τερατολογίαν ποιητικὴν Eustathius mentions this term many times (*ad Il.* III.711.13, III.858.19, IV.369.2, *ad Od.* I.25.25, 308.33, 316.3, 326.14); on Homer's τερατολογία cf. Polyb. 34.2.1, Str. 1.2.9.11, Procl. *In remp.* I.74.3; on τερατολογία and other relevant terms cf. Van der Valk (1971-87), vol. II, XXXV; on τερατώδες in Odysseus' story cf. Allen (1924), p.167.
- <sup>16</sup> 27 καὶ τὸν Αἰόλον *Od.* 10.1-77.
- <sup>17</sup> 27-8 καὶ τοὺς Κιμμερίους *Od.* 11.14.
- <sup>18</sup> 28 καὶ τὰ κατὰ τὴν Καλυπῶ *Od.* 5.1-277.

<sup>19</sup> 28-9 ὥς δειχθήσεται Eust. refers forward: on Calypso cf. Eust. *ad Od* I.9.15ff. (=16.10ff. Makr.), 17.7ff. (=31.15ff. Makr.), 19.17ff. (=35.23ff. Makr.), 22.41ff. (=42.19ff. Makr.); on the Cimmerians cf. Eust. *ad Od* I.392.23-34, 396.31-6, 397, 398.1.

<sup>20</sup> 32 τὸ - ἔθνος Eust's own opinion.

<sup>21</sup> 2.1 ὥς ὅτε - ψευδῶς *Od*. 5.275, see also Circe's words to Odysseus *Od*. 10.508, 511. Odysseus puts the country of the Cimmerians at the end of Oceanus (*Od*. 11.13-4).

<sup>22</sup> 1 καὶ τὴν τῆς Καλυψοῦς - μετατίθησι Cf. Eust. *ad Od* I.18.1ff. (=33.5ff. Makr.), 18.42 (=34.26 Makr.), 181.31-41, 274.20.

<sup>23</sup> 2-3 ὥς ὅτε - ποιεῖ *Od*. 10.116, 124.

<sup>24</sup> 3-4 καὶ τὸν Αἰόλον - φησὶν *Od*. 10.20, cf. Eust. *ad Il*. I.647.19-25, *ad Od*. I.361.41-43; both in the example of the Laestrygonians and Aiolos, Eust. proceeds in allegorical interpretation by "historical" analysis and rationalization (cf. also my introduction LXXIX).

<sup>25</sup> 6-7 μάλα - ἔστιν Eustathius uses the words πεπνυμένος - μαψιδίως in the same way as Homer in *Od*. 3.72, 75.

<sup>26</sup> 8 τί σε - ψεύδεσθαι *Od*. 14.364-5; Eust. uses direct speech in a typical example of homerizing language in order to make his text more lively for the reader.

<sup>27</sup> 9-10 τὸν γοῦν - φησὶν *Od*. 19.395-7.

<sup>28</sup> 11-2 καὶ αὐτὸν - λόγοις *Od*. 14.199-359, 459-506.

<sup>29</sup> 12 καὶ ἐν ἄλλοις Cf. Odysseus' lies to Alcinoos (*Od*. 7.303-7), to Athena (*Od*. 13.256-328), to Antinoos (*Od*. 17.419-44), to Penelope (*Od*. 19.164-203), to Laertes (*Od*. 24.304-14).

<sup>30</sup> 14-6 καθὰ - προσμυθεύσασθαι Eust. paraphrases Polyb. 34.2.9 (...οὐδ' ὅλην τὴν Ὀδυσσεύος πλάνην, ἀλλὰ μικρὰ μὲν προσμεμυθεῖσθαι, καθάπερ καὶ τῷ Ἰλιακῷ πολέμῳ...).

<sup>31</sup> 16-7 ἠθικωτέρα - Ὀδύσσεια Cf. Arist. *Poet*. 1459<sup>b</sup>13ff., Heraclit. *All*. 60.2; cf. also Longin. *De subl*. 9.15 (τὰ περὶ τὴν τοῦ Ὀδυσσεύος ἠθικῶς αὐτῷ βιολογούμενα οἰκίαν οἶονεῖ κωμῳδία τίς ἐστὶν ἠθολογουμένη), Eust. *ad Il*. I.7.6.

<sup>32</sup> 18-9 ὥς - λέγουσι On a similar comparison between the *Iliad* and the *Odyssey* cf. Longin. *De subl*. 9.11-15.

<sup>33</sup> 20-1 ἱστέον - ὀλιγόῦλα For a similar position expressed in the proem of the *Commentary on the Iliad* cf. Eust. *ad Il*. I.7.9f. (ἐκεῖ δὲ γλίσχρότατος καὶ ὀλιγόῦλος ὁ τοῦ βιβλίου σκοπός); Eust. here expresses indirectly a personal preference for the *Iliad* (cf. also Eust. *ad Il*. I.2.2f.).

<sup>34</sup> 22-3 οἶον - πλοῦν Telemachus' trip to Pylos and Sparta is described in 1,118 verses.

<sup>35</sup> 23 τὴν παρὰ - ἀδολεσχίαν The narration about the Phaeacians in books 6-13 is described in 3,684 verses.

<sup>36</sup> 23-4 τὰ παρὰ - ψεύσματα Odysseus' lies to Eumaeus are narrated in 207 verses.

<sup>37</sup> 25 ἀτραπὸν A Homeric word, cf. *Il*. 17.743, *Od*. 14.1.

<sup>38</sup> 2.28- 3.1 εἰ καὶ τις - δοῦρι On Timolaus cf. *Su*. τ 626 (=Anaximen. *FGrH* 2a 72, T.20 (Τιμόλαος, Λαρισσαῖος ἐκ Μακεδονίας, ῥήτωρ, Ἀναξιμένους τοῦ Λαμψακηνοῦ μαθητής: ὃς καὶ ποιητικῶς ἔχων παρενέβαλε τῇ Ἰλιάδι στίχον πρὸς στίχον καὶ ἐπέγραψε τὸ σύνταγμα Τρωϊκόν...δαῖζομένων ὑπὸ δοῦρι); cf. also Eust. *ad Od*. I.125.37, 432.31; Eust. compares Homer's successful poetic method with other examples of use of the same material in order to show its value.

<sup>39</sup> 2.30 μισγαγκείας A Homeric word (only in *Il*. 4.453); Eust. often mimics Homeric diction.

<sup>40</sup> 3.2 ὀνθυλεύσας A rare word which survives in modern Greek, usually with the proposition συν-. We call συνονθύλευση a gathering or 'miscellany' of dissimilar things and the verb for

this action is συνονθυλεύω. There are disagreements about whether the word comes from δνθος or from another noun δνθύλη which is not preserved.

<sup>41</sup> 2-4 Τρυφιδώδωρος - τὸ σίγμα Cf. *Su.* v 261 ('Ιλιάδα λειπογράμματος ἦτοι ἀστοιχείωτον: ὁμοίως δὲ αὐτῷ Τρυφιδώδωρος ἔγραψεν 'Οδύσσειαν...), τ 1111 (Τρυφιδώδωρος: [...] ἔγραψε... 'Οδύσσειαν λειπογράμματος); cf. also Eust. *ad Od.* I.312.40; Eust. cites Tryphiodorus' case in order to praise the Homeric use of the poetic material.

<sup>42</sup> 7-8 ἔσωσά σ' ὥς ἴσασι Eur. *Med.* 476.

<sup>43</sup> 8-10 δηλοῖ - Εὐριπίδου Plat. *Com. fr.* 29 (εὖ γέ σοι <γένοιθ'>, ἡμᾶς ὅτι ἔσωσας ἐκ τῶν σίγμα τῶν Εὐριπίδου); cf. also sch. Eur. *Med.* 476 (<ἔσωσά σ' ὥς ἴσασι>: πλεονάζει ὁ στίχος τῷ σ. ὅθεν καὶ Πλάτων ἐν ταῖς Ἑορταῖς φησιν: "ἔσωσας ἐκ τῶν σίγμα τῶν Εὐριπίδου". καὶ Εὐβουλος ἐν Διονυσίῳ: "Εὐριπίδου δ' ἔσωσά σ', ὥς ἴσασι"), Hdn. κλ. ὄν. III.2.766.9 (...καὶ οὕτω τινὲς παραναγινώσκουσιν ἐν τῇ κωμῳδίᾳ "ἔσωσας ἐκ τῶν σιγμάτων Εὐριπίδου." τὸ δὲ ἀληθέστερον κατὰ διάλυσιν ἢ διάστασιν ἀναγινώσκεται οἷον "ἔσωσας ἐκ τῶν σίγμα", καὶ ἐπιφέρεται "τῶν Εὐριπίδου"...), Ael. Dion. σ 15; cf. also Choer. *Th.* I.340.16ff., Phot. *Bibl.* 279.532a.17, Eust. *ad Il.* III.96.1ff. (with note), 366.4ff., IV.283.8ff.

<sup>44</sup> 11 ὁ διασκευάσαι - πιθανώτατος Eust. often praises Homer's fiction for its plausibility and probability.

<sup>45</sup> 12-3 πάντες ποταμοὶ - πηγαὶ *Il.* 21.196-7.

<sup>46</sup> 10-4 ὁ δὲ - συγγραφῆς Eust. uses a rhetorical style in order to show his personal appreciation of Homer.

<sup>47</sup> 14-18 φασὶ - Οδύσσειαν Phot. *Bibl.* 190.151a37ff. (citing Ptol. *Heph.* 5 in Westermann, *Mythogr.* 194.10ff.), (ὅτι Φαντασία τις Μεμφίτις Νικάρχου θυγάτηρ συνέταξε πρὸ Ὀμήρου τὸν Ἰλιακὸν πόλεμον καὶ τὴν περὶ Ὀδυσσεύς διήγησιν καὶ ἀποκεῖσθαι φασὶ τὰς βίβλους ἐν Μέμφιδι, Ὀμηρον δὲ παραγενόμενον, καὶ τὰ ἀντίγραφα λαβόντα παρὰ Φανίτου τοῦ ἱερογραμματέως, συντάξει ἐκείνοις ἀκολουθῶς...); note the verbal similarity between Eust. and his source; cf. also Höfer, s.v. *Phantasia*, in Roscher (1908), v. VII p. 2271-2; according to Allen (1924), p. 138, the name Phantasia is fiction.

<sup>48</sup> 14 Ναυκράτην Naucrates came from Eruthrae and commented on Homer; cf. Steph. Byz. 280.12f., Eust. *ad Il.* I.407.24.

<sup>49</sup> 15 Μεμφήτις Eust. writes Μεμφήτις by mistake whilst Photius has Μεμφίτις (cf. Phot. *op. cit.*).

<sup>50</sup> 15 σοφίας ὑποφήτις This must be part of a dactylic hexameter. However, I cannot find Eust.'s source.

<sup>51</sup> 15 Νικάρχου Unknown person.

<sup>52</sup> 18-20 ὅτι δὲ - τινὲς *Vit. Hom.* V 10, VI 23ff., VII (=Eust. *ad Od.* II.11.20, Eust. *ad Il.* I.6.8), *Su. vita* 21 (=Su. o 251), Diod. Sic. 1.69.4, 96.2, 96.6.

<sup>53</sup> 20 καὶ ἐν τῷ - τούτου Eust. *ad Od.* I.216.8, II.7.39ff.

<sup>54</sup> 21-3 σωφροσύνη - ἀρχέτυπον Note the didactic role ascribed to poetry by Eust.; for the "purpose" (σκοπὸς) of the *Iliad* cf. Eust. *ad Il.* 1.7.24ff.

<sup>55</sup> 25 παιδεύει The verb is used on purpose to underline the didactic role of the Homeric poetry.

<sup>56</sup> 3.27 ἡ βίβλος αὕτη He means the *Odyssey*; on βίβλος cf. Eust. *ad Il.* I.10.10f.

<sup>57</sup> 26-8 ἀναπληροῖ - προσανεπλήρωσε On a similar idea cf. Longin. *De subl.* 9.12 where the *Odyssey* is considered to be the epilogue of the *Iliad*.

<sup>58</sup> 28-9 Ἀχιλλέως - σιγηθέντα *Od.* 11.475-6, 486, 488-91.

<sup>59</sup> 29-30 καὶ Αἴαντος - ἐγνώμεν *Od.* 11.549-569.

- <sup>60</sup> 30 καὶ ἀριστείαν Νεοπτολέμου *Od.* 11.506-540.
- <sup>61</sup> 30-1 καὶ δόλον - κατέδου *Od.* 4.240-264.
- <sup>62</sup> 31 καὶ τὰ - ἵππον *Od.* 4.271-89; cf. Eust. *ad Od.* I.314.33.
- <sup>63</sup> 4.6-7 διὰ τὸ - αὐτῶν The reference concerns generally all comments already mentioned in the *Comm. ad Il.* which he does not intend to repeat in his *Comm. ad Od.*
- <sup>64</sup> 7 ἐντεῦθεν The short expositions of events happening in each book of the *Odyssey* (ὑπόθεσις), which is found in Stallbaum's edition before the beginning of Eustathius' comments on each book, are taken from the Roman edition; they were initially copied from the D-scholia by Majoranus (on this matter in the *Comm. ad Il.* cf. also Van der Valk (1971-87), vol. I, p. XII).
- <sup>65</sup> 5.1-2 ὅτι - ἐπιγραφὴν Eust. *ad Il.* I.7.18.
- <sup>66</sup> 4-5 ἢ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν *Il.* 1.2.
- <sup>67</sup> 5-6 πολλαὶ - ὥχοντο Eust. paraphrases *Il.* 1.3-4.
- <sup>68</sup> 9-10 ἠκολούθησε - ὁμοίους Cf. Hdn. *καθ.* III.1.249.11, *ὁρθ.* III.2.451.21, 486.21.
- <sup>69</sup> 10-1 περὶ ὧν - δεδήλωται Eust. *ad Il.* III.1.3-5 (πολλοὶ δὲ τῶν παλαιῶν καὶ Δολώνειαν ταύτην ἐκάλεσαν, ὥσπερ καὶ Πατρόκλειαν ἐν τοῖς ἐφεξῆς, ἐν ᾗ τὰ κατὰ Πάτροκλον γράφονται).
- <sup>70</sup> 13-4 ἐκπέφυγε - ὁμοειδές Eust.'s own comment.
- <sup>71</sup> 14 ἄειδε, θεά *Il.* 1.1.
- <sup>72</sup> 14-5 ἔννεπε Μοῦσα *Od.* 1.1.
- <sup>73</sup> 14-6 ἐκεῖ - σαφέστερον Note that Eust. links the *Odyssey* and the *Iliad* together as parts of a complementary poetic project.
- <sup>74</sup> 16 ὁ γὰρ - ἀκροατῆς Maybe Eust. implies his students.
- <sup>75</sup> 22-3 θεά - ἡμῖν *Od.* 1.10.
- <sup>76</sup> 25 μῆνιν ἄειδε *Il.* 1.1.
- <sup>77</sup> 25 ἄνδρα ἔννεπε *Od.* 1.1.
- <sup>78</sup> 26-7 ἀλλὰ - πείσιν The terms δρᾶσις – πείσις are used by Simp. *In Aristot.* 7.115.19, 7.578.14, but not in the way in which Eust. uses it here; cf. also Eust. *ad Il.* III.839.17.
- <sup>79</sup> 5.31 - 6.1 ἐκ δὲ - ποιητὰς Cf. Pind. *Nem.* 2.2, Hdt. 2.117; cf. also *Su.* ε 2811, *EM* 367.54, *EGud.* (Stef.) 513.18, Eust. *ad Il.* I.5.14-6.
- <sup>80</sup> 1 νεωτέρων - μετρούντων Cf. Alc. *PMG* fr. 27, Pind. *Ol.* 3.8; cf. also *LSJ* s.v. IV b "generally, *poetry*, even lyrics".
- <sup>81</sup> 2-3 Ὅμηρος - φησὶν *Il.* 3.83, *Od.* 4.597, 8.91, 11.561.
- <sup>82</sup> 3 ποῖόν σε ἔπος φύγε *Il.* 4.350, 14.83, *Od.* 1.64, 3.230, 5.22, 19.492, 21.168, 23.70.
- <sup>83</sup> 3 ἔπεα πτερόεντα *Il.* 1.201, 2.7, 4.69, 4.92, 4.203, 4.284, 4.312, 4.337, 4.369, 5.123, 5.242, 5.713 etc., *Od.* 1.122, 2.269, 2.362, 4.25, 4.77, 4.550, 5.117, 5.172, 7.236, 8.346, 8.407, 8.442 etc.; cf. also Hsch. ε 4286, Eust. *ad Il.* I.5.10.
- <sup>84</sup> 3-5 ὅτι - μελοποιῶ Ael. Dion. α 50 (ἐπη ἡρῶα: οὐκ ἐπη, τὰ ἐξάμετρα. ὁ <δὲ> ἐποποιὸς ἀντίκειται τῷ μελοποιῶ); cf. also Aristot. *Poet.* 1447<sup>b</sup>14, 1459<sup>b</sup>18, 1459<sup>b</sup>23; on ἐποποιὸς cf. Eust. *ad Il.* I.5.15; on μελοποιία cf. Aristot. *Poet.* 1449<sup>b</sup>33, 1450<sup>a</sup>10, Aristox. *Harm.* 48.4.
- <sup>85</sup> 5 καὶ - ἐξάμετρα Cf. Steph. *in Rh.* 316.14ff.
- <sup>86</sup> 6.6-7 καθὰ - Ἰλιάδι Eust. means the invocation in *Il.* 1.1.
- <sup>87</sup> 7 μουσόληπτος Eust.'s own word; cf. also I.18.12, 249.7, 399.10, Van der Valk (1971-97), vol. II, p. XXXV.
- <sup>88</sup> 8-9 ἀφορμὴν - τηλαυγές Pind. *Ol.* 6.4; on this verse which is often cited cf. Plut. *Mor.* 804.D, Lucian *Hipp.* 7.7-9, Proc. *De aedif.* 1.1.19.2, sch. Pind. *Ol.* 6.4b, sch. Theocr. *Anecd.*

*Est.* 5.12-3; cf. also Eust. *ad Il.* I.478.17, 485.6, *ad Od.* I.262.46.

<sup>89</sup> 9-11 οὕτω - προεξέθετο Eust.'s own comment.

<sup>90</sup> 11-3 ὅτι - γυναικὶ Sch. **M<sup>1</sup> Q R Y** *ad Od.* 1.1 (ἄνῆρ σημαίνει τέσσαρα· τὸν φύσει, τὸν γήμαντα, τὸν ἀνδρεῖον καὶ τὸν ἀνδρὸς ἡλικίαν ἔχοντα...).

<sup>91</sup> 14 ἄνδρα - Μοῦσα *Od* 1.1.

<sup>92</sup> 14-7 οἱ παλαιοὶ - προσηγορικοῦ Sch. **D E M<sup>1</sup> Q R T V d** *ad Od.* 1.1 (ἄνδρα: νῦν τὸν φύσει· οὐ γὰρ εὐρίσκεται δύο ἐπίθετα ἄνευ κυρίου ἢ προσηγορικοῦ), **Y i** *ad Od* 1.1 (ἄνδρα: [...] τὸ εἶδος ἀντὶ τοῦ γένους, τὸν φύσει. οὐ τὸν ἀνδρεῖον, ἐπεὶ δύο ἐπίθετα οὐχ εἰρηται ἄνευ κυρίου ἢ προσηγορικοῦ, ἀλλὰ τὸν φύσει...).

<sup>93</sup> 17-8 τίς γάρ - τινὸς On the example of δίκαιος 'Αριστείδης cf. *Su.* α 3903, μ 1068, Steph. *In Rh.* 281.33; cf. also Eust. *ad Il.* I.523.7.

<sup>94</sup> 19 τυχὸν The word is used here as an adverb and it means "perhaps".

<sup>95</sup> 18-9 τίς δ' ἂν - Πήγασος On Πήγασος ἵππος cf. Hes. *Th.* 281, sch. **H Q** *ad Od.* 9.106, 9.311, Apoll. *Bibl.* 2.42.2-3, Porphy. 9.106.5, sch. Pind. *Ol.* 13.89c, Eust. *ad Il.* II.289.15-6.

<sup>96</sup> 21-2 πρὸς - δαιμόνων For religious reasons he uses the word δαιμόνων instead of the word θεῶν; for similar cases in which *daemon* is preferred to *gods* cf. Lamberton (1986), p. 260f.

<sup>97</sup> 23 ἐνυαλίῳ ἀνδρειφόντῃ *Il.* 2.651, 7.166, 8.264, 17.259; cf. also Eust. *ad Il.* I.488.10, II.432.17.

<sup>98</sup> 23 χρυσηλάκατος κελαδαινῇ *Il.* 20.70.

<sup>99</sup> 23-4 ὦ πόποι - εὐρυσθενὲς *Il.* 8.201.

<sup>100</sup> 25 διωνύμων On διώνυμος cf. Eust. *ad Il.* I.191.37, 444.20, 550.21, 622.7, II.786.3, 811.9, III.642.29, IV.374.13, 668.22.

<sup>101</sup> 28-30 ὅτι - ἀνδρῶν Cf. Ammon. 117.

<sup>102</sup> 29-30 ἔσχατοι ἀνδρῶν *Od.* 1.23.

<sup>103</sup> 30 ἀνδραποδιστῶν Cf. Ar. *Plut.* 521-2; cf. also Tz. Ar. *Plut.* 521.15.

<sup>104</sup> 30 ἀνδραπόδων Cf. Eust. *ad Il.* II.504.4-11, *ad Od.* I.57.16.

<sup>105</sup> 29-32 κατὰ - δύνатаι Eust.'s own comment.

<sup>106</sup> 33 ἀρίδηλα The word is also found in Eust. *ad Il.* I.235.8.

<sup>107</sup> 7.1-2 οἱ πρὸς - παραδιδόασι Cf. Phot. α 1769, Hsch. α 4768, *Su.* α 2187.

<sup>108</sup> 2-3 τὸν βούπαιδα On the word βούπαις cf. also Eust. *ad Il.* II.630.3, 757.26, *ad Od.* II.108.18.

<sup>109</sup> 3 σημειῶσαι - ποιητής Eust. was acquainted with the Aristarcean principle κατὰ τὸ σιωπώμενον; cf. also Eust. *ad Il.* I.60.28ff., Van der Valk (1971-87), vol. II, p. XXXV, Keizer (1995), p. 442.

<sup>110</sup> 3-4 σημειῶσαι - ἀκροατὴν Eust.'s own comment.

<sup>111</sup> 12 μετεωρίσας On μετεωρίζω cf. *LSJ* s.v., "buoy up, to elevate, esp. with false hopes".

<sup>112</sup> 9-13 καὶ διαφέρει - ὄνομα Eust.'s own comment.

<sup>113</sup> 13 ἐνθα - ἐρεῖ *Od.* 1.21.

<sup>114</sup> 13-4 τὸ δὲ - τοῦ ἐνὸς νῦ Cf. sch. **Y i** *ad Od.* 1.1 (ἐννεπε: πάθος λεγόμενον διπλασιασμός); cf. also Eust. *ad Il.* III.282.21-2 (with note) IV.447.17, *ad Od.* I.273.12, 323.34, II.328.31; on the word ἐννεπω cf. Chantraine (1948) I 101, (1968-80) 349-50 s.v.

<sup>115</sup> 7.15 ἀπὸ - ἔπω Note Eustathius' etymological analysis.

<sup>116</sup> 15-6 οὕτω - τὸ κινῶ Cf. sch. **V** *ad Od.* 3.6, Hdn. *Part.* 34.3, *Su.* εἰ 162.

<sup>117</sup> 16-7 τὸ μὲν - νῦ Cf. *Su.* ε 1398, Hsch. ε 3261 (ἐνοσίχθων), ε 3217 (ἐννοσίχθων); cf. also Eust. *ad Il.* II.564.3.

<sup>118</sup> 17 τὸ δὲ - ἀμετάβολον Cf. *Su.* ε 1396, Hsch. ε 3215, Eust. *ad Il.* II.564.1ff.



- <sup>119</sup> 20 εἰπὲ καὶ ἡμῖν *Od.* 1.10.
- <sup>120</sup> 20-1 τὸ μέντοι - δηλοῦται Eust. *ad Il.* IV.637.7.
- <sup>121</sup> 21-2 ὄρα - κείται Eust.'s own comment.
- <sup>122</sup> 22 ἐνίπτειν Cf. Hsch. ε 3124, Eust. *ad Il.* I.680.15, *ad Od.* II.317.14.
- <sup>123</sup> 22 ἐνίσσειν Cf. Eust. *ad Il.* III.722.22, *ad Od.* II.317.14.
- <sup>124</sup> 24-7 ὅτι - πολυμηγάνῳ Cf. Eust. *ad Il.* I.737.3-6 (with note).
- <sup>125</sup> 24-6 ὅτι - εἰκόνα Cf. Hsch. π 276, 2722, 2911, 2934, 2935, Eust *ad Il.* I.25.34ff.
- <sup>126</sup> 27-28 τῷ παντοίοις - ποιητῆς *Od.* 3.122; cf. also *Od.* 9.19, 422, 13.292.
- <sup>127</sup> 28 ἀλλὰ - κωμωδίαν Ar. *Nub* 450, sch. Ar. *Nub* 451b; cf. *Su.* σ 1222; the word στρόφις is also used of Hermes (cf. Eust. *ad Il.* IV.914.8, *ad Od.* I.15.12 (=27.26 Makr.), II.101.4); the word is not used of Odysseus in comedy; this is Eust. appropriating a piece of comic diction.
- <sup>128</sup> 29 καὶ ὥς - πολύποδα Cf. Ath. VII.100ff. citing: Aristoph. fr. 196, 197, Alc. Com. fr. 1, fr. 30 (cf. Eust. *ad Od.* I.225.31-2), Amips. fr. 6, Plat. Com. fr. 100, Eup. fr. 117, Pherecr. fr. 14, Diph. fr. 33; cf. also Aristot. *Pol.* 1281<sup>b</sup>5ff., Eust. *ad Od.* I.225.17ff.
- <sup>129</sup> 29 κακίζει ὁ ποιητῆς A well established way of reading poetry: everything the characters say is attributed to the poet.
- <sup>130</sup> 30 ἄλλο - βάζει *Il.* 9.313.
- <sup>131</sup> 31 ὥς ὁ ποιητῆς - ἐρεῖ Cf. *Od.* 1.3-4.
- <sup>132</sup> 31-2 καὶ ὥς - ποικιλόφρων Eur. *Hec.* 131.
- <sup>133</sup> 8.2-3 καὶ - πολύτροπον Quint. 12.171.
- <sup>134</sup> 3-4 καὶ ἐπὶ - πολύτροπον Quint. 12.390.
- <sup>135</sup> 4-5 καὶ - προσειπεῖν *Od.* 10.330.
- <sup>136</sup> 7 τρωπῶσα - φωνήν *Od.* 19.521.
- <sup>137</sup> 7-8 ἐν γὰρ - φησὶν Eust. paraphrases sch. **H M<sup>1</sup> Q R Leid.** *ad Od.* 1.1, Porph. 1.1.14ff., Antisth. fr. 51.19 (καὶ χρῆται τῷ τρόπῳ καὶ ἐπὶ φωνῆς καὶ ἐπὶ μελῶν ἐξαλλαγῆς, ὥς ἐπὶ τῆς ἀηδόνης "ἦτε θαμὰ τροπῶσα χέει πολυηχεὰ φωνήν"); cf. also Eust. *ad Od.* II.215.13, 21, 216.25, 36, 217.12, 225.45.
- <sup>138</sup> 9 τις τῶν ὕστερον The name is unknown to Eust.
- <sup>139</sup> 10-2 ἄνδρα - κρόταλον Eust. changes sch. Ar. *Nub.* 260f. (τῶν ἀνθρώπων τοὺς κακεντρεχεῖς καὶ μὴ ἀπλοῦς τρίμματα καὶ πολυτρίμματα καὶ πολύκροτους καὶ κρόταλα. ὅθεν καὶ τὸν πρῶτον τῆς 'Οδυσσεΐας στίχον οὕτω τινὲς λέγουσι γράφεσθαι "ἄνδρα μοι ἔννεπε Μοῦσα πολύκροτον"); cf. Hes. fr. 198.3 (υἱὸς Λαέρταο πολύκροτα μῆδεα εἰδώς), *Su.* τ 988; cf. also West (1988), pp. 69-70; on the word κρόταλον cf. also sch. Ar. *Nub.* 260c-d.
- <sup>140</sup> 12-4 Ὀμηρος - Ἰλιάδι *Il.* 16.379; cf. Eust. *ad Il.* III.868.8.
- <sup>141</sup> 14 τὸ περίτριμμα On the word περίτριμμα cf. Ar. *Nub.* 447, Ar. *Nub* 447c; cf. also *Su.* τ 988, Hsch. κ 4205.
- <sup>142</sup> 15 ἡ παιπάλῃ On the word παιπάλῃ cf. Ar. *Nub.* 260, Av. 431, sch. Ar. *Nub* 260e, g, 262, Phot. π 370.10, Eust. *ad Il.* IV.828.1.
- <sup>143</sup> 15 τὸ ἀπαιόλημα Cf. Aesch. *Ch.* 1002, Soph. fr. 1018, Hsch. α 5727, Phot. α 2216, *Su.* α 2959, Ael. Dion. α 154, Eust. *ad Il.* I.552.17.
- <sup>144</sup> 15 ἡ ἀπαιόλη Cf. Ael. Dion. α 153.
- <sup>145</sup> 8.19-20 οὗ τῆς πλάνης - οἱ παλαιοὶ On Ἑσπερία cf. Eust. *ad Od.* I.396.22-4; cf. also *Su.* ι 678.
- <sup>146</sup> 21 πολυῖστωρ The adjective is also used to characterise Nestor (Eust. *ad Il.* IV.744.10), Demodocus (Eust. *ad Od.* I.318.17) and Phemius (Eust. *ad Od.* II.286.29).
- <sup>147</sup> 21 πολυειδής Eust. uses the word for Odysseus once again (*ad Il.* I.335.33), once for

Helen (*ad Il.* I.678.16) and many times for Homer himself (*ad Il.* I.789.22, II.743.6, III.693.30, *ad Od.* II.283.25).

<sup>148</sup> 22-5 ἐπεὶ - γινῶναι Str. 1.1.16.2-6 (...οἱ γοῦν ποιηταὶ φρονιμωτάτους τῶν ἡρώων ἀποφαίνουσι τοὺς ἀποδημήσαντας πολλαχοῦ καὶ πλανηθέντας: ἐν μεγάλῳ γὰρ τίθενται τὸ πολλῶν ἀνθρώπων ἰδεῖν ἄστεα καὶ νόον γινῶναι...).

<sup>149</sup> 25-6 Ἡρακλῆς - ἔδοξαν On the example of Heracles and Dionysus cf. Str. 1.3.2.29f.; on Heracles cf. Str. 1.1.16.19ff.; on Dionysus cf. Str. 1.2.20.21f.

<sup>150</sup> 26-7 σεμνύνεται - ὁδόν Str. 1.1.16.7ff.; cf. *Il.* 1.262-273; this kind of format ("somebody mentions somewhere") is frequent in Eust.

<sup>151</sup> 27-8 ἐναβρύνεται - ἀλαζονεύεται Str. 1.1.16.9.ff.; cf. *Od.* 4.78-112, 351-586.

<sup>152</sup> 28-29 καθάπερ - διηγούμενος Eust. means Odysseus' narration of his adventures in *Od.* 9-12.

<sup>153</sup> 29-30 ἀλαζών - ἀφηγούμενος Str. 1.2.23.6 (...ἀλαζών δὴ πᾶς ὁ πλάνην αὐτοῦ διηγούμενος...).

<sup>154</sup> 30 σεμνότητα On the word σεμνότης cf. Van der Valk (1971-87), vol. I pp. XCIV-XCV, vol. II, p. LXIII; cf. also Hermog. *Id.* p. 242.21ff., Ernest (1962), p. 306, s.v. σεμνότης.

<sup>155</sup> 30-2 καὶ ἐν Ἰλιάδι - ἐξῆς *Il.* 15.80-2; cf. sch. **b T** *ad Il.* 15.80 (sch. ex.), **D** *ad Il.* 15.80, Eust. *ad Il.* III.704.15ff.

<sup>156</sup> 9.1 τῆς τοῦ Πύλου Eust. believes that Pylos is both male and female; cf. Eust. *ad Il.* I.153.24ff., 268.6ff., 458.2ff. *ad Od.* I.24.40ff. (=46.4ff. Makr., with note).

<sup>157</sup> 8.33 - 9.1 ἐκεῖνος - Λαπίθας *Il.* 1.269-70.

<sup>158</sup> 2-5 πλὴν - πολλά Eust.'s own comment.

<sup>159</sup> 6-7 ὃς γήραϊ - ἔην *Od.* 2.16.

<sup>160</sup> 7 ἄκοσμά - εἰδῶς *Il.* 2.213.

<sup>161</sup> 8 γνώτην ἀλλήλοισιν *Od.* 21.36.

<sup>162</sup> 9-11 οὐ μόνον - φυσικόν Cf. sch. **D E H Q** *ad Od.* 1.3 (νόον: τὸ ἔθος, τὴν διαγωγὴν καὶ τὸ πολίτευμα).

<sup>163</sup> 13-4 πολλῶν - ἔγνω Eust. changes *Od.* 1.3.

<sup>164</sup> 14 τουτέστι - νοῦν Eust.'s own comment.

<sup>165</sup> 15-6 μάλιστα - ἀνέγνω *Il.* 13.734

<sup>166</sup> 17-9 διωρισμένου - πολλοί Cf. also Eust. *ad Il.* II.431.6.

<sup>167</sup> 19 πολλὸς - ἐνθα *Il.* 7.156; cf. also sch. **A b T** *ad Il.* 7.156 (sch. ex.), **b T** *ad Il.* 11.307 *b* (sch. ex.), 23.245 *a* (sch. ex.), Eust. *ad Il.* II.206.2-3, 425.2-3, 430.20-2.

<sup>168</sup> 23 ὁ πολὺς τὴν θεολογίαν Eust.'s own religious example; cf. Niceph. Greg. 2.911.13 (the expression ὁ πολὺς + a noun (usu. in accusative) is still used in formal modern Greek).

<sup>169</sup> 23-4 ταῦτόν - Ἀριστείδης Cf. also Eust. *ad Il.* I.766.16 (...καὶ ἀπλῶς εἰπεῖν μέγαν καὶ πολλὸν κατὰ τινα ἀρετὴν, ὡς δηλοῖ τὸ "περιττός Ἀριστείδης" καὶ τὸ "περιττός τὴν σοφίαν", ὅμοιον ὃν τῷ "πολὺς τὰ θεῖα" καὶ τοῖς τοιούτοις: λέγει δέ που καὶ Εὐριπίδης ἐπὶ ἐπαίνῳ τὸ "περισσὸς ὢν ἀνὴρ", ἀντὶ τοῦ μέγας, πολὺς); the origin of the expression ὁ περιττός Ἀριστείδης is unknown (cf. Van der Valk n. 484,14).

<sup>170</sup> 24-5 οὐ μέγας - ἀνθρωπος Eust.'s own example.

<sup>171</sup> 25-6 πολλοί - ἄγαλμα Eust. changes *Il.* 4.143-4 (πολέες τέ μιν ἡρήσαντο ἱππῆες φορέειν, βασιλῆϊ δὲ κεῖται ἄγαλμα).

<sup>172</sup> 26-8 τοῦτο - βολοῦ Aristoph. *Eg.* 649, 945; cf. *Su.* τ 1137 (...τοῖς πολλοῖς τοῦβόλου: τουτέστι τοῖς ἐβώνοις...).

<sup>173</sup> 9.31 - 10.1 ἀπελεύσομαι - πλείονας Cf. Ar. *Eccles.* 1073, sch. Ar. *Eccles.* 1073; Eust. refers to an expression used in the vocabulary of the daily life of his age; cf. also Eust. *ad Il.* II.170.2-3 (with note) (εἰ δὲ καὶ τοὺς ἀποικομένους πλείονάς φαμεν, οἷον ἔκινδύνευσαν

παρὰ τοὺς πλείονας ἀπελθεῖν", ἤγουν θανεῖν, εἴη ἂν καὶ αὐτὸ ἐξ Ὀμήρου ἀποσυληθέν).

<sup>174</sup> 2-3 μυρία προΐαψεν *Il.* 1.2-3.

<sup>175</sup> 3 ὥς - λόγῳ *On* προέκθεσις cf. Van der Valk (1971-87), vol. I, p. XCIV, Eust. *ad Il.* I.12.24 (with note).

<sup>176</sup> 4 μυρία ἄλγεα *Il.* 1.2; cf. also Eust. *ad Il.* I.26.11-2.

<sup>177</sup> 5-6 οὕτω - πλατυνεῖ Cf. sch. I *ad Od.* 1.1 (ἄνδρα μοι ἔννεπε Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ: τὸν τρόπον προεκτίθεται, δι' οὗ τὴν ποιήσιν πλατυνεῖ· ἡ γὰρ πολύτροπος τοῦ Ὀδυσσεὺς περίοδος πλάτος τῇ ποιήσει ἐμπλατυνεῖ); cf. also Eust. *ad Il.* I.13.8-10.

<sup>178</sup> 7 ἐνδαψιλεύσεται *On* the word ἐνδαψιλεύω, -ομαι cf. Van der Valk (1971-87), vol. I, p. CXXVII, Eust. *ad Il.* I.545.2, III.430.21 (with note), IV.201.13 (with note); cf. *LSJ* s.v. "to be bestowed lavishly".

<sup>179</sup> 8 ἄνδρα μοι ἔννεπε *Od.* 1.1.

<sup>180</sup> 9 μῆνιν ἄειδε Ἀχιλλέως *Il.* 1.1.

<sup>181</sup> 9-12 ὅτι - ἄλγεα Unknown source.

<sup>182</sup> 10-12 ὁ ποιητῆς - ἄλγεα Stylistic comment by Eust.

<sup>183</sup> 14-5 οἱ δὲ - ἀττικίζοντες Eust. may refer here either to orators (Demosth. or Ael. Aristid.) or to people of the church (such as Greg. Naz., Athanasius the Great, John Chrysostom, Michael Psellus etc.) who make use of these grammatical forms.

<sup>184</sup> 17-8 ἔτι δὲ - γέγονε *On* ἠνέφξε cf. *LSJ* s.v. ἀνοίγνυμι late Greek irregular form; on ἠνώχλησεν cf. Choer. *Th.* II.56.15; on ὀνοματοποιέω cf. *LSJ* s.v. "coin names"; on ἐκδεδιτημένος cf. *LSJ* s.v. ἐκδιαιτάω (with examples); cf. also Eust. *ad Il.* IV.819.7 (with note).

<sup>185</sup> 19 ἤμελλε Cf. Hes. *Th.* 478, Theogn. *El.* 1.906, Ar. *Eccl.* 597, etc.

<sup>186</sup> 20 διηκόνησε Aristid. III.196, 230, 265.

<sup>187</sup> 19-20 οἶον - διηκόνησε Eust. *ad Il.* IV.106.1, 819.3.

<sup>188</sup> 21-2 τὸ μέντοι - ἐστὶ Cf. Hdn. *παθ.* III.2.268.21, Eust. *ad Od.* I.199.34.

<sup>189</sup> 24 τὸ δὲ - γενόμενον Hdn. *συντ. στοιχ.* III.2.399.29 (καὶ τὸ πλάγχθη ἀπὸ τοῦ πλάζω γενόμενον...); cf. Eust. *ad Il.* I.64.12-4.

<sup>190</sup> 25 ἀμφασία Cf. Eust. *ad Il.* I.64.23ff., 4.109.15-7, *ad Od.* I.188.45.

<sup>191</sup> 26 ἄμβροτος Cf. Eust. *ad Il.* I.64.23.

<sup>192</sup> 26 τερψίμβροτος Cf. Hdn. *παθ.* III.2.288.23, Eust. *ad Il.* I.371.14.

<sup>193</sup> 26 πίμπλημι Cf. Hdn. *παθ.* III.2.180.8, *ὀρθ.* III.2.569.34, *μι* III.2.829.9, Eust. *ad Il.* I.93.23.

<sup>194</sup> 27 χρίμπτω Cf. Eust. *ad Il.* III.454.21.

<sup>195</sup> 27 λίγξε βιός *Il.* 4.125; cf. sch. b T<sup>II</sup> *ad Il.* 4.125 a (sch. ex.), Eust. *ad Il.* I.64.25, *ad Od.* II.281.5.

<sup>196</sup> 27 λαγχάνω Cf. Eust. *ad Il.* I.46.30, *ad Od.* I.387.1, 418.34.

<sup>197</sup> 28 λέλογχε Cf. Eust. *ad Il.* I.64.26.

<sup>198</sup> 28 φυγγάνω Cf. Hdn. *παθ.* III.2.284.23.

<sup>199</sup> 28 ἐρυγγάνω Cf. Hdn. *παθ.* III.2.284.23.

<sup>200</sup> 29 ἐρμηνεία - πλανᾶν Cf. Eust. *ad Od.* I.437.33-4.

<sup>201</sup> 29-30 ὁ - λάμβδα Cf. *EM* 516.38f., 674.13-8. However, in Eust. *ad Il.* II.290.18, III.190.7 πλανῶ and πλάνη are the original forms and ἀλῶ and ἄλη are derived from them.

<sup>202</sup> 11.1 Κηφισόδωρος Ath. 14.5.1-13, Ath. *Epit.* 2.2.125.31 (citing Dion. Com. fr. 4, Nicostr. fr. 25).

<sup>203</sup> 1 Πανταλέων Ath. 14.5.27, Ath. *Epit.* 2.2.125.32 (citing Chrysipp. Stoic. III, fr.7, p.199).

<sup>204</sup> 1-2 ἔτι δὲ - θηρίον Ath. 1.35.1-4 (...Ματρέας ὁ πλάνος ὁ Ἀλεξανδρεὺς, ὃς ἔλεγε καὶ θηρίον τρέφειν ὃ αὐτὸ ἑαυτὸ κατεσθίει: ὥς καὶ ζητεῖσθαι μέχρι νῦν τὸ Ματρίου θηρίον τί ἐστιν...); cf. also *Su.* μ 286.

<sup>205</sup> 3-4 τὸ δὲ - ἐμπαθὲς Eust.'s own comment.

<sup>206</sup> 5 ὄν θυμὸν κατέδων *Il.* 6.102.

<sup>207</sup> 6 ἔόν - τένδει Hes. *Op.* 524.

<sup>208</sup> 6 ἐπεὶ *Od.* 1.2.

<sup>209</sup> 9 ἐξ οὗ - διαστήτην *Il.* 1.6.

<sup>210</sup> 9-10 ὅτι - Θήβην *Il.* 1.366; cf. Eust. *ad Il.* I.185.8-9.

<sup>211</sup> 10-1 τοῦτο - πόλεων Cf. *Od.* 3.278 (Sunium), 9.165 (Ciconian city), 11.323 (Athens), 21.108 (Pylos) etc.; cf. also West (1988), p. 70.

<sup>212</sup> 11 καὶ - ἐκεῖ In Eust. *ad Il.* I.185.3-7 a religious explanation of the word ἱερός is given ("ἱερὰ" δὲ οὐ μόνον ἡ ῥηθεῖσα Θήβη, ἀλλὰ καὶ πᾶσα πόλις, ὥς φυλακτικὴ τῶν ἐντός, ὅπερ θεῖον τῷ ὄντι ἐστίν... καὶ ἐν Ὀδυσσεΐᾳ δὲ "ἱερὸν Τροίης πτολίεθρον") which is similar to sch. **D E a** *ad Od.* 1.2 (ἡ πᾶν τὸ τινὸς περιεκτικὸν καὶ φυλακτικὸν ἱερὸν καὶ θεῖον); cf. also Eust. *ad Il.* II.134.9, 362.12-3.

<sup>213</sup> 13 ἱερὸν πτολίεθρον *Od.* 1.2.

<sup>214</sup> 13 θεόκτιστον Sch. **Y** *ad Od.* 1.2 (ἱερὸν πτολίεθρον: ὅτι οἱ θεοὶ τοῦτο ἔκτισαν); cf. also sch. Eur. *Tr.* 1317 (διὰ τὸ θεόκτιστον εἶναι τὴν πόλιν), sch. **T** *ad Il.* 12.3-4 (sch. ex.) (...περὶ τὸ θεόκτιστον τεῖχος...), Eust. *ad Il.* IV.533.28ff.

<sup>215</sup> 13 θεραπεία The meaning of the word θεραπεία here is "logical explanation".

<sup>216</sup> 13-6 θεραπεία - κτίσματι Palaeph. Exc. Vat. fr. IV, p. 89 (Πῶς λέγεται Ἀπόλλων καὶ Ποσειδῶν τειχίσαι Ἴλιον. ὅτι τὸν Ἀπόλλωνα καὶ τὸν Ποσειδῶνα, λέγουσι τειχίσαι τὴν Ἴλιον. τὸ δὲ οὐχ οὕτως ἔχει ἀλλ' ὁ Λαομέδων ἐτείχισε τὴν πόλιν οὐχ ὁσίως. ἦν δὲ ἐν τῇ ἀκροπόλει ἱερὸν Ἀπόλλωνος καὶ Ποσειδῶνος διαφερόντως τιμώμενον, ὅθεν συλὼν ἀνήλπισκε τὰ χρήματα εἰς τὴν τοῦ τεύχους κατασκευὴν); cf. sch. **T** *ad Il.* 21.444d (sch. ex.) (οἱ δὲ δύο φασὶν ἐργασαμένους ἀμισθὶ ἀναθεῖναι Ἀπόλλωνι καὶ Ποσειδῶνι. οἱ δὲ ὅτι ἀπὸ τῶν ἱερατικῶν χρημάτων ὠκοδόμησεν αὐτά); cf. also Eust. *ad Il.* IV.534.8ff. (with note); Van der Valk says that Eust. changes sch. **T**.

<sup>217</sup> 16-21 τινὲς - κτιζόμενον Eust. *ad Il.* IV.534.10f (with note).

<sup>218</sup> 17 διὰ σεμνότητα On the word σεμνότης cf. Eust. *ad Od.* I.5.19 (=8.30 Makr.), my introduction p. CXIX; on the word ἀστεῖως cf. Van der Valk (1971-87), Vol. II, p. XXXIX and n. 1242, 53-5.

<sup>219</sup> 18 ἐξιδίωσε Rare word; here it means "to appropriate".

<sup>220</sup> 18-21 παντὶ - κτιζόμενον For a similar explanation on Apollo and Poseidon cf. Heraclit. *All.* 56.2, 58.2.

<sup>221</sup> 22 ἰδιαζόντως Rare word; cf. *LSJ.* s.v. "apart, privately" (cf. also Sext. *Emp. P.* 1.182.6).

<sup>222</sup> 22 περίφρασις On the word περίφρασις cf. Van der Valk (1971-87), vol. II, p. XXXI-XXXII.

<sup>223</sup> 22 Τροίης πτολίεθρον ἔπερσεν *Od.* 1.2.

<sup>224</sup> 23-5 ἀρχή - ἐπωνόμασται Cf. *Il.* 2.278, 10.363, *Od.* 8.3, 16.442, 18.356, 22.283, 24.119, Eust. *ad Il.* I.143.4, 335.9, 364.2, II.600.19, III.702.10, *ad Od.* I.428.18, II.47.41, II.279.39; cf. also sch. **A** *ad Il.* 2.278 *a* (Ariston.), **T** *ad Il.* 2.278 *b* (Did. | sch. ex), **D** *ad Il.* 2.278, **A** 15.56 *a* (Ariston.), **A** 21.550 *a* (Ariston.), **T** 21.550 *b* (sch. ex. | Ariston.).

<sup>225</sup> 26 σῆ - Πριάμοιο *Od.* 22.230.

<sup>226</sup> 27-8 πολλά - ἄλγεα *Od.* 1.4.

<sup>227</sup> 28 ἰδίως - Εὐξεινος Hdt. 7.147.11, Aesch. *Pers.* 878, Ar. *Vesp.* 700, Aristot. *Meteor.*

354<sup>a</sup>14.

<sup>228</sup> 29-31 διὸ - δλέθρου Ath. *Epit.* 2.1.166.29-30 (=Ath. 8.44.6-7) (citing Callisth. *FGrH* 2b, 124, fr.5.29-30) (...τοὺς Ποντικούς ἐκ τοῦ πολλοῦ ἤκειν πόντου ὥσπερ ἐκ τοῦ δλέθρου...).

<sup>229</sup> 32 μάλα πολλὰ πλάγχθη *Od.* 1.1-2.

<sup>230</sup> 32 πολλῶν - ἔγνω *Od.* 1.3.

<sup>231</sup> 12.1-2 Μάτρων - πολλὰ Ath. 4.13.1-5 (=Ath. *Epit.* 2.1.36.7) (citing Matron fr. 1.1).

<sup>232</sup> 3-4 πεινῶντι - δειπνοσυνάων Ath. 4.13.16-7 (citing Matron. fr. 1.9-10).

<sup>233</sup> 5 κερηκομόωντας ἀκάνθαις Ath. 4.13.25 (citing Matron fr. 1.18); in Homer we find κάρη κομόωντας as two words (*Il.* 2.11, 28, 51, etc., *Od.* 1.90, 2.7, 408, 20.277) but Eust. copies from Ath.

<sup>234</sup> 6 μιλοπαρῆον Ath. 4.13.36 (citing Matron fr. 1.28).

<sup>235</sup> 7-10 ὡς ἀπὸ - αὐτὰς Ath. 9.18.19-25 (=Ath. *Epit.* 2.2.7.10-3) (=Sophr. fr. 104) (...Ἐρατοσθένης δὲ σύας “λαρινούς” προσηγόρευσε μετάγων ἀπὸ τῶν λαρινῶν βοῶν οὕτω κλήθέντων ἢ ἀπὸ τοῦ λαρινεύεσθαι ὃ ἐστὶ σιτίζεσθαι κατὰ Σώφωνα ἢ ἀπὸ κώμης Ἡπειρωτικῆς Λαρίνης ἢ ἀπὸ τοῦ βουκολοῦντος αὐτὰς Λαρίνου...); cf. Ath. 9.18.22-26; cf. also Phot. λ 97, *Su.* λ 120.

<sup>236</sup> 10-1 τὸ δὲ - μετοχὴ Eust.’s own comment.

<sup>237</sup> 11-13 ἄστν - ἀγρότης Cf. Steph. Byz. 140.1-2 (ἀπὸ δὲ τῆς ἀστεος γενικῆς ἀστεῖος, ὅπερ ἀντιδιέσταλται τῷ ἀγροίκος).

<sup>238</sup> 13 Ἀττικοὶ - ἐξαίρετον Cf. Steph. Byz. 70.21-2 (ἐλέγετο δὲ κατ’ ἐξοχὴν πόλις καὶ πολίται ἐξ αὐτοῦ, ὡς ἄστν αἱ Ἀθῆναι καὶ ἀστοὶ καὶ ἀστικοὶ οἱ Ἀθηναῖοι).

<sup>239</sup> 14 ὥσπερ - Ἀλεξάνδρειαν Cf. Steph. Byz. 140.5-6 (...ὅτι δὲ καὶ ἡ Ἀλεξάνδρεια ἄστν ἐκλήθη εἰρηται).

<sup>240</sup> 14-5 ἔλεγον - Ἀθηνῶν Cf. Phot. α 466 (ἀλλ’ ἀντὶ τοῦ Ἀθηναίας φασὶν ἀστὰς λέγεσθαι καὶ Ἀττικάς); cf. also Ael. Dion. α 43.

<sup>241</sup> 17 ἀρνύμενος - ἐταίρων *Od.* 1.5.

<sup>242</sup> 17-19 ὅτι τὸ - τετραπόδων Here Eust. uses the Aristarchean method Ὅμηρον ἐξ Ὀμήρου σαφηνίζειν in order to explain the passage.

<sup>243</sup> 19-20 ἀφ’ ὧν - φόνον Soph. *Aj.* 309.

<sup>244</sup> 21 καὶ - ἔφη *Il.* 2.106.

<sup>245</sup> 22 καὶ - διδόντα Eust.’s own etymology.

<sup>246</sup> 22-4 καὶ ἐστὶ - ἀντικαταλλάσσεσθαι Sch. **H V** *ad Od.* 1.5 (ἀρνύμενος: ἀντικαταλλασσόμενος); cf. sch. **M<sup>b</sup> T** *ad Od.* 1.5 (...ὅθεν ἀρνύσθαι τὸ ἀνταλλάσσειν ἡγουν τὸ διδόναι τι καὶ λαμβάνειν ἕτερον), *EM* 146.40ff., Phot. α 2854, *Et. Or.* 4.7, Eust. *ad Il.* I.113.22-3 (with note).

<sup>247</sup> 24-5 ὥσπερ - πωλεῖν Cf. *EGud.* 489.2ff.

<sup>248</sup> 25-6 ἀρέσκει - παράγεσθαι Unknown source.

<sup>249</sup> 27 εὐθέτησιν Cf. *LSJ* s.v. “good arrangement, prosperity”.

<sup>250</sup> 27-8 δῆλον - ἱστορίων A general note.

<sup>251</sup> 28-9 διὸ - προβαίνειν Cf. Hsch. π 3338, Eust. *ad Od.* I.368.36.

<sup>252</sup> 12.31-13.1 οὕτω - ἐκατόμβοιον Cf. Eust. *ad Il.* I.384.32-3, IV.461.5-7, *ad Od.* I.74.11.

<sup>253</sup> 1-2 καὶ ὁ - Οἰδίποδος Hes. *Op.* 161-3.

<sup>254</sup> 3-4 ἄλλοι - αἶρω *EM* 146.40, *EGen.* α 1211, *Et. Sym.* II.216.30-1.

<sup>255</sup> 5 τὴν δε - ἀχνόμενος *Il.* 1.103, 241, 588; cf. Eust. *ad Il.* I.92.34-6.

<sup>256</sup> 6-10 περὶ - ὅμοια Heracl. Mil. fr. 22.

<sup>257</sup> 11-3 ἐκεῖνο - σοφὸς Eust.’s own comment.

- <sup>258</sup> 14-5 ἦν τε ψυχὴν *Od.* 1.5.
- <sup>259</sup> 14 δν κατὰ θυμὸν *Od.* 1.4.
- <sup>260</sup> 14-6 λέγει - κατήσθιον Eust. changes *Od.* 1.6-9.
- <sup>261</sup> 16-8 τίνες - βουσί Eust. *ad Od.* II.18.15ff.; on this allegory cf. also Heraclit. *All.* 70.12.
- <sup>262</sup> 23-4 τὸ δὲ - ἐκείνων Cf. sch. V *ad Od.* 1.7 (σφετέρησι: ταῖς ἑαυτῶν).
- <sup>263</sup> 24-5 εἰ - ὑμνεῖν Hes. *Op.* 2.
- <sup>264</sup> 25-6 αὐτῶν σφετέραις ἀτασθαλίαις *Od.* 1.7.
- <sup>265</sup> 27-9 ἀτασθαλία - Ἀθήναιος *Ath.* 1.21.14-6 (ἐξ ὧν εἰκὸς λεχθῆναι καὶ τὴν ἀτασθαλίαν, ὅτι ἐν ταῖς θαλίαις τὰ πρῶτα ἐξημάρτανον οἱ ἄνθρωποι εἰς ἀλλήλους).
- <sup>266</sup> 29-31 ὅρα δὲ - ἐπιφωνηθῇ *Il.* 8.177, 12.127, 15.104, 17.236, 17.497, 18.311, *Od.* 9.44, 21.85, 22.32, 22.370.
- <sup>267</sup> 13.31-14.1 ἡ πατρωνυμικῶς - Ὑπεριονίδης *Pind. Ol.* 7.39; cf. also *Od.* 22.176, Heraclit. *All.* 44.6; on Ὑπερίων and Ὑπεριονίδης cf. West (1988), p. 72.
- <sup>268</sup> 2 Ὑπερίων Cf. Eust. *ad Il.* IV.348.11-3.
- <sup>269</sup> 2-3 ἡ ἐπιθετικῶς - ἰὼν *Hdn. ὁρθ.* III.2.596.22 (παρὰ γὰρ τὴν ἰὼν μετοχὴ γέγονε Ὑπερίων ὁ ὑπὲρ ἡμᾶς ἰὼν...), *Vit. Hom. Plut.* 2.1081; for a different etymology cf. Heraclit. *All.* 44.5.
- <sup>270</sup> 4 συνεμπτώσεως On the word συνέπτωσις cf. Keizer (1995), p. 451.
- <sup>271</sup> 3-5 καὶ ὤφειλεν - τοιαῦτα *Hdn. καθ.* III.1.40.29 (...τὰ εἰς ἰῶν λήγουσαι μετοχαὶ δισύλλαβοι ὀξύτονόυμεναι καὶ ὀνόματα κύρια γινόμενα μετατιθέασιν τὸν τόνον οἶον "Ἀμφίων, Ὑπερίων").
- <sup>272</sup> 5-6 οὕτω δὲ - ὄνομα *Hdt.* 4.162.8, 12, 16, 18, 5.104.5.
- <sup>273</sup> 7-8 οἱ δὲ - δηλοῦται Cf. Eust. *ad Il.* I.204.1.
- <sup>274</sup> 8-9 ὅθεν - μύλωσιν *Hsch.* ε 231 (εὐνοστος: ἀγαλμάτιον εὐτελὲς ἐν τοῖς μυλῶσιν, ὃ δοκεῖ ἐφορᾶν τὸ ἐπίμετρον τῶν ἀλεύρων, ὅπερ λέγεται νόστος...).
- <sup>275</sup> 10-1 Εὐνοστος - ἀλεύρων *Phot.* ε 37 (Εὐνοστος: θεὸς ἐπιμύλιος, ἡ δοκοῦσα ἐφορᾶν τὸ μέτρον τῶν ἀλεύρων); cf. also *Su.* ν 501, *EM* ε 394, Eust. *ad Il.* I.326.12f.
- <sup>276</sup> 12-3 ὅτι - ὑποθέσεως Eust.'s own comment.
- <sup>277</sup> 15 τῶν ἀμόθεν - ἡμῖν *Od.* 1.10.
- <sup>278</sup> 15-6 ὥς - σχηματισμῷ Eust.'s own comment.
- <sup>279</sup> 16 κατὰ δὲ ἀλληγορίαν On the word ἀλληγορία cf. Van der Valk (1971-87), vol. II, p. LXXVI-LXXVII; cf. also my introduction p. LXXVII.
- <sup>280</sup> 17-8 ὥς - ζητῶ Cf. *Hdn. κυρ. ἐπιθ.* III.2.2.3 (=An. Ox. I 278.19f.) (τὸ μούσα δὲ παρὰ τὸ μῶ, ὃ ἐστὶ τρίτης συζυγίας, σημαντικὸν τοῦ ζητῶ); cf. also sch. A *ad Il.* 1.317 b (= *Epim. Hom.* (Pars Prior) 317A), *EM* 589.41f., *Su.* μ 1291, Eust. *ad Il.* I.15.27, 17.15, II.385.7.
- <sup>281</sup> 18 θεᾶν - θεῖν Cf. *Greg. Naz. De filio* 18.6ff., *EM* 445.42ff., *EGud.* 258.57, 259.6, *An. Ox.* II 377.13, 446.29, *Tz. Exeg. Il.* 50.8-15, Eust. *ad Il.* I.15.26 (with note).
- <sup>282</sup> 16-9 κατὰ - νοῦς Cf. sch. Y *ad Od.* 1.10 (θυγατέρα δὲ Διὸς ψυχικῶς νοήσαις νῦν τὴν γνώσιν· ἡ γὰρ γνώσις θυγατὴρ ἐστὶ τοῦ Διὸς, ἡγουν τοῦ νοός...); Eust. is rationalizing, and especially in a way which allows the retention of pagan theology in a Christian context.
- <sup>283</sup> 20-3 σημειῶσαι - ἐνέφηνε Eust.'s own comment.
- <sup>284</sup> 24-6 τὸ δὲ - οὐδέποθεν Eust. paraphrases sch. E *ad Od.* 1.10 (παρὰ τοῖς Δωριεῦσιν ἐστὶν ὄνομα ἀμός ἰσοδυναμοῦν τῷ τίς, καὶ ἀπὸ τούτου γίνεται τὸ "ἀμόθεν" δηλοῦν τὸ ἀπὸ τινος μέρους τούτων. ἀπὸ δὲ τοῦ ἀμόθεν γίνεται καὶ τὸ οὐδαμόθεν...).
- <sup>285</sup> 28-9 ἀφ' οὗ - πληθυντικὴ *Hdt.* 1.18.11, 24.5, 57.14, 143.16, 173.18, 2.50.11, 80.5,

3.15.14, 7.106.10, 139.6, 8.142.6, 9.58.11.

<sup>286</sup> 29 οὐδαμᾶς Hdt. 4.114.9.

<sup>287</sup> 30 πρὸς οὐδαμῶν ἀνθρώπων Hdt. 4.45.18, 7.60.2.

<sup>288</sup> 15.4 παραπληρώσεως On the word παραπλήρωσις Van der Valk (1971-87), vol. II, p. XXXII.

<sup>289</sup> 4-6 ἐκ δὲ - ἀμωσγέπως Sch. E *ad Od.* 1.10 (ἀπὸ δὲ τοῦ ἀμῶς ἐπιρρήματος γίνεται τὸ ἀμωσγέπως...).

<sup>290</sup> 6-7 ἀμωσγέπως - ἐφιλοσόφησεν Eust.'s own examples; for a similar example cf. Hermog. *Id.* p. 411.1f. (ἀμηγέπη προσαναμέμενος εἰδὼν τοῦ λόγου).

<sup>291</sup> 8-10 διὸ - ἡρμήνευσε The reference comes from Demosthenes Thrax's *Paraphrase of the Odyssey* and should be added to the collection of his fragments; on Demosthenes Thrax cf. Su. δ 457, my introduction p. XCVI.

<sup>292</sup> 13-4 ὥς - ἐγράφη Eust. *ad Od.* I.2.25ff. (=3.14ff. Makr.).

<sup>293</sup> 15-6 ἐνθ' ἄλλοι - δλεθρον *Od.* 1.11.

<sup>294</sup> 13-6 ὅτι - τότε Eust.'s own comment; cf. *LSJ* s.v. 2 "thereupon, then".

<sup>295</sup> 16-7 οὐδ' ἐνθα - ἀέθλων *Od.* 1.4.

<sup>296</sup> 17 πάντες ὅσοι φύγον *Od.* 1.11.

<sup>297</sup> 18 λέξω - ἔχω Lycophr. *Alex.* 1-8.

<sup>298</sup> 18-20 ὅτι - οἴκοι General remark on the use of the word by the Attic writers; cf. *LSJ* s.v. "at home, in the house".

<sup>299</sup> 20 ποιηταὶ - φασὶ *Od.* 6.159, 11.410, Hes. *Op.* 554.

<sup>300</sup> 20-1 ποιηταὶ - εἴρηται Eust. *ad Il.* I.72.2, 8-11, 235.9, 525.29, II.287.6, 551.17, III.231.4-5, 262.1.

<sup>301</sup> 24 κατάντημα Cf. *LSJ* s.v. "an end, goal".

<sup>302</sup> 27 Ἰλιόθεν - πέλασσεν *Od.* 9.39.

<sup>303</sup> 29-30 νόστου - γυναικὸς *Od.* 1.13.

<sup>304</sup> 30-1 οἶα δὲ - εἰρήσεται Eust. *ad Od.* I.17.40ff. (=32.27ff. Makr.), 27.10ff. (=50.18ff. Makr.), 86.34ff.

<sup>305</sup> 32-3 ἡμεῖς - συντάσσομεν Cf. *LSJ* s.v. χράομαι II.

<sup>306</sup> 15.33-16.2 Ὀμηρος - σίγμα Cf. *Il.* 19.262, *Od.* 14.124 etc.

<sup>307</sup> 7-8 ὁ δὲ - ἐρρέθη Eust.'s own comment probably recalling *Il.* 20.8-9.

<sup>308</sup> 8 Νηΐδες Eust. *ad Il.* II.235.8, IV.152.3, 962.12, 964.6, *ad Od.* I.385.15.

<sup>309</sup> 9 Ἀμαδρυάδες Eust. *ad Il.* II.350.9, III.303.23, *ad Od.* I.385.15.

<sup>310</sup> 9 Ὀρεστιάδες Eust. *ad Il.* II.350.4, *ad Od.* I.385.15.

<sup>311</sup> 9 Λειμωνιάδες Eust. *ad Od.* II.350.9.

<sup>312</sup> 10-1 ἄς καὶ - ἐρεῖ *Od.* 10.136 (Circe), 12.448-9 (Calypso).

<sup>313</sup> 14-5 ὅτι μέντοι - ἔστιν Eust. means different legends (ἐκ τῶν ἱστοριῶν) like the one about Circe's and Odysseus' son in Eust. *ad Od.* I.1.14f. (=1.17 Makr.).

<sup>314</sup> 20-1 ὥς - γέγραπται Eust. *ad Il.* I.35.5, 120.24-8.

<sup>315</sup> 22 Διὸς μεγάλου ἐνιαυτοὶ *Il.* 2.134.

<sup>316</sup> 22-3 Διὸς μεγάλοιο ἔκκητι Hes. *Op.* 4; cf. Eust. *ad Il.* II.603.8.

<sup>317</sup> 23 φασὶ *Il.* 5.721; cf. Eust. *ad Il.* I.293.6ff., II.603.6 (with note).

<sup>318</sup> 23-5 ὥς Αἴλιος - ἐπιγέγραπται Ael. Dion. δ 21; cf. *PCG* adesp.VIII fr. 6; cf. also Plut. *Mor.* 425E.

<sup>319</sup> 29-30 φησὶ - κεῖται Ael. Dion. δ 10 (ἀγαθώτερος <δὲ> καὶ ἀγαθώτατος παρ' οὐδενὶ τῶν Ἑλλήνων κεῖται).

<sup>320</sup> 16.30-17.2 ὅτι τὸ γλαφυρὸν - γενόμενον Eust. *ad Il.* I.274.9, III.303.3.

- <sup>321</sup> 2-3 *περὶ οὐ* - *ῥηθήσεται* Eust. *ad Od.* I.175.37ff.
- <sup>322</sup> 3 *ἐπὶ δὲ* - *λέγεται* *Il.* 2.88, 18.402, Eust. *ad Od.* I.175.40, 2.20.
- <sup>323</sup> 3 *καὶ ἐπὶ νηὸς* *Il.* 2.454, 4.356, Eust. *ad Il.* I.274.13, *ad Od.* II.13.13.
- <sup>324</sup> 7 *σπίνου στόμα γλαφυρόν* New fragment of lyric poetry.
- <sup>325</sup> 8-9 *φρίσσειν τὰ λῆϊα γλαφυρόν* New fragment of lyric poetry.
- <sup>326</sup> 11-3 *Σοφοκλῆς - ἀνὴρ* Eust. *paraphrases Soph. Tr.* 550-1; cf. sch. *Soph. Tr.* 550, Eust. *ad Il.* I.660.19.
- <sup>327</sup> 12 *ὑέρακμος* The word *ὑέρακμος* (“...ὑπερδραμὼν τὴν ὥραν” Phot. v 621.15) is rare and it is used here to characterise Deianira; it is used only once more by Eust. to explain the word *μεσαιπόλιον* for Idomeneus (Eust. *ad Il.* III.486.25); cf. also *N.T.* 1 Cor 7.36.2.
- <sup>328</sup> 13-4 *παρωνόμασται - ὑγρότητα* Eust. changes *EM* 149.45ff., 684.20; cf. also *EGud.* π 477.8ff., *EGen.* α 1235,
- <sup>329</sup> 14-5 *ὥς καὶ - ἄρδεν* *On ἄρσιν* cf. *EM* 149.42-8 (citing Hdn. *γάμ. συμβ.* III.2.904.13); *on πόσις* cf. *EM* 684.20; cf. also Eust. *ad Od.* I.12.37f. (=22.27f. Makr.).
- <sup>330</sup> 15 *καὶ - ὕειν* *EM* 775.15ff. (=EGud. v 540.49ff.).
- <sup>331</sup> 15-6 *διὸ καὶ - παράγεσθαι* Eust. *ad Il.* III.490.13.
- <sup>332</sup> 16 *οἶονεῖ - υἱὸς* Eust. *ad Il.* III.490.13f. (with note; the source is unknown but Van der Valk attributes the comment either to sch. D or the Lexica); cf. also sch. T *ad Il.* 14.268 (ex.).
- <sup>333</sup> 16-8 *ὅτι τὸ - συγκοπήν* Eust. *ad Il.* IV.165.21.
- <sup>334</sup> 19 *ἤματα μακρὰ πέλονται* *Od.* 18.367, 22.301; cf. also Eust. *ad Il.* II.329.13, IV.575.69.
- <sup>335</sup> 19 *ὥς - ἐδηλώθη* *Il.* 2.295, 8.404, 23.833.
- <sup>336</sup> 19-20 *ἐνιαυτὸς - διατρίβω* Cf. *EM* 342.33-5 (*ἢ παρὰ τὸ ἰαύω, τὸ ἐνδιατρίβω [...] καὶ ὄνομα, ἐνιαυτός, ὃ ἐνδιατριπτός χρόνος...*), Eust. *ad Il.* I.293.8; on this comment by Eust. cf. Koster-Holwerda (1954), p.139f.
- <sup>337</sup> 20-1 *διὸ καὶ - ἐνιαυτοὺς* *Ar. Ran.* 347-8; Eust. changes the order of the words.
- <sup>338</sup> 23-4 *καὶ ἐπίρρημα - ἀμφιετὶ* Cf. *Su.* α 1726 (*ἀμφιέττει: ἐν αὐτῷ τῷ ἔτει*), *EM* 90.27 in which we find the word *ἀμφιετῆν* (*Θύειν καθ’ ἕκαστον ἔτος, ἢ δι’ ὅλου τοῦ ἔτους, ἢ κατ’ ἔτος*).
- <sup>339</sup> 24 *ἐπεκλώσαντο θεοὶ* *Od.* 1.17.
- <sup>340</sup> 17.29-18.1 *διὸ καὶ - βαρεῖται* *Od.* 7.197, cf. Eust. *ad Il.* IV.7-10, *ad Od.* I.272.3-13.
- <sup>341</sup> 3-4 *ὅτι δὲ - δηλοῦσιν* Sch. Pind. *Ol.* 1.41 (*Κλωθὴ μία τῶν Μοιρῶν: εἴρηται δὲ παρὰ τὸ ἐπικλῶειν ἑκάστῳ τὸ εἰμαρμένον*), 7.118c.3 (*καὶ ἡ μὲν Κλωθὴ παρὰ τὸ συγκλῶειν τὰ ἀνθρώπινα*); cf. also Aristot. *De mundo* 401<sup>b</sup>21, Chrysipp. *Stoic.* II, fr. 913, p. 264, II, fr. 914, p. 265, II, fr. 1092, p. 319, Eust. *ad Od.* I.272.5.
- <sup>342</sup> 6 *πλάγχθη* *Od.* 1.2.
- <sup>343</sup> 7 *καθὰ προέγραπται* Eust. *ad Od.* I.6.17ff. (=10.24ff. Makr.).
- <sup>344</sup> 7 *πεφυγμένος ἀέθλων* *Od.* 1.18.
- <sup>345</sup> 8-9 *πεφυγμένος - ἐβφωνότερον* Eust. *ad Il.* II.371.8.
- <sup>346</sup> 9 *οὕτω - μάθησις* Eust. *ad Il.* I.662.18, II.23.24, III.516.2, *ad Od.* I.414.15.
- <sup>347</sup> 11 *ἰχθὺς ὁ “ἐρυθίνος”* Cf. *Su.* π 3124, Eust. *ad Il.* IV.763.4.
- <sup>348</sup> 11 *ἐρυθρόδανον* Cf. *Su.* ε 3093, Eust. *ad Il.* I.57017, II.426.12, 18.
- <sup>349</sup> 11 *οὕτω - ἄφυκτον* Hsch. α 8787, sch. *Ar. Nub.* 1047.
- <sup>350</sup> 12 *τὸ “πέπευσμαι” “πέπυσμαι”* Cf. Hdn. *παθ.* III.2.276.5.
- <sup>351</sup> 12-3 *καὶ τὸ - ψυδρόν* *On ψυδρός* cf. Lycophr. *Alex.* 235, 1219.
- <sup>352</sup> 13 *τὸ “ἄπευστον” “ἄπυστον”* Cf. Eust. *ad Od.* I.414.16.
- <sup>353</sup> 13 *“ἐλευσις” “ἡλυσις”* Cf. Hdn. *Part.* 48.6, Hsch. η 400, *Su.* η 274.



- <sup>354</sup> 13-4 “εὐτευκτον” “εὐτυκτον” Cf. Eust. *ad Il.* I.662.17, III.577.18.
- <sup>355</sup> 14 το “τετεῦχθαι” “τετύχθαι” Cf. *Il.* 15.110, *Od.* 1.391; Eust.’s own example.
- <sup>356</sup> 14 τὸ “νευστάζειν” “νυστάζειν” Cf. Eust. *ad Il.* I.662.19.
- <sup>357</sup> 15 ἐκ τοῦ “τεύχω” “τέχνη” Eust. *ad Il.* I.272.39, 662.17, III.361.14.
- <sup>358</sup> 15-6 ὄθεν - ἔχων Paus. Att. γ 9.
- <sup>359</sup> 16-7 ὁ δ’ αὐτὸς - οὐδετέρως Paus. Att. σ 12 (=Phot. σ 513.7) (σίραιον· τὸν ἐψημένον οἶνον καὶ γλυκύν).
- <sup>360</sup> 17 ἀέθλους - ἀγῶνας Eust.’s own comment.
- <sup>361</sup> 20-1 ἐνοήθη - ἐθέλοι Eust.’s own comment.
- <sup>362</sup> 22-4 ὅτι ἡ - θάλασσαν Allegorical explanation.
- <sup>363</sup> 26-7 οὐ μόνον - ποιηταῖς Maybe Eust. implies the patronymic Νηληϊάδης (*Il.* 14.42) or Νηληϊός (*Il.* 23.349) which show a relationship with Poseidon.
- <sup>364</sup> 28 ὥς ἐν - ἱστορεῖται *Od.* 3.130-200.
- <sup>365</sup> 28-9 ἀσπερχές - πολυσπούδαστον Eust. *ad Il.* I.698.6.
- <sup>366</sup> 29-30 Σοφοκλῆς - λέγει Soph. *Aj.* 982.
- <sup>367</sup> 19.1 ἐντεῦθεν - ὄνομα Cf. Eust. *ad Il.* III.547.6-8, IV.734.6-8.
- <sup>368</sup> 1-2 ὅτι παρασημειοῦνται - χρήσασθαι Sch. A *ad Il.* 6.154 (Ariston.), 7.138 (Ariston.), 12.96 (Ariston.), 20.372 b (Ariston.), 23.642 a (Ariston.).
- <sup>369</sup> 3-4 Αἰθίοπας - ἀνδρῶν *Od.* 1.22-3.
- <sup>370</sup> 5 πατήρ - θεῶν τε *Od.* 1.28; cf. Eust. *ad Il.* I.226.21.
- <sup>371</sup> 6 τῇ ἐπαναλήψει Cf. Hermog. *Meth.* p. 423.1ff., *Rhet. An.* 3.658.4ff., Tryph. *Trop.* 8.753.9ff., *Vit. Hom. Plut.* 2.363-73; cf. sch. Y *ad Od.* 1.23.
- <sup>372</sup> 7 ἔστι - διχθὰ Eust. *ad Od.* I.11.21 (=20.17 Makr.).
- <sup>373</sup> 7-8 καθὰ - “τετραχθὰ” *Il.* 2.668, 3.363, 15.189; cf. *EM* 768.34ff. (= Hdn. *παθ.* III.2.287.5ff.), sch. Opp. *H.* 1.374, Eust. *ad Il.* I.667.9, 779.11, IV.96.14, *ad Od.* I.323.39.
- <sup>374</sup> 9-10 ὥς καὶ - “πέπονθα” Cf. Hdn. *μεγ. ῥήμ.* 15.11 (=EM 662.9-10) (πόθεν τὸ πέπονθα; παρὰ τὸ πονῶ πονήσω πεπόνηκα, καὶ ὁ μέσος πέποννα, καὶ πλεονασμῷ τοῦ θ πέπονθα); cf. also 16.13; on a different derivation of πέπονθα from πῆθω cf. Hdn. *παθ.* III.2.289.31; cf. also sch. *Hom.* 89.1.
- <sup>375</sup> 10-1 “μαλακός” “μαλθακός” Hdn. *ὁρθ.* III.2.547.34.
- <sup>376</sup> 11 “χαμαλή” “χθαμαλή” Hdn. *παθ.* III.2.287.1.
- <sup>377</sup> 12 ὁ - ἀκούει Heracl. *Mil. fr.* 34.
- <sup>378</sup> 13 καρυστία ὄχη Although the references to καρυστία are numerous, none mentions Eustathius’ etymology.
- <sup>379</sup> 13-5 πρὸς - “μοχλὸς” Cf. Hdn. *παθ.* III.2.289.5, *Epim. Hom.* (Pars Altera) θ 27, *Et. Or.* 103.3ff.; cf also Eust. *ad Il.* IV.498.20-499.1.
- <sup>380</sup> 15-6 καὶ ἐκ - “εὐοχθέων” Hes. *Op.* 477; cf. sch. Hes. *Op.* 477a-b (Gaisford), 475.3 (ΕΥΟΧΘΕΩΝ. Χαίρων, πληθύνων τῆς ὀχῆς: ὀχὴ δὲ, ἡ τροφή. εἴρηται οὖν κατὰ πλεονασμὸν τοῦ θ’, ἡ ἐπειδὴ ὀχθος λέγεται ὁ κόπος.); cf. also Eust. *ad Il.* I.667.10.
- <sup>381</sup> 17 ἔσχατοι ἀνδρῶν *Od.* 1.23.
- <sup>382</sup> 18 τηλόθι ἐόντας *Od.* 1.22.
- <sup>383</sup> 18-9 οἱ μὲν - ἀνιόντος Cf. *Od.* 1.24; Eust. rationalizes by replacing “Υπερίονος” with “ἡλίου”.
- <sup>384</sup> 19 διχθὰ μεμερίσθαι αὐτοὺς Cf. *Od.* 1.23.
- <sup>385</sup> 20 νήσω ἐν ἀμφιρύτῃ *Od.* 1.50.
- <sup>386</sup> 20 νήσος δεινδρήεσσα *Od.* 1.51.
- <sup>387</sup> 26 ἐμενέαινε *Od.* 1.20.

- <sup>388</sup> 24-6 ἐνταῦθα - 'Οδυσσεῖ Eust.'s own comment.
- <sup>389</sup> 27-8 διὸ καὶ - διήγαγον *Il.* 1.423-5.
- <sup>390</sup> 30-1 καὶ - 'Ιλιάδι The word is not repeated in the *Iliad*; I am not sure what Eust. means here.
- <sup>391</sup> 31 Δωριέων - τοὶ Eust.'s own comment (?).
- <sup>392</sup> 20.2-3 δς - οἶδε *Od.* 1.52-3.
- <sup>393</sup> 3 ὁ Because of the explanation which follows Eust. should have ὁ instead of δ.
- <sup>394</sup> 3 ὁ γὰρ - χολωθεῖς *Il.* 1.9.
- <sup>395</sup> 9-10 παραδέδοται - ἄρθρον On προτακτικόν ἄρθρον cf. Apoll. Dysc. 2.2.27.2-3, 72.4-5, 123.1ff., 446.1ff.
- <sup>396</sup> 10-1 καὶ δῆλον - θάτερος Cf. *Et. Or.* 74.15ff., *EM* 443.27ff. (citing Hdn. *παθ.* III.2.344.9ff.); cf. also Eust. *ad Od.* I.268.5.
- <sup>397</sup> 15-6 καὶ τὸ - κωμικῶ *Ar. Plu.* 555, 872.
- <sup>398</sup> 17-8 τὸ δὲ - 'Ιλιάδι *Il.* 2.668, 3.363, 15.189.
- <sup>399</sup> 19 διχῆ Cf. Eust. *ad Il.* I.126.20.
- <sup>400</sup> 19 δίχα Cf. Eust. *ad Il.* I.126.21.
- <sup>401</sup> 22 ὥς - διαφαίνειν On διάψαλμα cf. *LSJ* s.v. "musical interlude, used by the LXX, in the Psalms, for the Hebr. *Selah*"; on διαυλεῖν cf. *LSJ* s.v. "accompany with a διαύλιον"; on διαφαίνειν cf. *LSJ* s.v. διαφαίνω "show through, let a thing be seen through"; Eust.'s own examples.
- <sup>402</sup> 23 διάνδιχα βουλεύεται There are two verbs used with διάνδιχα in the *Iliad*: the first is δῶκε ("to give", *Il.* 9.37) and the other is μερμήριζεν ("to think", *Il.* 1.189, 9.37, 13.455). Eustathius here explains the second case, in which διάνδιχα underlines the division of the thought or heart in two ways. Eust. usually seems to insist on *this* specific use of διάνδιχα: cf. Eust. *ad Il.* I.126.26-31, II.554.11-6; cf. also sch. **b T** *ad Il.* 1.189-93 (sch. ex.), **T** *ad Il.* 8.167 (sch. ex.), **A** in *Il.* 8.168 (Ariston.); cf. also the two equal in meaning expressions δίχα δέ σφιν ἦνδανε βουλή (*Il.* 18.510) and διχθά μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι (*Il.* 16.435).
- <sup>403</sup> 24-5 ὅτι ἀπὸ - αἰθὸς *Ar. Thes.* 246.
- <sup>404</sup> 25 λέων αἰθῶν *Il.* 10.24, 178, 11.548, 18.161; cf. also sch. **T** *ad Il.* 11.546 *a* (sch. ex.), **A** *ad Il.* 11.548 *a* (Ariston.), **b T** *ad Il.* 18.161-2 (sch. ex.), Tyrt. 13.1, Ap. Soph. 13.27, Eust. *ad Il.* I.560.12, III.7.15, 8.5, 248.27, 250.15, 888.15-8, IV.152.14.
- <sup>405</sup> 25 οἶνος αἰθῶν *Ar. Soph.* 13.30; cf. Eust. *ad Il.* I.208.7, III.250.22, 326.13-6.
- <sup>406</sup> 25-7 καὶ οἱ - πλεον Cf. Ptol. *Apotel.* 2.2.2.4ff. (κατὰ κορυφὴν λαμβάνοντες τὸν ἥλιον καὶ διακαιόμενοι μέλανές τε τὰ σώματα καὶ τὰς τρίχας οὖλοι τε καὶ δασεῖς [...] οὓς δὴ καλοῦμεν κοινῶς Αἰθιοπας.); cf. also Gem. 16.26.1-4 (οἱ μὲν γὰρ τὰ πέρατα τῆς διακεκαυμένης ζώνης οἰκοῦντες Αἰθιοπές εἰσι κατὰ κορυφὴν ἔχοντες ἐν ταῖς τροπαῖς τὸν ἥλιον).
- <sup>407</sup> 27-8 καὶ ὅτι - Αἰθιοπεὺς On Αἰθιοπεὺς cf. Call. *Del.* 208, *Su.* α 126.
- <sup>408</sup> 28 καὶ ὅτι - αἰθίῳ I cannot find αἰθίῳ as an epithet for Zeus.
- <sup>409</sup> 30-1 οὐκ - φαεινόν Note the frequency with which allegorical explanation is sought.
- <sup>410</sup> 31 παρὰ - λάμπω Cf. Hsch. α 1900, sch. Pind. *P.* 8.65a, Eust. *ad Il.* I.379.28, 560.10, II.503.10, *ad Od.* II.190.2.
- <sup>411</sup> 31 αἰθῆρ Ζεὺς Aesch. fr. 70; cf. Eust. *ad Il.* III.630.2.
- <sup>412</sup> 31-2 αἰθρία - ἐδία Cf. Phot. α 577, *Su.* αἱ 148, cf. Eust. *ad Il.* III.863.18, IV.103.21.
- <sup>413</sup> 32 καὶ τὸ αἰθριον Cf. Phot. α 578, *Su.* αἱ 152.
- <sup>414</sup> 33 ὥς εἰκὸς - φωσφόρος Lycophr. *Alex.* 359; cf. also sch. Lycophr. 359, Eust. *ad Il.* I.704.11, II.3.3, 38.2, 214.5, 258.2, 595.21, III.782.24, IV.89.15, 19, 376.8-9, 377.2, 413.7-

10, *ad Od.* I.133.30, II.189.28.

<sup>415</sup> 34-5 οἱ μὲν - ἀνατέλλοντος Cf. *Od.* 1.24; Eust. rationalizes by replacing “Υπερίονος” with “ἡλίου”.

<sup>416</sup> 20.35-21.1 τοῦτο - παλαιοῖς Eust. means the several writers that he mentions afterwards; on the Ethiopians and on this partition cf. West (1988), p. 75-6.

<sup>417</sup> 1-4 τοῖς μὲν - κόλπῳ Cf. Str. 1.2.28.48-52.

<sup>418</sup> 4-7 οἱ μὲν - δυσμῶν Cf. Str. 1.2.28.6-9 (citing Ephor. ΠΑ.70 fr. 30a).

<sup>419</sup> 10-1 ὧν μέμνηται - Αἰγύπτου Hdt. 3.97.5.

<sup>420</sup> 11-2 καὶ - Αρίσταρχος Str. 1.2.24.43-50, 25.16ff.

<sup>421</sup> 15-6 καθὰ - χθονός Aesch. *Pr.* 846.

<sup>422</sup> 16-8 καὶ αὐτός - Αἰγύπτου Eust.'s own comment.

<sup>423</sup> 18-9 συντρέχει - ἀνιόντος Str. 1.2.25.24-8 (καὶ γὰρ αὕτη στενὴ τέ ἐστι καὶ μακρὰ καὶ ἐπικλυστος. τὰ δ' ἐξω τῆς ἐπικλύστου ἔρημά τε καὶ ἄνδρα καὶ σπανίως οἰκεῖσθαι δυνάμενα, τὰ μὲν πρὸς ἔω τὰ δὲ πρὸς δύσιν κεκλιμένα πῶς οὖν οὐχὶ καὶ δίχα διήρηται.).

<sup>424</sup> 21-2 οἱ - ἀνιόντος Cf. *Od.* 1.24; Eust. rationalizes by replacing “Υπερίονος” with “ἡλίου”.

<sup>425</sup> 23-5 καὶ τοὺς - οὐλότατον Eust. changes Aristot. *GA* 782<sup>b</sup>33ff (καὶ διὰ τοῦτο οἱ μὲν ἐν τῷ Πόντῳ Σκύθαι καὶ Θρᾶκες εὐθύτριχες. [...] Αἰθιοπες δὲ καὶ οἱ ἐν τοῖς θερμοῖς οὐλότριχες).

<sup>426</sup> 25-30 ὁ δὲ - πολλήν Eust. changes Str. 1.2.26.1-9.

<sup>427</sup> 21.30-22.5 ἄλλοι δὲ - ἀθεάτῳ ἡμῖν Eust. changes Str. 1.2.24.17ff.; with the expression ἄλλοι δὲ Eust. means Crates; on Crates' opinion cf. Gem. 16.21-8, Crates fr. 37.

<sup>428</sup> 5-6 ὁ δὲ - εὐκράτου Eust.'s own comment.

<sup>429</sup> 6-11 διὰ ταῦτα - ὑπερνότιοι Eust. gives a conclusive paragraph on the three different interpretations of ἔσχατοι ἀνδρῶν.

<sup>430</sup> 11 ὡς ἐν - καταγραφῇ Eust.'s own list; there seems to be some repetition here maybe due to lack of revision.

<sup>431</sup> 20-1 ὅτι ὁ - ἀνατολικώτερα *Od.* 5.283; cf. sch. T *ad Il.* 6.184 (sch. ex.), sch. P Q T *ad Od.* 5.282, M<sup>a</sup> 1.23; cf. Str. 1.2.28.26, Eust. *ad Od.* I.217.35-40.

<sup>432</sup> 21-2 ἰστέον - χαίρειν Eust.'s own comment.

<sup>433</sup> 23-4 ἀπὸ Λιβύων - Ἑλληνας Hdt. 2.50.11.

<sup>434</sup> 24 καθὰ - Ἡρακλέος Hdt. 2.43.4.

<sup>435</sup> 26 ἀντιῶν - ἐκατόμβης *Od.* 1.25.

<sup>436</sup> 26-7 ταύρων - προείρηται Eust. *ad Od.* I.9.42 (=17.14 Makr.); cf. also Hdn. γάμ. συμβ. III.2.904.11, 034. III.2.353.25.

<sup>437</sup> 28-9 ὅτε - κέρατος Cf. Eust. *ad Od.* I.404.13.

<sup>438</sup> 22.32-23.1 ἀλλὰ - δειχθήσεται Eust. *ad Od.* I.337.1, 339.32; cf. Phot. α 2805, Eust. *ad Od.* I.354.9, 354.18.

<sup>439</sup> 1 ἄρνειῷ πηγεισιμάλλῳ *Il.* 3.197.

<sup>440</sup> 2 καὶ ἄρνειός - Κύκλωπος *Od.* 9.432, 444.

<sup>441</sup> 3-4 γίνεται δὲ - τοιαῦτα Cf. Hdn. καθ. III.1.135.7-9 (τὸ δὲ ἄρνειός κατὰ πλεονασμόν ἐσχε τὴν εἰ διφθογγον. ἡ γὰρ ἄρνός γενικὴ μετὰγεται εἰς εὐθείαν ὡς ἄρνός καὶ κατὰ πλεονασμόν τῆς εἰ γίνεται ἄρνειός...), ὁρθ. III.2.444.13 (καὶ μετὰγεται αὕτη ἡ γενικὴ εἰς εὐθείαν οἷον ἄρνός κατὰ πλεονασμόν τῆς εἰ γίνεται ἄρνειός ὡς ἁμνός ἁμνείος, ἀδελφός ἀδελφείος), 478.26-8 (ἄρνειός. [...] ὥσπερ ἀπὸ τοῦ ἀδελφός γίνεται ἀδελφείος κατὰ πλεονασμόν τῆς εἰ διφθογγοῦ οὕτω καὶ ἄρνός ἄρνειός); cf. also Eust. *ad Il.* I.70.28, 635.23.

- <sup>442</sup> 4 περί - γέγραπται *Il.* 1.65, 93, 99, 142, 309, 315, 431, 438, 443, 447; on the word ἑκατόμβη cf. West (1988), p.76.
- <sup>443</sup> 5-6 ἰστέον - φανήσεται Eust. *ad Od.* I.404.11ff.
- <sup>444</sup> 6-7 κατὰ - ἱερείων Paus. Att. δ 29 (= *Su.* δ 1444, τ 1030).
- <sup>445</sup> 7 περί - ἀλλαχοῦ Phot. δ 867 (δωδεκῆδες. θυσίαι δώδεκα ἱερείων).
- <sup>446</sup> 8-9 συνήρηται - ὅμοια Cf. Hdn. *ὁρθ.* III.2.555.22 (ἀπὸ γὰρ τοῦ Νηρηίδες καὶ Βρισηίδες καὶ Χρησηίδες καὶ Καδμηίδες συνερέθη Νηρηίδες, Βρησηίδες, Χρησηίδες καὶ Καδμηίδες).
- <sup>447</sup> 9-10 ἐκ δὲ - ἑκατόμβας Cf. *Su.* ε 366.
- <sup>448</sup> 10-3 ἰστέον - ἐσχεδίαζεν Ath. 4.25.7ff. (citing Theopomp. Hist. IIB, 115, fr. 179) (Θεόπομπος δ' ἐν τῇ τριακοστῇ καὶ πέμπτῃ τῶν ἱστοριῶν τὸν Παφλαγόνων φησὶ βασιλέα Θῦν ἑκατὸν πάντα παρατίθεσθαι δειπνοῦντα ἐπὶ τὴν τράπεζαν ἀπὸ βοῶν ἀρξάμενον), Ath. *Epit.* 2.1.42.38ff. (Θεόφραστος δὲ φησὶ βασιλέα Παφλαγόνων τινα ἑκατὸν πάντα παρατίθεσθαι δειπνοῦντα ἐπὶ τὴν τράπεζαν ἀπὸ βοῶν ἀρξάμενον); Eust. either moves by a process of association to include material which looks digressive or wishes to display learning.
- <sup>449</sup> 14 οἱ - ἔθοντες Ath. *Epit.* 2.1.19.24-5 (οἱ πίνουσι μόνον βατράχων τρόπον οὐδὲν ἔθοντες), =Ath. 3.59.16 (...ἔδοντες), citing Archestr. fr. 62; note Eust.'s agreement on ἔθοντες with Ath. *Epit.* CE whilst A has ἔδοντες; cf. also Eust. *ad Il.* II.797.15 (with note).
- <sup>450</sup> 15 οὐ - Ἰλιάδι *Il.* 16.260.
- <sup>451</sup> 16-8 σημείωσαι - ἀντίος Eust. *ad Il.* I.119.8f.
- <sup>452</sup> 18 ἐκ δὲ - ἐναντιῶ Cf. Hdn. *καθ.* III.1.228.15-6.
- <sup>453</sup> 19 καὶ ἐκ - κύριον Cf. *Il.* 16.695, Hdn. *παθ.* III.2.248.23, Eust. *ad Il.* I.119.9-10.
- <sup>454</sup> 19-20 καὶ - Ἄμφιος Cf. *Il.* 2.830, 5.612, Hdn. *καθ.* III.1.125.25-6, I.119.10-1.
- <sup>455</sup> 20 καὶ - Ὑπιος Cf. Hdn. *καθ.* III.1.125.21-2, *ὁρθ.* III.2.435.8, 596.19, Eust. *ad Il.* I.119.11.
- <sup>456</sup> 21 εἰ δὲ - ὑπονοεῖται It is not clear what Eust. means here; maybe he implies that the preposition ἀνᾶ is not identified in the name Ἄνιος as easily as other prepositions in the previous examples or that there are alternative derivations (like some people think that it comes from ἀνία, cf. Eust. *ad Il.* I.119.12), so the derivation offered must remain conjectural.
- <sup>457</sup> 22 ἄλλως - δοκεῖ Cf. Eust. *ad Il.* I.119.8-13, II.44.1-4, III.916.8-11.
- <sup>458</sup> 24 ἐκ Διὸς ἀρχώμεσθα Arat. *Phaen.* 1.1; cf. also Theocr. XVII.1, Alcm. fr. 29, Pind. *Nem.* 2.1.
- <sup>459</sup> 24.2-4 τὸ δίχα - πηδῆσαν *EM* 25.57, 655.22-2, *EGud.* 33.11 (Stef.); cf. also Eust. *ad Il.* I.783.6ff. (with note).
- <sup>460</sup> 2-3 ἐπὶ - ἄθροισιν Cf. sch. *H<sup>1</sup> I ad Od.* 1.27 (=Hdn. *παθ.* III.2.130.1-2) (ἄθροιοι. δασυντέον τὸ α. καὶ πρὸ τέλους ἡ ὀξεῖα, ἐπειδὴ σημαίνει ὁμοῦ).
- <sup>461</sup> 4 ἄθροιοι ἦσαν *Od* 1.27.
- <sup>462</sup> 4-5 ἄθροα πάντ' ἀπέτισεν *Od.* 1.43.
- <sup>463</sup> 5-6 ἐδασύνετο - σημασίαν Cf. Hdn. *καθ.* III.1.538.2 (τὸ ἄθροος, ὅτε ἐπιτατικὸν ἔχει τὸ α, δασύνεται παρ' Ἀττικοῖς).
- <sup>464</sup> 8 ἐπὶ - ἐδάσυνον Cf. Hdn. *καθ.* III.1.546.1-2, *Od. Pros.* III.2.132.25, *παθ.* III.2.271.16, sch. *E ad Od.* 1.272, sch. Opp. *H.* 1.154.9, *Su.* η 417, Eust. *ad Il.* III.134.15, *ad Od.* I.57.37, II.54.8, 181.38.
- <sup>465</sup> 8-9 ἐξ οὐ - κωμικῶ *Ar. Ran.* 1089; note that Eust. follows the vulgate tradition and writes ἀπαφανάνθη.
- <sup>466</sup> 11 ὅθεν - εἰρκτῇ Cf. Hdn. *καθ.* III.1.538.6, 546.4, sch. *Ar. Ach.* 330a, Eust. *ad Od.*

Π.79.38. A different opinion is expressed in *Su.* ει 200 (τὸ δὲ ἐπὶ τῆς εἰρκτῆς ψιλῶς Ἀττικοί).

<sup>467</sup> 12 ἐκ τοῦ - ἄθρους Eust.'s own addition; cf. *Su.* α 758, Eust. *ad Od.* I.100.37.

<sup>468</sup> 13 καὶ Ἀριστοφάνης - ἄθρους Ar. fr. 633.

<sup>469</sup> 13-5 καὶ Ἀριστοφάνης - παροξύνει Ael. Dion. α 46 (verbatim citation) citing Ptol. Ascalon.

<sup>470</sup> 16-7 περισκοπεῖν - ὀρᾶν Ael. Dion. α 45 (ἀθρεῖν: τὸ περισκοπεῖν καὶ μετ' ἐπιτάσεως ὀρᾶν), (= *Su.* α 752); cf. Phot. α 480, Eust. *ad Od.* II.214.46, 215.1.

<sup>471</sup> 17 παρὰ - δασύνεται Cf. Ael. Dion. α 47.

<sup>472</sup> 17-8 ἕνος ὁ ἐνιαυτός Cf. Hdn. *καθ.* III.1.176.3, *Part.* 33.4, *Schem. Hom.* 58.2, Hsch. α 8600, sch. Hes. *Op.* 24.3, *Su.* ε 1394, Eust. *ad Od.* I.59.41.

<sup>473</sup> 18 ὅθεν ἄφενος Eust. *ad Il.* I.117.1, III.908.7, *ad Od.* I.59.43.

<sup>474</sup> 19-20 καὶ ἡ ἀμῖς - Διονύσιος The word *καθημαξευμένως* is a mistake; Ael. Dion. α 98 (ἀμίδα. δασέως [...] λέγουσι δὲ καὶ ἁμαξαν δασέως καὶ καθημαξευμένα...); on ἁμαξα cf. also Hdn. *κλ. ὄν.* III.2.716.6, Phot. α 1030, Eust. *ad Od.* I.352.21; on καθημαξευμένα cf. also Hdn. *καθ.* III.1.541.3, *Il. Pros.* III.2.108.30.

<sup>475</sup> 20 καὶ - ἀμάξιον Ael. Dion. α 98 = Phot. α 1197 (...καὶ τὸ ἀμάξιον οὕτως λέγουσι θάμαξιον...).

<sup>476</sup> 21-3 ὅτι δὲ - παροξύνεται Hdn. *καθ.* III.1.126.21-3 (τὸ δὲ ἀθρόος παροξύτονον ἐπὶ τοῦ ἀθροΐζειν, προπαροξύτονον δὲ ἐπὶ τοῦ αἰφνιδίου ὡς καὶ ἀθρόος ὁ ἄφωνος κατὰ στέρησιν τοῦ θρόος).

<sup>477</sup> 26 ὡς - εἰρήσεται Cf. Eust. *ad Od.* I.14.44ff. (=27.8ff. Makr.).

<sup>478</sup> 24.28-25.1 ἐνθ' ὄγε - ἦσαν *Od.* 1.26-7.

<sup>479</sup> 2 ῥηθήσεται - τρυφᾶν Eust.'s own comment.

<sup>480</sup> 2-4 μέγαρον - Περσεφόνης Paus. Att. μ 9 (μέγαρον· κοινῶς ὑπερφῶν, οἶκημα ἰδικῶς <δὲ> μέγαρον· κατάγεια οἰκήματα ταῖν θεαῖν); note that Eust. copies Pausanias' wrong spelling of εἰδικῶς.

<sup>481</sup> 3-6 Αἴλιος - κατατίθενται Ael. Dion. μ 2 (=Phot. μ 5) (μάγαρον: οὐ μέγαρον, εἰς δὲ τὰ μυστικά ἱερὰ κατατίθενται: οὕτως Μένανδρος (=Men. fr. 553)); cf. also Henrichs *ZPE* 4 (1969), pp. 32-6 (on the word μάγαρον p. 35f.).

<sup>482</sup> 7 ἀμύμονα *Od.* 1.29.

<sup>483</sup> 11-2 περὶ - Ἰλιάδα Eust. *ad Il.* I.33.24ff., 136.5ff., 177.15ff.

<sup>484</sup> 12-3 μυθικός - ἀλληγορίαν Note the passion for allegorical explanation which is an attempt to claim the pagan classics for a Christian readership.

<sup>485</sup> 13 οὐ μόνον - ἐκλαμβάνόμενος Eust. *ad Il.* I.37.10ff.

<sup>486</sup> 14 ἀλλὰ - νοῦν Cf. Eust. *ad Il.* I.16.26, 17.8, 132.16, 197.14, 300.20, 309.33ff.

<sup>487</sup> 14-5 καὶ εἰς οὐρανόν - ἄερα Cf. Eust. *ad Il.* I.37.13, 197.14-5, 222.17-8, 231.19, 235.18.

<sup>488</sup> 15 καὶ εἰς ἥλιον Cf. Eust. *ad Il.* I.197.2, 10, 197.15.

<sup>489</sup> 18 Ζᾶν Cf. Ar. *An.* 570.

<sup>490</sup> 15-8 καὶ ὅτι τῶν - Βοιωτικῶς Eust. changes Hdn. *μον.* III.2.911.8 "...ὅτι δὲ ποικίλως εἴρηται ὑπὸ παλαιῶν ὁ θεὸς οὐκ ἄγνοῶ. καὶ γὰρ Δῖς καὶ Ζῆν καὶ Δῆν καὶ Ζᾶς, καὶ Ζῆς παρὰ Φερεκύδει κατὰ κίνησιν ἰδίαν, καὶ ὑπὸ Βοιωτῶν καὶ Δεὺς καὶ Δᾶν." (Pherecyd. Syr. fr. 1 =Diog. Laert. *Vit. Phil.* 1.119); (note that he also changes Φερεκύδει to Φερεκύδη); cf. also *καθ.* III.1.402.7 (...Ζῆς παρὰ Φερεκύδει...), Eust. *ad Il.* I.177.15ff., 686.28ff.

<sup>491</sup> 19-20 καὶ ὅτι - Ζεὺν Ath. *Epit.* 2.1.158.37 (σημείωσαι ὅτι εὔρηται αἰτιατικὴ τὸν Ζεὺν ἀπὸ εὐθείας τῆς Ζεὺς παρὰ Πολυκράτει τῷ σοφιστῇ...) (=Ath. 8.13.13) (citing

Aesch. fr. 4).

<sup>492</sup> 20 περισπωμένη - λῖν Cf. sch. A *ad Il.* 11.480 c (= Hdn. *καθ.* III.1. 415.5ff.); cf. also Hdn. *καθ.* III.1.402.21, *Il. Pros.*, III.2.73.31, 77.3f., Eust. *ad Il.* III.238.1.

<sup>493</sup> 21 ἐν οἷς - θεόν Hdn. *καθ.* III.1.415.7 ("πᾶσα αἰτιατική μονοσύλλαβος εἰς ᾗ λήγουσα περισπᾶται, ἀπέστραπται δὲ τὸν ὀξὺν τόνον <μῦν, μνᾶν, σῦν, ὕν, δρῦν, λῖν> "ἐπὶ τε λῖν ἤγαγε δαίμων", <γῆν, ναῦν, γραῦν, θεῦν> "τὴν θεῦν Ἄρτεμιν οἱ" ἔπαθεν" τὴν θεὸν κατὰ κρᾶσιν...").

<sup>494</sup> 22-3 ὦ πόποι - αἰτιόωται *Od.* 1.32; Eust. forgets νυ.

<sup>495</sup> 22-4 ὅτι τὸ - ἀγανάκτησιν Eust. *ad Il.* I.154.8-13, 19-22; cf. also I.155.1-5, 334.10-11.

<sup>496</sup> 24-6 εἰς δὲ - ὑποπεπτωκὼς Unknown source; on βροτὸς cf. sch. Gen. *ad Il.* 1.272, Hdn. *παθ.* III.2.288.23ff.

<sup>497</sup> 27 ἦτοι - γιγάντων Cf. Opp. *H.* 5.9 (...εἴτ' ἄρα καὶ λύθροιο θεωρρύτου ἐκγενόμεσθα Τιτήνων...); for the meaning of λύθρον cf. also sch. A *ad Il.* 20.503 (=D *ad Il.* 20.503), Ap. S. 16.22f., Phot. λ 442, Hsch. λ 1363, Su. λ 792, Eust. *ad Il.* II.310.8, III.177.22.

<sup>498</sup> 27-9 ἄλλως - βροτὸς Cf. Eust. *ad Il.* I.337.29-30, IV.677.21, *ad Od.* I.376.7.

<sup>499</sup> 29 ῥάδιον βράδιον Hdn. *παθ.* III.2.214.3, *ὁρθ.* III.2.575.23; cf. Eust. *ad Il.* I.252.16.

<sup>500</sup> 29 ῥάκος βράκος Hdn. *παθ.* III.2.174.14; cf. Eust. *ad Il.* I.337.28, II.702.17, *ad Od.* I.376.7, II.268.39.

<sup>501</sup> 25.29-26.1 ῥόδον βρόδον Hdn. *παθ.* III.2.174.13; cf. Eust. *ad Il.* I.337.28.

<sup>502</sup> 1 ῥίζα βρίζα Cf. Eust. *ad Il.* I.337.28.

<sup>503</sup> 1 ῥῶ βρῶ Cf. Eust. *ad Il.* I.160.23.

<sup>504</sup> 2 οὕτω - χαλινὸς Hdn. *παθ.* III.2.174.14-5; cf. Phot. ρ 492.25, Eust. *ad Il.* I.337.29, *ad Od.* I.376.7.

<sup>505</sup> 2-3 ὁ δ' αὐτὸς - καλούμενον Cf. sch. Theocr. II.30b, Eust. *D.P.* 1134.28ff.

<sup>506</sup> 4-5 Εὐπολις - ψιλοῦ Ath. *Epit.* 2.2.82.23 (...ῥύμβον δὲ αὐτὸν Εὐπολις εἶπε) (Eur. fr. 83).

<sup>507</sup> 5-6 ὁ δὲ - ὑφαίνειν Eust. means Eust. *D.P.* 1134.38ff.; cf. also *D. P.* 1131, sch. *D. P.* 1131.

<sup>508</sup> 6-7 ἱμάτια - ὑφαινόμενα Ath. *Epit.* 2.2.82.14-5 (=Ath. 12.29.9-10) (Democr. Eph. IIIA.267 fr. 1, πορφυρὰ καὶ κρόκινα ῥόμβοις ὑφαντά.); Eustathius cites ὑφαινόμενα instead of ὑφαντά.

<sup>509</sup> 7-8 ζήτηι - Θεόκριτον Sch. Theocr. II.30a (ῥόμβος ὁ χάλκεος: χαλκοῦν ἔφη ῥόμβον τὴν ἐκ τοῦ κηροῦ καὶ τοῦ πτηνοῦ ἴγγα διὰ τὴν στερότητα καὶ δύναμιν τῶν φαρμάκων. τὸν δὲ ῥόμβον οἱ Ἀττικοὶ ῥύμβον καλοῦσι.), 30b1 (ῥόμβος. ἄτρακτος, ὁ χαλκοῦς τροχὸς ἢ ὁ στερεός.); cf. Eust. *D.P.* 1134.32ff.

<sup>510</sup> 8-13 ὅτι φιλόσοφον - πεπρωμένου Eust.'s own comment; note the allegorical explanation in I.13; cf. Eust. *ad Od.* I.14.2 (=25.13 Makr.).

<sup>511</sup> 13-4 Ζεὺς - φαίνεται Eust. *ad Il.* I.33.12, 27, 37.13f. 256.12 685.20, 22, 686.3, II.118.18f., 212.6, 329.10 etc.

<sup>512</sup> 14-5 σφῆσιν - ἔχοντες Eust. adapts *Od.* 1.34 for his text.

<sup>513</sup> 20 μῆτε μνάσθαι ἀκοιτίν Cf. *Od.* 1.39.

<sup>514</sup> 27-9 τὸ μέντοι - παραλήγουσαν Cf. also Eust. *ad Il.* I.725.18ff.

<sup>515</sup> 29-30 τὸ δὲ - σύνθεσιν Sch. A *ad Il.* 20.30 b<sup>1</sup> (=Hdn. *Il. Pros.* III.2.112.9ff.) (ὑπὲρ μόρον: Ἀριστοφάνης ὡς ὑπέρβιον, ἐν μέρος λόγου ποιῶν· καὶ ὁ Ἀσκαλωνίτης, ἐπεὶ ἀντὶ ἐπιρρήματος τοῦ ὑπερμόρως παρείληπται...; cf. also Eust. *ad Il.* IV.360.3ff. where Eust. replaces Aristophanes' name with Aristarchus (see Van der Valk n. 1193.57-9); on ὑπὲρ μόρον cf. also Hdn. *Od. Pros.* III.2.130.7, 144.17, Ap. S. 160.18, West (1988), p.78.

<sup>516</sup> 27.2 ὑπέρμορον ἄλγεα πάσχειν Cf. *Od.* 1.34.

<sup>517</sup> 2 ὑπὲρ τὸ καθήκον Cf. sch. **b T** *ad Il.* 16.780 (sch. ex.), Ap. S. 160.21, Hsch. υ 433, Eust. *ad Od.* II.261.35.

<sup>518</sup> 3 ὑπερηνορέων Cf. *EM* 778.55ff., *EGud.* κ 352, Hsch. υ 391, *Su.* 284.

<sup>519</sup> 4 ὑπερβασίαι ἀλεγείναι Hes. fr. 386; cf. Eust. *ad Il.* I.614.18f., III.423.16, IV.790.7.

<sup>520</sup> 5 ὑπέρμετρον Plat. *Lg.* 864d, Stob. 3.5.28.5, 4.31c.83.2; cf. also *EM* 39.22, Hsch. ε 3519, π 1758, υ 438,

<sup>521</sup> 5 ὑπερβαλλόντως Diog. Laert. *Vit. Phil.* 7.170.6, *Su.* ε 1584, 516, υ 235 etc.

<sup>522</sup> 5 ὑπέρθυμος Hes. *Theog.* 719, 937, *Il.* 2.746, 4.365, 5.77, 376, *Od.* 3.448, 4.784, 7.59, Pind. *P.* 4.13, *I.* 8.55.

<sup>523</sup> 6 ὑπερήσει *Od.* 8.198.

<sup>524</sup> 8 σεμνόν On the word cf. my introduction p. CXIX, n. 405.

<sup>525</sup> 9-10 ὦ πόποι - ἔμμεναι *Od.* 1.32-3.

<sup>526</sup> 11-2 ὡς καὶ - Αἰγισθος *Od.* 1.35.

<sup>527</sup> 12 τόδε τι Cf. *Od.* 1.35ff.

<sup>528</sup> 13 εὐσκοπος ἀργειφόντης *Od.* 1.38.

<sup>529</sup> 12-4 ὅτι ὁ πρὸς - ἐστὶν Cf. Heraclit. *All.* 67.5 (πειθὼ ποικίλλων λόγων), 72.4 (ἔμφρων λόγος).

<sup>530</sup> 14-5 οὐ πολλάκις - ἀπολλύμεθα Note the didactic style.

<sup>531</sup> 15-6 ὅτι δὲ - ἀλληγορεῖται Allegorical explanation; cf. also Eust. *ad Il.* I.17.3f., 30.24, 279.21f., IV.882.5 etc.

<sup>532</sup> 17-8 ἐπεὶ - ἄκοιτιν *Od.* 1.37-9.

<sup>533</sup> 20-1 ἦν δὲ - ἐρεῖ *Od.* 3.306-310.

<sup>534</sup> 22-4 ἄκοιτις δὲ - ληφθεῖσα Cf. Porph. 120.15f. (Sod.). Eust. wants to correct Porph.'s explanation of ἄκοιτις; note that he is always concerned to find Christian morality where he can.

<sup>535</sup> 25 περὶ - εἴρηται. Eust. *ad Il.* I.138.5, 279.25ff., IV.545.20.

<sup>536</sup> 25-6 ὁ δόλιος Ἑρμῆς Soph. *Phil.* 133, Ar. *Plu.* 1157; cf. Eust. *ad Il.* I.281.19, 760.6-8, IV.360.26-7, *ad Od.* II.80.22-3.

<sup>537</sup> 26 ὁ χθόνιος This adjective is already known to Eust. as a standard one for Hermes from the tragic poets (Aesch. *Pers.* 628, fr. 273 a8-9, Soph. *Aj.* 832, Eur. *Alc.* 743) and from Aristophanes (Ar. *Ran.* 1145), as he mentioned earlier (*ad Il.* II.102.1, IV.362.15); cf. also Heraclit. *All.* 72.18.

<sup>538</sup> 26 ὁ στρόφις Ar. *Pl.* 1153-4; cf. Hsch. ε 5954, Eust. *ad Il.* IV.914.8, *ad Od.* II.101.4.

<sup>539</sup> 26 ὁ ἐμπολαῖος Ar. *Pl.* 1152, 1155; cf. Eust. *ad Il.* IV.913.19, *ad Od.* II.101.4, II.282.37.

<sup>540</sup> 27 εὐσκοπος - μέλλοντα However, Eust. gives another explanation of εὐσκοπος elsewhere (*ad Il.* I.407.19-20).

<sup>541</sup> 28 καὶ ὁ ἀργειφόντης - φόνου Sch. **b T** *ad Il.* 2.103 (sch. ex.), sch. **H<sup>1</sup> M<sup>1</sup> V M<sup>a</sup> Y D E J** *ad Od.* 1.38; cf. Eust. *ad Il.* I.279.25, IV.545.20; for a different explanation cf. Heraclit. *All.* 72.10.

<sup>542</sup> 29-30 Ἀτρεΐδαο - αἴης *Od.* 1.40-1; Eust. has ὁππότε ἄρ' instead of ὁππότε ἄν'.

<sup>543</sup> 28.1-2 τίς δὲ - γέγραπται Eust. *ad Il.* I.690.22-691.6, II.146.1-6; cf. also III.182.23-28, III.504.1-10.

<sup>544</sup> 2 ἐν τούτοις - παρίσωσις Eust. uses here a rhetorical term that he has used before.

<sup>545</sup> 3-5 Αἰολέων - γέγραπται Eust. *ad Il.* I.21.9-11; cf. Hdn. *καθ.* III.1.408.22.

<sup>546</sup> 4-7 φασὶ - Ἀγαμέμνονος Sch. **H<sup>1</sup> K M<sup>a</sup>** *ad Od.* 1.40 (τὸ δὲ “Ἀτρεΐδαο” οὐ κατὰ τοῦ Ὀρέστου, ἀλλὰ κατὰ τοῦ Ἀγαμέμνονος τέτακται); cf. also sch. **M<sup>a</sup>** *ad Od.* 1.40 (Ἀτρεΐδαο τοῦ υἱοῦ τοῦ Ἀτρέως), **M<sup>c</sup>** (ἡγουν τοῦ Ἀγαμέμνονος).

- <sup>547</sup> 5 ἐκ - Ἰατρείδαο *Od.* 1.40.
- <sup>548</sup> 13 ἥς αἵης Cf. *Od.* 1.41
- <sup>549</sup> 13-4 τὸ δὲ - πατρίδα Cf. Eust. *ad Il.* II.483.12, *ad Od.* I.20.13 (=37.14f. Makr.).
- <sup>550</sup> 15 νῦν - ἀπέτισεν *Od.* 1.43.
- <sup>551</sup> 17-8 καὶ - ῥέζοι *Od.* 1.46-7.
- <sup>552</sup> 18-20 σημειῶσαι - ἑαυτοῖς Eust.'s own comment.
- <sup>553</sup> 24 τὴν καίριον ταυτολογία τnsl. "a timely pleonasm".
- <sup>554</sup> 24 ὥς - ἔδειξε A general comment on the pleonasm of the *Iliad*.
- <sup>555</sup> 24-6 πλάττει - ἐκπεφωνημένῳ Eust. notes what we would call "formula".
- <sup>556</sup> 26 ὦ πάτερ - κρειόντων *Od.* 1.45.
- <sup>557</sup> 27-8 δῆλον - Ἰερφδιανόν Hdn. κλ. ὄν. III. 2.717.20ff. (cited by Choer. *Th.* I.262.13ff.) (φημι δὴ τοῦ ἄνερ, πάτερ, σῶτερ, δᾶερ, ταῦτα γὰρ οὐκ ἔχει τὴν αὐτὴν ὀρθὴν καὶ κλητικὴν. [...] τὸ μὲν ἄνερ, πάτερ, δᾶερ, ἠκολούθησε τοῖς συγγενικοῖς αὐτῶν, φημι δὴ τῷ μήτερ καὶ θυγάτερ. ὥσπερ γὰρ τὸ μήτερ καὶ θυγάτηρ ὀφείλοντα ἐν τῇ γενικῇ προπαροξυνθῆναι διὰ τὸ φυλάξαι τὸν τόνον τῆς εὐθείας ἐν τῇ αὐτῇ συλλαβῇ οἷον μήτερ μήτερος καὶ θυγάτηρ θυγάτερος, ὥσπερ Δημήτηρ Δημήτερος καὶ εἰνάτηρ εἰνάτερος (σημαίνει δὲ τὴν σύννυμφον), οὐ προ παροξύνθη ἀλλὰ παροξύνθη οἷον "μητέρος, θυγατέρος" καὶ ἠκολούθησε τοῖς συγγενικοῖς αὐτῶν, φημι δὴ τῷ "ἀνέρος πατέρος δαέρος", τὸν αὐτὸν τρόπον καὶ ἐκ τοῦ ἐναντίου τὰ ἀρσενικά τοῖς θηλυκοῖς ἠκολούθησε κατὰ τὴν κλητικὴν); οἱ μητέρος and θυγατέρος cf. also III.2.749.14-9.
- <sup>558</sup> 29 εἰκός - Αἰολικώτερον Hdn. κλ. ὄν. III. 2.717.32ff. (τὸ δὲ σῶτερ ψευδαιολικόν ἐστι καὶ τούτου χάριν συνέστειλε τὸ η εἰς τὸ ε ἐν τῇ κλιτικῇ καὶ ἐβαρύνθη); cf. also *παθ.* III.2.359.7-8.
- <sup>559</sup> 29-32 ὁ δὲ - ἐστίν Cf. also Hdn. *καθ.* III.1.240.13-4 (πᾶσα γὰρ γενικὴ ὑπὲρ δύο συλλαβὰς εἰς ὄς λήγουσα ἀπέστραπται τὴν ὀξείαν τάσιν χωρὶς τοῦ γυναικὸς καὶ θυγατρὸς).
- <sup>560</sup> 32 ὁμοίως - περαιουμένη Cf. also Hdn. *καθ.* III.1.412.12-4 (καθόλου γὰρ πᾶσα δοτικὴ ἰσοσύλλαβος τῇ ἰδίᾳ γενικῇ καὶ τὸν αὐτὸν ἔχει τόνον καλοῦ καλῶ, φωτός φωτί. εἰ οὖν τὸ γυναικὸς καὶ θυγατρὸς ὀξύνονται, εἰκότως ἄρα καὶ τούτων δοτικαὶ ὀξύνονται).
- <sup>561</sup> 28.1 σημειῶδες Cf. *LSJ* s.v. σημειῶδης "remarkable, conspicuous".
- <sup>562</sup> 5-6 ὥς καὶ - κεῖται *Il.* 1.206.
- <sup>563</sup> 6 ὥς - ἔκκειται Eust. means Zeus' talk in *Od.* 1.35-43.
- <sup>564</sup> 7-8 ἔοικότι - καὶ τά; Cf. *Od.* 1.46-62.
- <sup>565</sup> 8-9 καὶ - προοίμιον Unknown source.
- <sup>566</sup> 9-10 ἰστέον - γλαυκῶπης Cf. Eust. *ad Il.* II.776.19-20.
- <sup>567</sup> 10 ὁ κυνώπης Cf. Eust. *ad Il.* I.12-5, II.776.18-19, IV.651.4.
- <sup>568</sup> 10 οὐ - κυνώπα *Il.* 1.159.
- <sup>569</sup> 12 γλαυκῶψ Cf. Hdn. *καθ.* III.1.247.23, Eust. *ad Il.* IV.651.6.
- <sup>570</sup> 12 γλαυκῶπες δράκοντες Pind. *Ol.* 6.45-6.
- <sup>571</sup> 12 εὐῶψ Cf. Hdn. *καθ.* III.1.247.23, Eust. *ad Il.* IV.651.6.
- <sup>572</sup> 12-3 ὄθεν - Λυκόφρονι Lycophr. *Alex.* 23-4.
- <sup>573</sup> 13-4 εἰς - τράπεζαν Ath. *Epit.* 2.1.44.13-4 (=Ath. 4.28.1ff.) citing Philox. 836 b.
- <sup>574</sup> 14 μονῶψ Cf. Hdn. *καθ.* III.1.247.22.
- <sup>575</sup> 14-5 μουνῶπα στρατόν Aesch. *Pr.* 804; cf. sch. Aesch. *Pr.* 801.a.5, 804.c.1, 793.20.
- <sup>576</sup> 12-5 γλαυκῶψ - στρατόν Eust. changes Hdn. *καθ.* III.1.247.23 (τῇ τῶν ἰδιαζόντων μονῶψ, ὁ μονόφθαλμος, κελαινῶψ, τυφλῶψ, γλαυκῶψ, "γλαυκῶπες δράκοντες", εὐῶψ, "εὐῶπα παρειάν" παρὰ Σοφοκλεῖ "εὐῶπες" παρὰ Λυκόφρονι...), Eust. *ad Il.* II.776.14.



- <sup>577</sup> 15-6 τὰ δὲ - τοιαῦτα Hdn. *καθ.* III.1.247.27; cf. Eust. *ad Il.* II.776.16-7, IV.651.5-6.
- <sup>578</sup> 17-8 ἐπεὶ - ὀξυώπης Ath. *Epit.* 2.1.98.4-5 (=Ath. 6.56.4-5).
- <sup>579</sup> 18 ὀξυωπέστερος Ath. 3.8.10.
- <sup>580</sup> 19 ὀξυωπέστατος Ath. 8.48.13.
- <sup>581</sup> 19 εἰσωπὸς *Il.* 15.653; for the meaning of the word cf. Eust. *ad Il.* III.780.21-3.
- <sup>582</sup> 20 εἰωπὸς Cf. Hdn. *καθ.* III.1.188.4, Eust. *ad Il.* II. 776.22, IV. 651.3, 6.
- <sup>583</sup> 20 σκυθρωπὸς Cf. Hdn. *ὁρθ.* III.2.582.19.
- <sup>584</sup> 21 οἶον - Αἴσωπος Cf. Hdn. *καθ.* III.1.189.8-9 (σημείωσαι τὸ Αἴσωπος, τὸ δὲ Κρότωπος καὶ Μελάνωπος κύρια οὐκ ἀπὸ μακρᾶς ἄρχονται).
- <sup>585</sup> 22-4 ὥσπερ - ὅψιν Eust. own explanation; cf. Eust. *ad Od.* I.11.26-8.
- <sup>586</sup> 25-6 τοῖς δὲ - πρόσωπον Cf. Hdn. *καθ.* III. 1.383.39.
- <sup>587</sup> 27 χρυσώπιδες ἐλλοὶ νήχοντο Eust. by mistake attributes the verse to Soph.; the citation comes from Ath. 7.5.28-32 (=Ath. *Epit.* 2.1.119.5-7) where the verse is attributed to either Eumelus or Arctinus. As Ath. says Soph. uses the word ἐλλοὶ in *Aj.* 1297; (cf. also sch. Soph. *Aj.* 1297) (Ath. 7.5.22 καὶ γὰρ Σοφοκλέους εἰπόντος ἐν Αἴαντι μαστιγοφόρῳ τοὺς ἰχθῦς ἐλλοὺς) and this is a possible reason for Eust.'s confusion.
- <sup>588</sup> 29.30-30.1 τοῦτο δὲ - ἐκτίθεται Ath. 12.65.28-30 (citing Eur. fr. 486 and Soph. fr. 12) (καὶ πού τις καὶ ποιητὴς ἐφθέγγετο "δικαιοσύνας τὸ χρύσειον πρόσωπον", καὶ πάλιν "τὸ χρύσειον ὄμμα τὸ τᾶς Δίκας") =Ath. *Epit.* 2.2.95.16-7 (καὶ πού τις ποιητὴς εἶπε "δικαιοσύνας τὸ χρυσεόν πρόσωπον". καὶ πάλιν "τὸ χρυσεόν ὄμμα τὸ τᾶς Δίκας").
- <sup>589</sup> 2 ἐλικῶπις Cf. *Il.* 1.98.
- <sup>590</sup> 2 ἐριῶπις Cf. *Il.* 13.697, 15.336; in these two verses ἐριῶπις is used as a personal name (cf. sch. A<sup>im</sup> *ad Il.* 15.336 a (Ariston.), Eust. *ad Il.* III.539.21, 737.20-1).
- <sup>591</sup> 2 βοῶπις A common word in the *Iliad*, cf. *Il.* 1.551, 568, 3.144, 4.50, 7.10, 8.471, 14.159, 222, 263, 15.34, 49, 16.439, 18.40, 239, 357, 360, 20.309.
- <sup>592</sup> 3 ἀλλὰ - ἦτορ *Od.* 1.48.
- <sup>593</sup> 3 μερίζεται Sch. M<sup>c</sup> P<sup>1</sup> *ad Od.* 1.48 (δαίεται: μερίζεται).
- <sup>594</sup> 4-5 τὸ δὲ - παλαιοὺς Sch. D E M<sup>1</sup> P V *ad Od.* 1.48 (τὸ γὰρ "καίεται" ἐπὶ ἐρώσεως); Eust. presents the athetesis without taking a position.
- <sup>595</sup> 6 ἀμφ' Ὀδυσῇ *Od.* 1.48.
- <sup>596</sup> 9 ἐπεὶ - ποιητὴς Cf. *Od.* 19.405ff.
- <sup>597</sup> 10-1 διὰ μὲν - ἐν ἔξει ὁ Eust. own comment; cf. Eust. *ad Il.* I.108.27-9.
- <sup>598</sup> 11-2 ὅτι δὲ - εἴρηται Eust. *ad Il.* I.108.29-32.
- <sup>599</sup> 12 δαΐφρονι δαίεται ἦτορ *Od.* 1.48; cf. Eust. *ad Od.* I.73.11-3.
- <sup>600</sup> 12 τὸ δὲ - ἐστὶν Eust. follows the Aristarchean view on Homer explaining himself.
- <sup>601</sup> 13-4 ἡ φρόνησις - ἀνδρὶ Allegorical explanation; cf. my introduction p. LXXXIV.
- <sup>602</sup> 15 μερμηρίζων Homeric word; Eust. may not have a specific passage in mind but the word is used in *Od.* 19.2, 52, 20.10, 28, 38 etc.
- <sup>603</sup> 16-7 καὶ γὰρ - παράγεται Cf. sch. B H Q *ad Od.* 15.519, Hdn. *παθ.* III.2.261.8 (=EM 245.14).
- <sup>604</sup> 19-20 λέγει - δυστυχῇ *Od.* 1.49; cf. also 20.194, 24.311, Eust. *ad Il.* IV.337.1-5.
- <sup>605</sup> 20 ἄμμορος *Il.* 6.408, 18.489, 24.773, *Od.* 5.275; cf. Eust. *ad Il.* III.363.5-6.
- <sup>606</sup> 20 αἰνόμορος *Il.* 22.481, *Od.* 9.53, 24.169.
- <sup>607</sup> 21 κάμμορος *Od.* 2.351.
- <sup>608</sup> 20-1 ἔτι - κακόμοιρος Cf. sch. P *ad Od.* 5.160, EM 488.42f. (=EGud. κ 297.6f.), Hsch. κ 604.
- <sup>609</sup> 21 κακοθάνατος Hsch. α 2003 (αἰνόμορον. κα<κο>θάνατον); cf. also Hsch. δ 2612, Su.

δ 1662.

<sup>610</sup> 22-3 δηλοῖ - καλούμενον Ath. *Epit.* 2.1.137.20 (κάμμοροι, καρίδων γένος ὑπὸ Ῥωμαίων οὕτω καλούμενον) = Ath. 7.75.1-6 (κάμμοροι. [...] ἐστὶ δὲ καρίδων γένος καὶ ὑπὸ Ῥωμαίων οὕτως καλοῦνται).

<sup>611</sup> 23-4 καὶ ἴσως - παρέφθειραν A puzzling comment.

<sup>612</sup> 24-5 νήσω - θαλάσσης *Od.* 1.50.

<sup>613</sup> 26 ὥς καὶ - ἐρρέθη Eust. *ad Od.* 1.10.44ff. (=19.19ff. Makr.).

<sup>614</sup> 28-9 τοιοῦτόν - ἐπιδέξια Cf. Eust. *ad Il.* I.359.32, II.340.13.

<sup>615</sup> 28 φημὶ - Δία Cf. *Il.* 2.350

<sup>616</sup> 29 ἀστράπτων ἐπιδέξια *Il.* 2.353

<sup>617</sup> 30 νήσος δεινδρήεσσα *Od.* 1.51.

<sup>618</sup> 31 ὁμφαλὸς θαλάσσης *Od.* 1.50.

<sup>619</sup> 31.1 Κύκλωπος κεχόλωται *Od.* 1.69.

<sup>620</sup> 3 Κύκλωπος - Πολύφημον Cf. *Od.* 1.69-70.

<sup>621</sup> 3-4 νήσω ἀμφιρύτῃ *Od.* 1.50.

<sup>622</sup> 11-2 ἰστέον - Διὸς Cf. Pind. *P.* 4.4ff., sch. Pind. *P.* 4.6 (ἐνθα ποτὲ χρυσέων· λόγος τις τοιοῦτος περιηγεῖ, ὅτι ὁ Ζεὺς καταμετρήσασθαι τῆς οἰκουμένης τὸ μεσαίτατον βουλευθεὶς ἴσους κατὰ τὸ τάχος αἰετοῦς ἐκ δύσεως καὶ ἀνατολῆς ἀφῆκεν· οἱ δὲ διῆπτάμενοι συνέπεσον ἀλλήλοις κατὰ τὸν Πυθῶνα, ὥστε τὴν σύμπτωσιν ὀρίζειν αὐτόθι τῆς ὅλης οἰκουμένης τὸ μεσαίτατον...), Str. 9.3.6.6 (citing Pindar) (καὶ ἐκάλεσαν τῆς γῆς ὁμφαλόν, προσπλάσαντες καὶ μῦθον ὃν φησι Πίνδαρος, ὅτι συμπέσοιεν ἐνταῦθα οἱ αἰετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διός, ὁ μὲν ἀπὸ τῆς δύσεως ὁ δ' ἀπὸ τῆς ἀνατολῆς..., sch. Soph. *OT* 480, sch. Eur. *Or.* 331.

<sup>623</sup> 12-3 διὸ - ἐλέγετο Cf. Aesch. *Th.* 747, *Ag.* 1056, *Ch.* 1036, Eur. *Ion* 462, *Or.* 331, 591, sch. Aesch. *Th.* 747 (...ἡ γὰρ Πυθία ἐν τῷ μέσῳ ἐστὶ πάσης τῆς γῆς), sch. Eur. *Or.* 331 (ὁμφαλὸς κέκληται ἡ Πυθὼ παρὰ τὰς ὁμφὰς τὰς ὑπὸ τοῦ θεοῦ χρηστηριζόμενας. ἢ παρὰ τὸ εἶναι ἐν μέσῳ τῆς οἰκουμένης τὴν Πυθῶν), *Ph.* 237 (μεσόμφαλον εἶπε τὴν Πυθίαν, ἐπεὶ κατὰ τὰ κοιλώματα τοῦ ὄρους μέσον τῆς γῆς κεῖται, ἐν ᾗ οἱ Δελφοί).

<sup>624</sup> 14-5 τὸν δὲ - Καλυψοῦς Cf. Str. 1.2.18.8ff., sch. **H M<sup>a</sup> P<sup>1</sup> V** *ad Od.* 1.50 (ὅθι τ' ὁμφαλὸς ἐστὶ θαλάσσης: μέση τῆς περὶ αὐτὴν θαλάσσης), **V** 1.50 (ὁμφαλός: τὸ μεσαίτατον.), Eust. *ad Od.* I.18.40ff. (=34.24ff. Makr.).

<sup>625</sup> 15-6 ὅτι τὴν - ἦν Sch. **Y i** *ad Od.* 1.55 (Καλυψὼ δὲ νοήσεις πραγματικῶς γυναῖκά τινα βασίλισσαν...); Eust. wants to rationalize the myth.

<sup>626</sup> 16-7 ἦν - παραδιδόασι I think when Eust. mentions Calypso's island, he implies Atlantis for which cf. Str. 2.3.6.6-9 (citing Plat. *Tim.* 24e-25d); cf. also Eust. *ad Od.* I.17.20ff. (=31.31ff. Makr.); on Calypso's island cf. also West (1988), p. 81, 260.

<sup>627</sup> 15-7 ὅτι - παλαιοὶ Eust. implies that the information for Calypso being a queen given in the scholia (see above) is not much.

<sup>628</sup> 17-9 μεταπλάττουσι - μάργαρον On ἐλυτρον cf. *LSJ* s.v. 4 "the body, as being the case or shell of the soul"; the word is used in this meaning in Plat. *Resp.* 588e; on μάργαρον cf. *LSJ* s.v. =μαργαρίτης ("pearl").

<sup>629</sup> 19 ἦτις - Ὀδυσσεά Eust. underlines the role of Calypso the "Concealer"; cf. my intro LXXXVff..

<sup>630</sup> 20-1 ἐν ἀμφιρύτῃ - θαλάσσης Cf. *Od.* 1.50-1.

<sup>631</sup> 21-2 καὶ ὥς - ἀπορρύτῳ Plat. *Tim.* 43.a.5-6 (...τὰς τῆς ἀθανάτου ψυχῆς περιόδους ἐνέδουν εἰς ἐπίρρυτον σῶμα καὶ ἀπόρρυτον.).

<sup>632</sup> 22-3 ἔτι δὲ - ὁμφαλόν Eust.'s own addition.

<sup>633</sup> 24 οἶα - φιλόζωος Perhaps, he applies this characterisation to Calypso because of her

offer to Odysseus to make him immortal; on the word φιλόζωος cf. *LSJ* s.v. “fond of one’s life”.

<sup>634</sup> 25 ὥς ἐν - ποιητῆς Cf. *Od.* 5.97ff.

<sup>635</sup> 26-7 ἦγουν - ἀληθῆς Allegorical explanation; cf. Olymp. *In Alc.* 94.22 (πατὴρ γὰρ ἡμῶν καὶ πατὴρ ἀληθῆς ἄνω μόνον ἐστίν.).

<sup>636</sup> 30-1 καὶ - ἀποδημεῖ Eust.’s own comment.

<sup>637</sup> 32.1 περὶ ἧς - ποιητῆς Str. 2.3.6.6-9 (citing Plat. *Tim.* 24e-25d) (...καὶ τὸ τοῦ Πλάτωνος εἰς παρατίθησιν, ὅτι ἐνδέχεται καὶ μὴ πλάσμα εἶναι τὸ περὶ τῆς νήσου τῆς Ἀτλαντίδος, περὶ ἧς ἐκεῖνος ἱστορῆσαι Σόλωνά φησι πεπυσμένον παρὰ τῶν Αἰγυπτίων ἱερέων, ὥς ὑπάρχουσα ποτε ἀφανισθεῖν, τὸ μέγεθος οὐκ ἐλάττων ἡπεῖρου...).

<sup>638</sup> 4-5 ὅς - Καλυψοῦς *Od.* 1.52, 7.245.

<sup>639</sup> 5-6 θαλάσσης - ἀνέχουσιν Cf. *Od.* 1.52-4.

<sup>640</sup> 6-7 οἱ μὲν - αὐτὸ Sch. **H K M<sup>a</sup>** *ad Od.* 1.52 (=Cleanth. fr. 549) (ὀλοόφρονος: Κλεάνθης δασύνει: τοῦ [γὰρ] περὶ τῶν ὅλων φρονούντος ἴδιον οὕτως εἰρήσθαι...; cf. also sch. **H P Q V** *ad Od.* 1.52: ...ὀλοόφρονος [...] οἱ δὲ ἐδάσυναν, ἴν’ ἦ περὶ τῶν ὅλων φρονούντος...), **Y** *ad Od.* 1.52 (ἡ τοῦ ὀλεθρίου καὶ κακοῦ, ἡ περὶ τοῦ ὅλου φρονούντος); cf. Hdn. *Od. Pros.* III.2.130.10; note the allegorical explanation; on the word ὀλοόφρων cf. West (1988), p.82.

<sup>641</sup> 10-1 καὶ τὸ - δασύνομεν Sch. **D** *ad Il.* 1.18 (...Ὀλυμπός ἐστιν ὁ οὐρανός, παρὰ τὸ ὀλολαμπής εἶναι), (=Epim. *Hom.* (Pars Prior) 18B); cf. also sch. Hes. *Op.* 195.2, 7 (Gaisford), Eust. *ad Il.* I.44.32-45.2, 62.25-6.

<sup>642</sup> 12 καὶ οὕτω - δὲ Though Eust. does not choose, both explanations are rationalizations.

<sup>643</sup> 12-3 ἄλλοι - ἐληλαμένον Sch. Eur. *Hipp.* 747.5 (τινὲς δὲ Ἀτλαντα εἰρήκασιν αὐτὸν τὸν ἄξονα τοῦ οὐρανοῦ, δι’ οὗ ἡ τοῦ παντός κίνησις γίνεται), Arat. *Exc. var.* 5b.3 (φασὶ δὲ τὸν ἄξονα τοῦτον εἶναι τὸν παρὰ τῷ ποιητῇ Ἀτλαντα εἰρημένον.).

<sup>644</sup> 13-4 περὶ - εἰλεῖται Arat. *Phaen.* 1.23-5 (ἄξων αἰὲν ἄρηρεν, ἔχει δ’ ἀτάλαντον ἀπάντη μεσσηγὺς γαίαν, περὶ δ’ οὐρανὸν αὐτὸς ἀγινεῖ. καὶ μιν πειραίνουσι δύο πόλοι ἀμφοτέρωθεν· ἀλλ’ ὁ μὲν οὐκ ἐπίοπτος, ὁ δ’ ἀντίος ἐκ βορέαο ὑπόθεν ὠκεανοῖο).

<sup>645</sup> 16 διὸ - κίονας Aesch. *Pr.* 349.

<sup>646</sup> 25 ἀποτελεσματικὸς Ὁ ἀποτελεσματικοί (cf. *LSJ* s.v. “the astrologers”) cf. Eust. *ad Il.* I.96.7 (with note), III.640.6; on ἀποτέλεσμα cf. Eust. *ad Il.* II.195.16-196.1 (with note), *LSJ* s.v. II Astrol. “result of certain positions of the stars on human destiny”; on ἀποτελεσματικὴν ἐπιστήμην cf. III.378.9 (τὸ δὲ “οὐδ’ ἐτέλεσεν” ἀρχὴν καὶ αὐτὸ τινα ἐνδίδωσι τοῖς μεθ’ Ὁμήρον τοῦ ἀποτελεσματικὴν καλέσαι καὶ τὴν περὶ τοὺς τοιούτους ὄρνις ἐπιστήμην.) Thesaur. I<sup>2</sup> 1729; cf. also Eust. *ad Od.* I.18.5 (=33.11 Makr.), 49.5.

<sup>647</sup> 25 φιλόσοφος Eustathius applies the characterisation φιλόσοφος to Odysseus elsewhere too (cf. Eust. *ad Od.* I.22.15 (=41.19 Makr.), 319.8, 332.31, 379.1).

<sup>648</sup> 25-6 ὁ καὶ - ποιητὴν *Od.* 5.271-4; cf. Eust. *ad Il.* III.59.4 (ὄρα δὲ καὶ ὅτι φιλοσοφεῖ κἀνταῦθα ὁ πολυμήχανος, ὁ ἐν Ὀδυσσεΐ Πλειάδας ὀρών καὶ Ὑάδας καὶ τὰ ἐξῆς ἄστρα...); on Πλειάδες cf. Eust. *ad Il.* III. 277.15-20, 280.13-4, 21, IV.223.11, 224.3-4, 908.28-909.8, *ad Od.* I.216.8, 42, II.10.11, 25, 29, 37-40, 11.7-18, 191.30 etc.; on Orion cf. sch. **H P Q** *ad Od.* 5.121 and Eust. *ad Od.* I.205.2-11, 216.31-44; on the stories and the etymology of these stars cf. sch. **E** *ad Od.* 5.272, 12.62, **A D** *ad Il.* 18.486, Eust. *ad Il.* IV.224.15-227.2.

<sup>649</sup> 27-8 ποθεῖ - μεθοδικὴν The expression τὴν μεθοδικὴν καὶ κανονικὴν φιλοσοφίαν

(=the methodical and logical wisdom) is used by Eust. to describe the systematic, logical wisdom symbolized by Penelope; on μεθοδικός as a rhetorical term cf. Van der Valk (1971-87), vol. II, p. XXVII, pp. LXVII-LXVIII; the word μεθοδικός is used in a similar meaning in Eust. *ad Il.* III.711.14 (μεθοδικῆς Ἀθηνᾶς); the word τὸ κανονικόν is “the equivalent of Logic in Epicurean philosophy (*LSJ* s.v.)”; on κανονικός as a grammatical term cf. Van der Valk (1971-87), vol. II, p. XVIII.

<sup>650</sup> 28-9 ἀφ’ ἧς - φιλοσοφεῖν Note that the whole journey becomes an allegory.

<sup>651</sup> 32.29-33.1 ὅτι δὲ - ἀναλυόμενον Eust. *ad Od.* I.84.35ff.; cf. also *ad Il.* I.640.14ff. (with note).

<sup>652</sup> 4 ἐπειδὴ - ζῶα Cf. Eust. *ad Il.* II.459.8.

<sup>653</sup> 4-6 διότι - ποιεῖ Cf. Eust. *ad Od.* I.18.8ff. (=33.14ff. Makr.)

<sup>654</sup> 6 κιονοφοροῦντα Rare word.

<sup>655</sup> 6-7 διὰ τοῦτο - πέλαγος Eust. refers to Atlantis; cf. Pl. *Tim.* 24e3ff.

<sup>656</sup> 9-10 ὄν - καλεῖ Plat. *Resp.* 616.b.4-6.

<sup>657</sup> 10 τὸ ὄνομα - λαβὼν Eust. means *Od.* 1.53.

<sup>658</sup> 10-4 ἡ δὲ - σοφία Sch. Aesch. *Pr.* 425c-d (γέγονε δὲ καὶ τις ἀνὴρ Λίβυς μαθηματικώτερος, Ἀτλας τὴν κλῆσιν, ὃς ἐμυθεύετο τὸν οὐρανὸν ἔχειν, διὰ τὸ ἀρίστως ἀστρολογεῖν καὶ περὶ τῶν οὐρανίων ἀκριβέστερα διδάσκειν); cf. also Aristot. *fr. varia* 1.3.35.8, Diog. Laert. *Vit. Phil.* 1.1.7; Eust. rationalizes.

<sup>659</sup> 14-6 ὁ μέντοι - ἥκειν Eust. paraphrases *D. P.* 66-8 (μακρὸν ὑπὸ πρῶνα πολυσπερέων Ἀτλάντων, ἡχί τε καὶ χάλκειος ἐς οὐρανὸν ἔδραμε κίων, ἡλίβατος, πυκνοῖσι καλυπτόμενος νεφέεσσιν.); cf. also Eust. *D. P.* 66.13ff.

<sup>660</sup> 18-9 οὕτω - Αἴτνην Pind. *P.* 1.20 (...κίων δ’ οὐρανία συνέχει, νιφόεσσ’ Αἴτνα...); cf. also Eust. *D. P.* 66.40ff.

<sup>661</sup> 19-20 καὶ ὁ ποιητὴς - ἰκάνειν *Od.* 12.73.

<sup>662</sup> 20 καὶ Αἰσχύλος - κορυφᾶς Aesch. *Pr.* 721.

<sup>663</sup> 21-2 καὶ Διόδωρος - καλεῖσθαι Diod. Sic. (incerta) 10.4.

<sup>664</sup> 24 διὸ - λέγεται *Od.* 1.52.

<sup>665</sup> 25-9 φασὶ - διαδοχῇ A digression which offers another opportunity for allegorical explanation; the source could be Aelianus as suggested later on.

<sup>666</sup> 29-32 φησὶ - τρόπον Aelian. *fr.* 188.

<sup>667</sup> 31-2 αἰνιξαμένων τῶν συγγραφέων Unknown source; the fragment is preserved by Eust.

<sup>668</sup> 31-2 αἰνιξαμένων - τρόπον On αἰνίττομαι cf. Keizer (1995), p. 301.

<sup>669</sup> 33.32-34.2 ὅτι - λέγονται On Ἀτλαντες cf. *D. P.* 66; on Μάλειαι cf. Eust. *ad Od.* I.127.23; on Κρήται cf. sch. **H Q** *ad Od.* 14.199, Hdn. *καθ.* III.1.342.21, Eust. *ad Od.* I.127.24; on the same remark cf. also Eust. *ad Il.* I.184.27-8, 776.17ff. Eust. *D. P.* 66.6-7.

<sup>670</sup> 2-3 καὶ ὅτι - διαφαίνεται Cf. Hdt. 4.184.18 (...ἐπὶ τούτου τοῦ ὄρεος οἱ ἄνθρωποι οὗτοι ἐπώνυμοι ἐγένοντο: καλέονται γὰρ [δὴ] Ἀτλαντες.), Steph. Byz. 142.17 (...Ἀτλαντες, ἔθνος Λιβυκόν, Ἡρόδοτος τετάρτη. ἔστι δὲ τὸ ὄνομα ἀπὸ τῶν ὀρῶν τῶν δύο Ἀτλάντων.); cf. also Eust. *D. P.* 66.30ff.

<sup>671</sup> 3-5 καὶ ἴσως - ἐξαπήχεις Ath. 5.42.22 (ἄτλαντές τε περιέτρεχον τὴν ναῦν ἐκτὸς ἐξαπήχεις) (=Ath. *Epit.* 2.1.77.3-4 ἄτλαντές τε περιέτρεχον τὴν ναῦν ἐκτὸς ἐξαπηχεῖς).

<sup>672</sup> 6-10 οὐ τῆς - ὅρος Hdn. *κλ. ὄν.* III.2.637.29-33; cf. also III. 2.636.4, 656.29.

<sup>673</sup> 10 οὐ - ἐξῆς *Od.* 3.172.

<sup>674</sup> 11 ἀφηγηματικὸν ὕπτιον transl. “narrational monotony”; cf. Eust. *ad Il.* I.643.26, Van der Valk (1971-87), vol. I, p. XCIV; (1976), vol. II, p. XXXIII (with note); cf. also Hermog. *Id.* p. 294.17, p. 312.8, p. 314.11ff, p. 315.4ff. etc., Ernest (1962), pp. 369-71 s.v., Tz. Ar. *Plut.* 445a.

- <sup>675</sup> 13-4 πρὸς - εἶναι Eust.'s own explanation (?).
- <sup>676</sup> 14 πολύτλας Cf. sch. Eur. *Hipp.* 747.7, Eust. *ad Il.* II.169.1.
- <sup>677</sup> 15-6 οὐ - ὑπόκενον Eust. finds this rearranging of letters logical.
- <sup>678</sup> 16-7 καὶ ὅτι - ἔχουσιν *Od.* 1.52-4.
- <sup>679</sup> 17-8 ὥς δὲ - ὄνομα On the word στοιχειακὸς cf. *LSJ* s.v. "connected with the elements"; Eust. often uses the word στοιχειακὸν for water (Eust. *ad Il.* II.564.13, III.615.3, IV.133.3) and once he also explains the reason (*ad Il.* III.615.3: εἰς τὸ στοιχειακὸν ὕδωρ δοκεῖν τὰ ἄλλα στοιχεῖα γίνεσθαι. τὸ γὰρ ὕδωρ ἀρχὴν τινες πάντων ἔθεντο...).
- <sup>680</sup> 18-20 δῆλον - θαλασσοειδεῖς Eust. cites Ath. *Epit.* 2.2.82.16-7 (πορφυρᾶς τε καὶ ἰοβαφεῖς καὶ βακινθίνας καὶ φλογίνας καὶ θαλασσοειδεῖς) and adapts it in his text; =Ath. 12.29.13 (εἰσὶ δ' αἱ μὲν πορφυραῖ τούτων, αἱ δὲ ἰοβαφεῖς, αἱ δὲ βακίνθιναι: λάβοι δ' ἂν τις καὶ φλογίνας καὶ θαλασσοειδεῖς).
- <sup>681</sup> 20-2 ὥς δηλοῖ - χάριν Ath. *Epit.* 2,2.82.18-9 (φοροῦντες δὲ καὶ ἀκταίας. ἔστι δὲ τοῦτο σπαθητὸν ἰσχύος καὶ κουφότητος χάριν...); =Ath. 12.29.17-9 (...ἴδοι δ' ἂν τις, φησιν, καὶ τὰς καλουμένας ἀκταίας [...] ἔστιν δὲ τοῦτο σπαθητὸν ἰσχύος καὶ κουφότητος χάριν...) (citing Democr. Eph. IIIA.267 fr. 1).
- <sup>682</sup> 23 κατακλῶνται - σπαθώμενα Eust.'s own comment.
- <sup>683</sup> 25 τὸ καὶ - Σοφοκλεῖ Soph. *OT* 480.
- <sup>684</sup> 25-8 δηλοῖ - ἔταξας The reference comes from Demosthenes Thrax's *Paraphrase of the Odyssey* and should be added to the collection of his fragments; on Demosthenes Thrax cf. Su. δ 457, my introduction XCVI.
- <sup>685</sup> 28-9 θεᾶ - ναίει *Od.* 1.51.
- <sup>686</sup> 31 ὥς - μαθεῖν Pind. *Ol.* 13.6.
- <sup>687</sup> 34.31-35.1 τὰς κίονας *Od.* 1.53.
- <sup>688</sup> 1 ἔστι - Ἀττικῶν Cf. Pind. *Ol.* 6.1f., *P* 1.19, Hdt. 1.92.7.
- <sup>689</sup> 2 τὰς βοῦς Cf. Soph. fr. 314.167, 208, 402; note that in order to show the gender, Homer adds a word e.g. ἄρσιν (*Il.* 20.495) or ταύρος (*Il.* 17.389); cf. also *EM* 473.36, Eust. *ad Il.* I.112.4.
- <sup>690</sup> 2 τὰς ἵππους In full cf. *Il.* 5.269 (θήλεες ἵπποι) and *Il.* 11.680-1, *Od.* 4.635-6 (ἵπποι θήλειαι); cf. also Eur. *Hel.* 386 (τὰς τεθρίππους), Aesch. fr. 89.15; cf. also *EM* 473.35, Eust. *ad Il.* I.112.5, II.504.1, III.177.18.
- <sup>691</sup> 3 τὰς ἡμιόνους Cf. *EM* 473.36 (τὰς ὄνους), Eust. *ad Il.* I.112.5.
- <sup>692</sup> 3 τὰς ἐλλοὺς In *Od.* 19.228 the word ἐλλὸς is male; I don't think Eust. has a specific poet for this word in mind; he generalizes in parallel with the rest of the examples.
- <sup>693</sup> 3 τὰς κύνας Cf. Theocr. *Id.* 1.135; cf. also Eust. *ad Il.* I.112.6, II.504.2.
- <sup>694</sup> 3 τὰς οἷς Cf. Eust. *ad Il.* I.112.5, III.177.18.
- <sup>695</sup> 4-5 Αἴλιος - κάκκαβος Ael. Dion. κ 4 (...κακκάβη: ἦν ἡμεῖς κάκκαβον...).
- <sup>696</sup> 5-6 ὁ καὶ - ζέουσα Ath. 8.19.9 (=Ath. *Epit.* 2.1.160.10) (...ἔφασκεν ἐν κακκάβῃ ζεούσα...).
- <sup>697</sup> 6 οὕτω - ἀνάγουσιν Ael. Dion. α 175 (ἀρπαγή. ὀξυτόνως ἢ διαρπαγή. ἢ δὲ ἀρπάγη βαρυτόνως τὸ σκεῦος, ᾧ τοὺς κάδους ἀνάγουσιν ἐκ φρέατων).
- <sup>698</sup> 7 ἢ βῶλος Ael. Dion. β 21 (...βῶλος: θηλυκῶς Ἀττικοί, ἀρσενικῶς Ἰῶνες).
- <sup>699</sup> 7 ἢ ὕαλος Ael. Dion. υ 1 (...ὕαλος: διὰ τοῦ α, οὐχὶ ὕελος, καὶ θηλυκῶς ἢ ὕαλος, καὶ ὑάλινον).
- <sup>700</sup> 7 ἢ φάρυγξ Ael. Dion. φ 3 (...φάρυγξ: θηλυκῶς Ἀττικοί).
- <sup>701</sup> 7 ἢ στρύχνος Ael. Dion. τ 27 (...τρύχον: τὴν πόαν. θηλυκῶς λέγουσι τὴν τρύχον, οὐ τὸν τρύχον. [σὺν τῷ σ δὲ "στρύχνον" οὐδαμοῦ εὑρον]...).

- <sup>702</sup> 8 ἡ χάραξ - στρατοπέδου Ael. Dion. ξ 5 (χάραξ: θηλυκῶς τὸ τῆς ἀμπέλου ὑπόστημα, ἀρσενικῶς τὸ χαράκωμα τοῦ στρατοπέδου).
- <sup>703</sup> 9 ἔτι - αὐχένος Ael. Dion. τ 28 (τύλη: τὸ ἐπὶ τῶν τενόντων <αὐχενίων> φῶμα).
- <sup>704</sup> 10 ἡ ὄμφαξ Ael. Dion. ο 20 (ὄμφαξ: θηλυκῶς Ἀττικοί, ἀρσενικῶς Ἴωνες).
- <sup>705</sup> 10 ἡ ἄσβολος Ael. Dion. α 186 (ἄσβολος: θηλυκῶς ἡ ἄσβολος, οὐκ ἀρσενικῶς ὁ ἄσβολος).
- <sup>706</sup> 10 ἡ ψύλλα Ael. Dion. ψ 5 (ψύλλα καὶ ψύλλαι: θηλυκῶς...).
- <sup>707</sup> 10 ἡ μείραξ Ael. Dion. μ 12 (μείραξ: ἡ θήλεια, μειράκιον καὶ μειρακίσκος ὁ ἄρσην).
- <sup>708</sup> 10 ἡ θόλος Ael. Dion. θ 14 (θόλος: <θηλυκῶς>, οἶκος περιφερῆς...).
- <sup>709</sup> 11 ἡ μήκων - φησί Ael. Dion. μ 19 (citing Thuc. 4.26.8.2) (μήκων: θηλυκῶς εἶδος βοτάνης. Θουκυδίδης [οὖν] "μήκωνα μεμελιτωμένην" φησίν).
- <sup>710</sup> 12 ὁ χοῦς Ael. Dion. ξ 16 (citing Thuc. 2.76.2.4) (χοῦς: ἀρσενικῶς, τὸ ἐπιβαλλόμενον τῇ ὀροφῇ λεπτὸν χῶμα. Θουκυδίδης).
- <sup>711</sup> 12 ὁ ὄροφος Ael. Dion. ο 29 (ὄροφος καὶ ὀροφή: ἡ στέγη).
- <sup>712</sup> 12 ὁ θίς Ael. Dion. θ 13 (θίς: ἀρσενικῶς).
- <sup>713</sup> 12 ὁ λιμός Ael. Dion. λ 16 (λιμόν: ἀρσενικῶς οἱ Ἀττικοί τὴν λιμόν).
- <sup>714</sup> 12 ὁ σκότος Ael. Dion. σ 26 (σκότος καὶ σκότον: ἑκατέρως).
- <sup>715</sup> 13 ὁ τάρας Ael. Dion. τ 2 (Τάρας: <ἀρσενικῶς καὶ θηλυκῶς>).
- <sup>716</sup> 13 ὁ ἀκράγας Ael. Dion. α 67 (Ἀκράγαντα: ἀρσενικῶς).
- <sup>717</sup> 13 τὸ νῶτον Ael. Dion. ν 15 (νῶτον: οὐδετέρως λέγουσι τὸ νῶτον καὶ πληθυντικῶς τὰ νῶτα); cf. Hes. *Op.* 468, Pind. *P.* 1.28, Ar. *Eq.* 289, *Pax* 747 etc.; cf. also sch. A<sup>int</sup> D *ad Il.* 2.159.
- <sup>718</sup> 13 τὸ ζυγόν Ael. Dion. ζ 6 (ζυγόν: οὐδετέρως τὸ τῶν ὑποζυγίων).
- <sup>719</sup> 13-4 τὰ ἐπίδεσμα Ael. Dion. ε 53 (ἐπίδεσμα: οὐδετέρως Ἀττικοί, οὐχὶ ἐπιδέσμους).
- <sup>720</sup> 14 τὸ στρωματόδεσμον Ael. Dion. σ 39 (στρωματόδεσμα: <οὐδετέρως Ἀττικοί>...).
- <sup>721</sup> 14 τὸ θύμον Ael. Dion. θ 15 (θύμον: <οὐδετέρως>).
- <sup>722</sup> 14 τὸ σίαλον Ael. Dion. σ 14 (σίαλον: <οὐδετέρως Ἀττικοί>).
- <sup>723</sup> 14 τὸ κέδρον Ael. Dion. κ 18 (κέδρον οὐδετέρως λέγουσι τὸ θυμίαμα).
- <sup>724</sup> 14-5 τὰ θεμέλια Ael. Dion. θ 7 (θεμέλια: οὐδετέρως).
- <sup>725</sup> 15 τὸ τέμαχος Ael. Dion. τ 8 (τέμαχος: οὐδετέρως < Ἀττικοί>).
- <sup>726</sup> 15-6 ὁ τάριχος - τὸ τάριχον Ael. Dion. τ 3 (τάριχος: οὐδετέρως οἱ Ἀττικοί ὡς ἐπὶ τὸ πολὺ, ἐπ' ἑλαττον δὲ καὶ ἀρσενικῶς. Μένανδρος: "ἐπέπασα ἐπὶ τὸ τάριχος ἄλας").
- <sup>727</sup> 16 τὰ στάδια - οἱ στάδιοι Ael. Dion. σ 31 (citing Thuc. 2.78.4) (στάδια καὶ σταδίους ἑκατέρως λέγουσιν. ὁ Θουκυδίδης δὲ σταδίους ὡς ἐπὶ τὸ πᾶν: ἅπαξ δὲ μόνον στάδια εἴρηκεν ἐν ζ': "ἐν γὰρ τῷ πρόσθεν ἐπὶ πολλὰ στάδια μέλλων ἵεναι...").
- <sup>728</sup> 17 ἄλλως - ἡ θίς Cf. *Od.* 12.45; cf. also Hsch. θ 591, *EM* 450.35, Eust. *ad Od.* I.108.27-8; cf. also Ael. Dion. θ 13 (θίς. ἀρσενικῶς).
- <sup>729</sup> 18 λέγεται - λιμός Ael. Dion. λ 16 (λιμόν. ἀρσενικῶς οἱ Ἀττικοί τὴν λιμόν).
- <sup>730</sup> 18 τὸ σκότος Ael. Dion. σ 26 (σκότος καὶ σκότον: ἑκατέρως).
- <sup>731</sup> 18 ἡ τάρας Ael. Dion. τ 2 (Τάρας: <ἀρσενικῶς καὶ θηλυκῶς>); cf. Steph. Byz. 603.1, Eust. *D. P.* 376.15-6, 63-5.
- <sup>732</sup> 18-9 ἡ Ἀκράγας Ael. Dion. α 67 (Ἀκράγαντα. ἀρσενικῶς < Ἀττικοί, θηλυκῶς Ἴωνες>).
- <sup>733</sup> 19-20 ὁ χοῦς - ἀρσενικῶς Repetition; cf. Eust. *ad Od.* I.19.8f. (=35.12 Makr.).
- <sup>734</sup> 20 ὁ δέ - γεωγράφω Cf. Str. 1.2.23.9, 3.8.1, 3.9.9 etc.
- <sup>735</sup> 21 γαῖαν - ἔχουσιν *Od.* 1.54.
- <sup>736</sup> 21-2 ὅτι - ἀναβαστάζουσι Eust.'s own comment.

- <sup>737</sup> 22-3 πολλαχού - φαίνεται General note.
- <sup>738</sup> 23-4 μαλακοῖς - ἐπιλήσεται Cf. *Od.* 1.55-6; the vulgate gives δ' ἐν μαλακοῖσι λόγοισι θέλγει but a minority of mss. omits ἐν (cf. Van der Valk (1949), p. 49).
- <sup>739</sup> 26 κατὰ - κωτίλλουσα Hes. *Op.* 374.
- <sup>740</sup> 27 φιλοζωΐαν Cf. *LSJ* s.v., "love of life"; allegorical explanation.
- <sup>741</sup> 26-30 τῆς δὲ - τοιαῦτα Eust. own explanation.
- <sup>742</sup> 31 ἄλλως - προσηνεῖς Cf. *EGud.* Stef. 47.2 (αἰμύλος: ἔμπειρος, συνετός, κολακευτικός), *EM* 35.32-4 (αἰμύλος: ἔμπειρος, συνετός, κολακευτικός· ἐκ τοῦ αἵμων, δ σημαίνει τὸν εἰδήμονα καὶ ἔμπειρον· καὶ αἰμυλίοισι, [κολακευτικοῖς] λόγοις).
- <sup>743</sup> 36.1-3 αἰμύλιοι - αἵματος Cf. sch. **M**<sup>a</sup> (ἢ ψεύδεσιν. ἢ συγγενικοῖς, παρὰ τὸ αἶμα.), **Y** (ἀπατητικοῖς) *ad Od.* 1.56, *EM* 35.31 (ποικίλλον, πυκνόν, πανοῦργον, δολερόν).
- <sup>744</sup> 3-5 ἢ καὶ - αἵματος Eust.'s own explanation.
- <sup>745</sup> 5-6 ἢ θερμοὶ - εἰσὶ Eust.'s own comment.
- <sup>746</sup> 7 θέλγειν *Od.* 1.57.
- <sup>747</sup> 7-8 περὶ - ἐρρέθη Eust. *ad Il.* III.384.24-6 (ὅτι δὲ τὸ θέλγειν οὐκ ἐπὶ ἡδονῆς κεῖται παρὰ τῷ ποιητῇ, ὡς ἡ ὕστερον ἔχει χρήσις, δῆλον μὲν καὶ νῦν φανερώς, καὶ ἐν ἄλλοις δὲ πολλαχού ὁ ποιητὴς αὐτὸ παριστᾷ...), 497.27-30 (ὅτι τὸ θέλγειν πανταχοῦ παρὰ τῷ ποιητῇ, [ὡς καὶ προερρέθη,] ἐκτροπήν τινα δηλοῖ καὶ μετὰθεσιν τοῦ κατὰ φύσιν διὰ φόβον ἢ λύπην ἢ ἡδονὴν ἢ ἕτερόν τι πάθος ὑπερβάλλον...), IV.501.13 (θέλγειν δὲ οὐδὲ νῦν ἀπλῶς κατὰ τοὺς μεθ' Ὅμηρον τὸ εὐφραίνειν, ἀλλὰ τὸ ἀπατᾶν. ὅλως γὰρ εἰπεῖν, οὐκ ἔστι γλυκεῖα λέξις τὸ θέλγειν καὶ ἐπαινετὴ, ὡς πολλαχού φαίνεται...).
- <sup>748</sup> 9 ἵνα Ἰθάκης ἐπιλήσεται *Od.* 1.57.
- <sup>749</sup> 11-2 ὅτι δὲ - λέγονται Cf. Hdn. *ὁρθ.* III.2.520.5, Xenom. fr. 4 (θέλγειν: Ἐνομήδης ἐτυμολογεῖ ὁ τὰ Θεῖα γράψας τοὺς Τελχίνας ἀπὸ τοῦ θέλγειν, παρὰ φησι καὶ τοὺς Τελχίνας ὥστε θελγίνες φησί...), Paus. Att. τ 18.2 (Ξενομήδης δὲ ὁ τὰ Κεῖα γράψας καὶ τοὺς Τελχίνας ἐτυμολογήσας εἶπεν, ὅτι θελγίνες ἦσαν), *Su.* θ 103, *Hsch.* θ 210, *EM* 445.10, *EGud.* θ 257.24ff., Eust. *ad Il.* III.498.1-3, IV.501.13-6; on the word Τελχίνες cf. Eust. *ad Il.* II.788.28-789.20.
- <sup>750</sup> 12-4 ἐν γοῦν - φαρμακοὶ Paus. Att. θ 4 (Θελγίνες: γόητες, φαρμακοί); cf. also *Hsch.* θ 210 (Θελγίνες: οἱ Τελχίνες. γόητες, πανοῦργοι, φαρμακευταί), Eust. *ad Od.* II.202.22.
- <sup>751</sup> 15-6 καὶ καπνόν - γαίης *Od.* 1.58-9.
- <sup>752</sup> 14-18 ὅτι - ἄνθρωποι Eust.'s own comment.
- <sup>753</sup> 23 Ὅμηρος - κλισίας *Il.* 2.399; cf. Eust. *ad Il.* I.373.6, III.298.23, IV.146.5-6.
- <sup>754</sup> 24 καπνιστὰ - δειπνοσοφιστῇ *Ath.* 4.38.32, (= *Ath. Epit.* 2.1.48.6); cf. also Eust. *ad Il.* II.711.15-6 (with note).
- <sup>755</sup> 26-7 ἰστέον - πᾶν *On* ἐκ μέρους τὸ πᾶν cf. Keizer (1995), p.396; cf. also Eust. *ad Il.* I.778.1f., IV.757.7f., *ad Od.* I.7.25f. (=12.30f. Makr.), 138.28f., II.142.44.
- <sup>756</sup> 28-31 τί - πλοῦ Eust.'s own comment.
- <sup>757</sup> 36.31-37.1 ἢ δὲ - λαμπρόν Allegorical explanation.
- <sup>758</sup> 4 ἥς γαίης *Od.* 1.59.
- <sup>759</sup> 4-6 ἰστέον - εἰπεῖν Cf. sch. **D H M**<sup>a</sup> **Q V** *ad Od.* 1.59, **D E** *ad Od.* 1.59; cf. also sch. **T** 9.28.
- <sup>760</sup> 4-5 ἐν ἀπλότῃ λέξεως Eust. means that late authors use an elliptical way to replace the expression ἥς γαίης with the word οἰκείας.
- <sup>761</sup> 9 πατρὶ - πάτρα Cf. *EGen.* α 1319, *EGud.* 394.10, *EM* 159.7-9, 434.45, 584.55, 656.25, Eust. *ad Il.* I.289.4-8, II.400.11-2.
- <sup>762</sup> 9 πολλαχού - ποιήσεως Cf. *Pind. Ol.* 12.16, *Aesch. Pr.* 665, *Ar. Ach.* 147, *Ran.* 1427,

*Th.* 136, *Alex. fr.* 198 etc.

<sup>763</sup> 10-1 μητρὶ - ποιητικώτερον Eust.'s own comment.

<sup>764</sup> 12 οὕτω - μητρόπολιν *Soph. Ant.* 1122.

<sup>765</sup> 14-5 ἥς γαίης *Od.* 1.59.

<sup>766</sup> 18-9 Κόδρος - ὑπολαλεῖ *Lycophr. Alex.* 1389.

<sup>767</sup> 19-20 ἐποίησε - εὐήθεις Cf. *Su. ε* 3391 (οἱ δὲ ῥήτορες το Κόδρος ἐπὶ τοῦ ἐντίμου ἐχρήσαντο); a different explanation for "Κόδροι" ("old-fashioned persons") is given in *Hsch. κ* 3208.

<sup>768</sup> 20 ὅτι ἐντρέπεσθαι - ἐπιστρέφεσθαι Cf. Eust. *ad Il.* I.114.13, II.205.12-3.

<sup>769</sup> 20-1 τοῦτο - ἐπιστροφή Cf. *Su. ο* 455, *EM* 627.47, 628.9, *EGud.* 432.1, Eust. *ad Il.* IV.626.5, *ad Od.* II.71.39.

<sup>770</sup> 21-2 ἐκ δὲ - Ἰλιάδι *Il.* 6.496, 11.547, 21.492; cf. also Eust. *ad Il.* IV.422.21, 389.16-7.

<sup>771</sup> 25 οὐτι - ἀλεγίζεις *Il.* 1.160.

<sup>772</sup> 26 Ὀδυσσεὺς - Ζεῦ Cf. *Od.* 1.60-2.

<sup>773</sup> 27-8 ἡ μᾶλλον - ἐτυμολογουμένου On the derivation of Odysseus' name cf. West (1988), p.83.

<sup>774</sup> 29 φερωνύμως On the word φερωνύμως and its relation with Odysseus' name cf. Eust. *ad Il.* II.811.19-20.

<sup>775</sup> 29-30 λέγεται - αὐτῷ Eust. analyses in his own words Athena's thought in *Od.* 1.62.

<sup>776</sup> 37.30-38.1 κἄν - ὠδύσσαντο *Od.* 19.403-9; cf. sch. **D D\* E J M<sup>1</sup> T** *ad Od.* 1.103 (Ὅμηρος μὲν ἐτυμολογῶν τὸν Ὀδυσσεῖα πεποίηκε τὸν Αὐτόλυκον λέγοντα "πολλοῖσιν γὰρ ἐγὼ δὴ ὠδυσσάμενος τόδ' ἰκάνω."); cf. also sch. *Lycophr.* 786 ("Ὅμηρος γὰρ παρεισάγει ἐν Ὀδυσσεΐα τὸν Ὀδυσσεὺς πάππον Αὐτόλυκον λέγοντα κληθῆναι τὸν παῖδα Ὀδυσσεῖα: πολλοὶ γὰρ μοι ὠδύσαντο ἦτοι ὠργίσθησαν), Eust. *ad Il.* II.345.1-3, IV.668.26-7.

<sup>777</sup> 3 αὕτη - ἔφη Eustathius is referring to *Od.* 1.60-2.

<sup>778</sup> 4 ἐν Τροίῃ *Od.* 1.62.

<sup>779</sup> 4 τὸ δὲ - ἐπίτασις Eust.'s own comment.

<sup>780</sup> 5 χαρίζετο *Od.* 1.61.

<sup>781</sup> 6-7 τέκνον - ὀδόντων *Od.* 1.64.

<sup>782</sup> 9 ὁ δὲ - ἐσχημάτισε Cf. also Eust. *ad Il.* II.547.21; Eust.'s own comment.

<sup>783</sup> 9-10 ποῖος - χεῖλη Eustathius paraphrases *Od.* 1.64.

<sup>784</sup> 11-5 αἰνίττεται - ἐξοδὸν Eust.'s own comment; the word αἰνίττεται ("hints at") is often used of Homer (cf. *Vit. Hom.* 122, Lamberton (1986), p.41, 48).

<sup>785</sup> 16-7 δηλοῖ - φόβος *Soph. Ant.* 505; Eust. writes ἐγκλείσοι instead of ἐγκλήσοι.

<sup>786</sup> 17-8 τί - ὠδύσσαο *Od.* 1.62.

<sup>787</sup> 20 πῶς - ἐστὶ Eust. changes *Od.* 1.65-6.

<sup>788</sup> 21 πῶς - λαθοίμην Cf. *Od.* 1.65.

<sup>789</sup> 25 κατὰ - πάντων Cf. *Od.* 1.66.

<sup>790</sup> 27-8 ὅς περὶ - ἔχει Eustathius paraphrases *Od.* 1.66-7; he replaces περὶ δ' ἱερὰ θεοῖσιν ἀθανάτοισιν ἔδωκε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν with the verse περὶ δὲ ἱερὰ θεῶ ἀθανάτῳ ἔδωκεν ὅς οὐρανὸν εὐρὺν ἔχει, apparently because he is a strong supporter of monotheistic religion; on this matter cf. Van der Valk (1971-87), vol. I, p.CXVIII, n.9 and (1971), p. 11, n.31.

<sup>791</sup> 29 ἱερὰ ῥέξαι Cf. *Od.* 1.61.

<sup>792</sup> 29 θεῖον *Od.* 1.65.

<sup>793</sup> 30 καὶ περίνοϊαν - ἐπεμαρτύρατο Eustathius refers to *Od.* 1.66: περὶ μὲν νόον...; on



the word “περίνοια” cf. Van der Valk’s note 1244.6-7 in Eust. *ad Il.* IV.529.17 and note 1344.63-4 in Eust. *ad Il.* IV.886.6 (personally, I believe that Eust. uses the word “περίνοια” here with the meaning that Van der Valk gives in this note (citing Lampe 1067, s.v. 2): “over-cleverness, subtlety”); cf. also Eust. *ad Od.* I.157.24.

<sup>794</sup> 39.2-4 παιδευτικά - ἀνδρῶν Eust. underlines the didactic purpose of the passage.

<sup>795</sup> 4-5 περὶ - βροτῶν *Od.* I.66.

<sup>796</sup> 5-6 οἱ περὶ - μάχεσθαι *Il.* 1.258.

<sup>797</sup> 8 καὶ αὐτὸ - εἴρηται Eust. *ad Il.* I.156.9ff.

<sup>798</sup> 9-10 Πausανίας - καλούμενος Paus. Att. κ 28 (Κέσκος ἦν πόλις ἐν Κιλικίᾳ καὶ παρ’ αὐτὴν ποταμὸς Νοῦς ὀνομα...).

<sup>799</sup> 10 ὅτι - γαιήοχος Cf. sch. **H<sup>1</sup> H Ma V D E<sup>2</sup> J** *ad Od.* 1.68, *EM* 223.3, 6f.; cf. also Hsch. γ 50, Ap. S. 54.1; on γαιήοχος cf. West (1988), p. 83.

<sup>800</sup> 10-2 οὐ μόνον - ἐδηλώθη Eust. *ad Il.* II.86.15-6 (with note); Eust. rationalizes.

<sup>801</sup> 12-3 ἵππιος - Ποσειδῶν Cf. Ar. *Eq.* 551, *Nub.* 83, Aesch. *Th.* 130, Eur. *Phoen.* 1707; cf. also sch. T *ad Il.* 23.277 b (sch. ex.), sch. Pind. *P* 4.246b, 6.49, 13.98a, Phot. α 465, Hsch. ι 790, *EM* 473.43, *Su.* ι 549, Eust. *ad Il.* I.530.36-531.1, II.366.5, IV.727.25.

<sup>802</sup> 13-4 Ποσειδεῶν - ὄνομα Cf. Phot. π 444.25ff. (Ποσειδεῶν: καὶ οὗτος μὴν Ἀθήνησιν ὀνομασθεὶς ἀπὸ τοῦ καθιερώσθαι τῷ Ποσειδῶνι. Ποσειδεῶν: ἔκτος μὴν παρὰ Ἀθηναίοις οὕτω καλούμενος), *Su.* π 2104 (Ποσειδεῶν: ἔκτος μὴν παρὰ Ἀθηναίοις οὕτω καλούμενος. ὁ Αὔγουστος.); cf. also Eust. *ad Il.* III.719.8 (with note).

<sup>803</sup> 16 γεοῦχος Cf. Agatharch. 95.2; cf. also Hsch. γ 385.

<sup>804</sup> 16 γηοῦχος Cf. Hsch. γ 512.

<sup>805</sup> 16-7 γεοῦχος - Ἡρωδιανόν Hdn. *ὁρθ.* III.2.409.24ff. (the passage is quoted only by Eust.); cf. also III.2.485.7 (γαιάοχος ἡπειρώτης: γαιήοχος ὁ τὴν γῆν συνέχων. γεοῦχος ὁ τὴν γῆν ἔχων).

<sup>806</sup> 17-8 μὲν - γῆ Cf. Hdn. *καθ.* III.1.283.29, *ὁρθ.* III.2.424.35-6, 485.6, *παθ.* III.2.319.27; cf. also *Su.* 230.5ff., sch. Hes. 159.9 (Gaisford); although Eust. speaks here of συναίρεμα, that is contraction, elsewhere he talks about crasis (Eust. *ad Il.* I.289.10: γέα διὰ τοῦ εῖ ψιλοῦ, ὅθεν κατὰ κρᾶσιν τὸ γῆ, ἔτι δὲ καὶ γαῖα διὰ διφθόγγου..., IV.222.3: καὶ ὅτι ἐκ τοῦ γέα τοῦ ψιλογραφουμένου κέκραται ἡ γῆ. ἀπὸ τοῦ γῆ δὲ ἡ γαῖα μὲν οὐ παρῆκται...) like Steph. Byz. 206.17 (Γῆ, ἀπὸ τοῦ γέα κραθέν).

<sup>807</sup> 18-9 ἄλλοι - γαιήοχος *EM* 22.3.4ff., *EGud.* γ 294.11f., *EM* 22.3.4ff.

<sup>808</sup> 19 ἀσκελὲς - κεχόλωται *Od.* 1.68-9.

<sup>809</sup> 20-2 καὶ ὁ κατεσκληκῶς - σκελῶν *Et. Or.* 9.14f., 20.15f. (Philox. Gramm. fr. 449), *EGen.* α 1281, Eust. *ad Il.* IV.710.1-6 (with note), *ad Od.* I.181.10, 386.41-3 (σκέλος); Phot. κ 443, *Su.* κ 991.1 (κατεσκληκῶς); *EM* 716.42, *Su.* σ 555, sch. D *ad Il.* 23.191 (σκελετός); Hsch. α 7679, *EGud.* 212.15 (Stef.), *EM* 154.38f., sch. **D E<sup>2</sup> H J M<sup>a</sup> S Q R** *ad Od.* 1.68, Porph. 1.68 (ἀσκελὲς).

<sup>810</sup> 23 ἥξει - πολύχειρ *Soph. El.* 488.

<sup>811</sup> 24 τὸ ἔπω ἔπος Cf. Apoll. Dysc. II.1.1.133.3.

<sup>812</sup> 24-5 βλέπω - κωμικῶ *Ar. Nub.* 1176; cf. Eust. *ad Il.* IV.677.21.

<sup>813</sup> 25 ἔθω ἔθος Cf. *EM* 319.18, 759.20 (=Hdn. *παθ.* III.2.250.7).

<sup>814</sup> 25 τρέφω - βρέφος Cf. *EGud.* 286.15ff (Stef.).

<sup>815</sup> 26 ὀφθαλμοῦ ἀλάωσε *Od.* 1.69.

<sup>816</sup> 28 εἶπερ - βλέπων Cf. sch. **A D** *ad Il.* 13.10, **V** *ad Od.* 19.229, Ap. S. 21.30f., Ariston. 19.229.2-4, *Et. Or.* 21.15, Phot. λ 132, Hsch. α 2763, *EGen.* α 397, *EM* 57.7, *Su.* α 1071, λ 35, *EGud.* 367.41ff.; cf. also Eust. *ad Il.* III.123.4-5 (ἀλαὸς here means someone who does

not see very well, cf. Van der Valk's note on 821, 55-7), 238.13 (ἀλαός here means someone totally blind, as in our passage).

<sup>817</sup> 39.29-40.1 νεκύων - δοκεῖ *Il.* 7.409, 10.343, *Od.* 10.530, 11.37; cf. also Eust. *ad Il.* II.483.4, 484.4-7, III.86.18-20, IV.632.1-2; for the form κατατεθνηϊώς cf. Eust. *ad Il.* IV.647.3-6; for Eust. underlining the schema ἐκ περισσοῦ cf. Van der Valk (1971-87), vol. II, p.XXXII.

<sup>818</sup> 2 κεῖται - τυφλός Paus. Att. α 62 (ἀλαωπός: ὁ ἀφανής ἢ ὁ τυφλός).

<sup>819</sup> 3 νυκτάλωψ - νυστάζων Paus. Att. ν 3 (νυκτάλωψ: ὁ νύκτωρ ἀλαός τοὺς ὥπας. καὶ νυκταλωπ<ι>ῶν: ὁ νυστάζων).

<sup>820</sup> 3-4 ἐκ δὲ - τύφλωσις *Od.* 9.503; on the word ἀλαωτός cf. Ael. Dion. α 73, Hsch. α 2791.

<sup>821</sup> 4-7 σημείωσαι - εἶχε Cf. sch. H Q *ad Od.* 9.106; on the poet's failure to notice whether Polyphemus had only one eye cf. West (1988), p. 84, Mondì (1983), p. 17ff.

<sup>822</sup> 7-9 Θεόκριτος - ὀφθαλμόν Eust. changes Theocr. *Id.* 11.53 (καὶ τὸν ἐν' ὀφθαλμόν, τῷ μοι γλυκερώτερον οὐδέν.).

<sup>823</sup> 7-8 οἷς - μετώπῳ Hes. *Th.* 144-6 (μοῦνος δ' ὀφθαλμός μέσσω ἐνέκειτο μετώπῳ | Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὐνεκ' ἄρα σφεων | κυκλοτερὴς ὀφθαλμός ἔεις ἐνέκειτο μετώπῳ: | ἰσχύς δ' ἡδὲ βίη καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις).

<sup>824</sup> 9-10 ὀφρὺς - τέτατο Eust. changes Theocr. *Id.* 11.31-2 (...μοι λασία μὲν ὀφρὺς ἐπὶ παντὶ μετώπῳ | ἐξ ὧτός τέταται ποτὶ θώτερον ὥς μία μακρά...).

<sup>825</sup> 11 κύκλωπα κόρην Emp. 84.19, 35 (κύκλοπα κούρην).

<sup>826</sup> 11-2 δῆλον - ἔτρεπεν *EM* 759.20 (=Hdn. *παθ.* III.2.250.7), *EGen.* 282.19; cf. Eust. *ad Il.* I.136.2-3, 740.16-20.

<sup>827</sup> 13 τίφθ' - ἔστητε Eust. has a mistake here; cf. *Il.* 4.243 (οὕτως ἔστητε), Eust. *ad Il.* I.136.2-4, *ad Od.* I.146.17.

<sup>828</sup> 13 ὀπτικόν ἄλλεται Theocr. *Id.* 3.37; cf. Eust. *ad Il.* II.440.6.

<sup>829</sup> 13-4 ἀντὶ - ἐρρέθη Cf. *EM* 644.16-7.

<sup>830</sup> 14-5 ὁμοιότης - ἐτύφθη Cf. Choer. *Th.* II.180.21, 191.21ff., 225.18, 270.1; cf. also Eust. *ad Il.* I.740.16-741.1-2, IV.730.12-3.

<sup>831</sup> 15 πέπληκται ἐπλήχθη Cf. Choer. *Th.* II 201.22; cf. also Eust. *ad Il.* I.741.3.

<sup>832</sup> 16-7 καὶ τὸ - ἐπιφθύζειν Theocr. *Id.* 7.127, 2.62; cf. Eust. *ad Od.* I.146.18.

<sup>833</sup> 16 ἐπιπτύειν γοητευτικῶς Sch. Theocr. II.59-62 (ἐπιφθύζουσα: ἐπιπτύουσα), VII.127a.3 (φθύζειν δὲ τὸ πτύειν Δωρικῶς), b.2 (ἥτις ἐπιφθύζουσα: ἐπιπτύουσα Δωρικῶς).

<sup>834</sup> 17 φθῶ φθάσω Cf. *EGud.* 483.23f., Eust. *ad Il.* IV.761.16.

<sup>835</sup> 17 ἐκ τοῦ - πτάσω Cf. sch. A T *ad Il.* 4.200 a<sup>1</sup>, b (sch. ex.), *Et. Or.* 131.24, Zonar. π 1592.26-7, *EGud.* 485.20, *EM* 666.37, 673.6, 694.5, 20, Eust. *ad Il.* III.585.9 (πετῶ, πτῶ); Choer. *Epim. Ps.* 102.15-6, *EGud.* 455.12 (πτάσω): in both references πτάσω comes from the verb πτῶ meaning "to fear".

<sup>836</sup> 17 φθάσαν Cf. Eust. *ad Il.* IV.761.18.

<sup>837</sup> 19 καὶ ἡ 'Ιλιάς ἐδειξεν Eust. *ad Il.* II.100.1-4 (ἡ δὲ διὰ τοῦ φ γραφῆ τοῦ ἐφιάλτου ἡ διὰ τὸ ἴσως δασύνεσθαι τὸ ἰάλλω παρὰ τισι γίνεται ἡ κατὰ τινα γλώσσαν τροπῇ τοῦ ψιλοῦ εἰς δασύ, ὃ δὲ καὶ ἐν τῷ κεκαφηῶς γίνεται κατὰ 'Ηρωδιανόν. κεκαπηῶς γάρ φησι τὸ ἀνάλογον), III.595.9-10 (σίπαλον γάρ τινές φασι τὸν εἰδεχθῆ. παρὰ δὲ Λυκόφρονι σίφλον κεῖται τὸ τοιοῦτον, [συγκοπῇ καὶ τροπῇ τοῦ ψιλοῦ πῖ εἰς δασὺ τὸ φῖ.]), 865.4-7 (τὸ δὲ σφεδανόν [...] δηλοῖ δὲ τὸ ἡπειγμένον ἀπὸ τοῦ σπεύδειν, ἀφ' οὗ καὶ ἡ σπουδὴ, τραπέντος τοῦ ψιλοῦ εἰς δασύ, ἵνα ἦ σπευδανόν).

<sup>838</sup> 20 κύριον - Πολύφημος Ὁν Πολύφημος as a proper name cf. Hsch. π 2938.

<sup>839</sup> 20-1 εἰ μὴ - ὄνομα *Od.* 2.15; cf. sch. b T *ad Il.* 8.120 (sch. ex.), Eust. *ad Il.* III.456.30, 763.15-6, *ad Od.* I.78.32 (for more references to Αἰγύπτιος as a proper name cf. Hsch. α

1747).

<sup>840</sup> 23 κράτος - Κυκλώπεσσι *Od.* 1.70-1.

<sup>841</sup> 25 τὰς διωνυμίας On the word διωνυμία cf. *LSJ* s.v., *Thesaur.* II 1595 s.v.; cf. also Eust. *ad Il.* II.344.19 (with note), III.763.14 (with note); on διώνυμος cf. Eust. *ad Il.* II.786.3, 811.9, III.642.29, IV.347.3.

<sup>842</sup> 25-6 ἐπὶ - ἄλλων *Il.* 1.404, 20.74; cf. sch. **A D** *ad Il.* 1.403 (ὄν Βριάρεων - Αἰγαίων: τῶν δὲ διωνύμων τὸ μὲν πρότερον ὄνομα Ὅμηρος εἰς θεοὺς ἀναφέρει, τὸ δὲ δεύτερον εἰς ἀνθρώπους, ὥς καὶ τὸ “χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν” καὶ περὶ τοῦ ποταμοῦ “ὄν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον”), sch. **A D** *ad Il.* 20.74; cf. also Eust. *ad Il.* I.390.5-6, 583.1, II.232.13-6, III.346.5, IV.351.3, 372.8-9, 374.13-4, Eust. *D. P.* 847.4.

<sup>843</sup> 26-8 σημειῶσαι - ρηθήσεται Eust. *ad Od.* I.332.3; cf. also Heraclit. *All.* 70.4-5; note the allegorical explanation.

<sup>844</sup> 28-9 διὸ - θυμόν Cf. sch. **H Q** *ad Od.* 106 (...τί δ’ ἄτοπον ἐκ Ποσειδῶνος τὸν ἄγροιν τοῦτον γεγονέναι; ὥσπερ καὶ τὰ ἄλλα ἐξ αὐτοῦ ἀναλόγως τῇ θαλάσῃ ἄγρια γεννᾶται ἢ τερατώδη ἢ παρηλλαγμένα.).

<sup>845</sup> 40.29-41.1 καθά - προσονειδίζει Cf. also sch. **A D** *ad Il.* 1.197 (Ariston.) (...αἰνίττεται τὸ θερμόν καὶ ὀργίλον τοῦ ἥρωος...), **b T** *ad Il.* 9.254-8 (sch. ex.) (...ὁ Πηλεὺς εἰδὼς Ἀχιλλέα ἀνδρεῖον μὲν, ὀργίλον...); cf. also *Epim. Hom.* (Pars Prior) 197A, Eust. *ad Il.* I.130.11, II.708.23, 732.4-5, 751.8.

<sup>846</sup> 1 γλαυκῇ - θάλασσα *Il.* 16.34; by τις Eust. means Patroclus who addresses Achilles: μὴ ἐμέ γ’ οὖν οὗτος γε λάβοι χόλος, ὃν σὺ φυλάσσεις (*Il.* 16.30), νηλεές (*Il.* 16.33), ὅτι τοι νόος ἐστὶν ἀπηνής (*Il.* 16.35); possibly, Eust. is so unspecific (καθά που, τις) because he does not remember the exact passage and the name of the person who addresses Achilles.

<sup>847</sup> 2 ἀλληγορικὴ μετάληψις On ἀλληγορικὴ μετάληψις cf. Eust. *ad Il.* I.126.17, II.70.14-6, III.179.7; cf. also Heraclit. *All.* 26.11 (μεταληπτικῶς).

<sup>848</sup> 2 ἐπεὶ - ὑγρά Cf. Heraclit. *All.* 41.9 (...τὴν δὲ ὑγρὰν οὐσίαν Ποσειδῶνι προσέθηκε...).

<sup>849</sup> 2-3 ἐπεὶ - ὑγρότητος Aristot. *de An.* 403<sup>a</sup>.31 (...οἷον ὀργὴ τί ἐστίν: ὁ μὲν γὰρ ὄρεξιν ἀντι λυπήσεως ἢ τι τοιοῦτον, ὁ δὲ ζέσιν τοῦ περὶ καρδίαν αἵματος καὶ θερμοῦ...), *Prob.* 869<sup>a</sup>.5 (...καὶ γὰρ ὁ θυμὸς ζέσις τοῦ θερμοῦ ἐστὶ τοῦ περὶ τὴν καρδίαν) (cf. also Aristot. *PA* 651<sup>a</sup>.1); sch. **A** *ad Il.* 9.256 (sch. ex.?) (...θυμὸς γάρ ἐστι, φησί, ζέσις τοῦ ἐν καρδίᾳ θερμοῦ...), 678 (...ἐντεῦθεν δὲ καὶ ὥρισαντο οἱ φιλόσοφοι “θυμὸς ἐστὶ ζέσις τοῦ περὶ καρδίαν αἵματος”), **A b T** 18.110 (...θυμὸς ἐστὶ ζέσις τοῦ περὶ καρδίαν αἵματος...) (sch. ex.), sch. *Ar. Ran.* 844 (θυμὸς γάρ ἐστι ζέσις τοῦ περὶ τὴν καρδίαν αἵματος...); cf. *EGud.* 267.7ff., *Su.* θ 573, 565, Eust. *ad Il.* IV.146.2 (with note).

<sup>850</sup> 3-4 Θόωσα - γεννᾷ *Od.* 1.71; cf. sch. **H M<sup>a</sup> V** *ad Od.* 1.71 (Θόωσα: μήτηρ Πολυφήμου τοῦ Κύκλωπος κυρίως οὕτως λεγομένη.).

<sup>851</sup> 4 θοὸν - ὀξὺ Sch. **D** *ad Il.* 1.12 (θοάς: [...] σημαίνει δὲ καὶ ὀξείας...), **T** *ad Il.* 10.394 *b* (sch. ex.) (θοὸν δὲ τὸ ὀξὺ); cf. also sch. *Hes.* 619.21 (Gaisford), *EM* 453.10, *Hsch.* ε 639, Eust. *ad Il.* I.39.32f., III.98.1, 503.4, *ad Od.* I.345.11-2, II.100.5-7.

<sup>852</sup> 4 ἐξ οὗ - ἀποξύναι Cf. also *Hsch.* θ 675 (where ὀξύναι is given as a synonym) and Eust. *ad Od.* II.100.7.

<sup>853</sup> 7 Φόρκυνος - θυγάτηρ *Od.* 1.72; cf. sch. **Y** *ad Od.* 1.71.

<sup>854</sup> 8 ἴσως - παρωξυνθέντα Cf. *Su.* κ 2705, Eust. *ad Il.* IV.628.14-5.

<sup>855</sup> 8-9 διὸ - ποιητής *Il.* 1.159; with τινά Eust. means Agamemnon whom Achilles addresses.

<sup>856</sup> 9 κυνὸς ὄμματα ἔχειν Cf. *Il.* 1.225; again Achilles addresses Agamemnon.

<sup>857</sup> 10 κύνεον *Il.* 9.373; here Achilles speaks of Agamemnon.

- <sup>858</sup> 10-1 ἐν σπηλαίοις - Κύκλωπα Eust. paraphrases *Od.* 1.71 and 73.
- <sup>859</sup> 12 σπῆς Eustathius recognizes an abbreviated form σπῆς instead of σπέος (cf. also Eust. *ad Od.* 1.747.18-9) although as Van der Valk explains (cf. n. 472,41) the form σπῆς is not found in the Greek writers (we only find the dative plural σπεσσί); cf. West (1988), p.74.
- <sup>860</sup> 12 σπῆς γλαφυρόν Cf. *Od.* 1.73; the expression σπέσσι γλαφυροῖσι is common in Homer (cf. *Od.* 1.15, 4.403, 5.155, 9.30, 114, 23.335); cf. also sch. **Y i** *ad Od.* 1.14, **T D E H M<sup>a</sup> Q V Y M<sup>1</sup>** *ad Od.* 1.15, **H K M<sup>a</sup>** *ad Od.* 1.73.
- <sup>861</sup> 10-3 τὸ δὲ - τοῦ περὶ καρδίαν αἵματος The reference here is verbatim from the scholia (see above 41.2-3).
- <sup>862</sup> 13-4 ἔνιοι - κατάστασιν Eust. possibly refers to Demo, cf. Eust. *ad Il.* III.144.13ff. (with note); otherwise, the source is unknown.
- <sup>863</sup> 14-5 διὰ - λοιποὶ Cf. Eust. *ad Il.* III.144.15f., IV.220.17f.
- <sup>864</sup> 18 τὸ ἐνδόσιμον On the word ἐνδόσιμον cf. *LSJ* s.v. “signal”, Eust. *ad Il.* III.863.17 (with note).
- <sup>865</sup> 17-8 ἐπεὶ - κινήσεως On the movement of the sky which never stops cf. Aristot. *De mundo* 399<sup>a</sup>19f., sch. Arat. 19.27, Eust. *ad Il.* III.863.13-864.2.
- <sup>866</sup> 18-20 τὸν τοιοῦτον - Ὀδυσσεὺς For φιλόσοφος Ὀδυσσεὺς cf. 1.17.39, 319.8, 332.31, 379.1.
- <sup>867</sup> 19-20 ἡγουν - παραγίνεται On καθικνοῦμαι cf. *LSJ* s.v. “attack”.
- <sup>868</sup> 20 ἄλός - μέδοντα *Od.* 1.72.
- <sup>869</sup> 21-2 οὐκ ἀποστερεῖ - εἶναι Pind. *Ol.* 8.31; cf. also Eust. *ad Il.* I.88.10, 143.31.
- <sup>870</sup> 22 ἐβρυκρεῖοντα *Il.* 1.102, 355, 411, 3.178, 7.107, 322, 11.107, 11.238, 13.112, 16.273, 23.887 *Od.* 3.148.
- <sup>871</sup> 24 πολλοὺς - φησι Cf. *Od.* 1.394-5.
- <sup>872</sup> 25-6 διατὶ - γέγραπται Eust. *ad Il.* I.170.2ff., III.696.22-697.6, (αἰθήρ ἀτρύγετος), IV.74.6-9; cf. also West (1988), p. 84.
- <sup>873</sup> 26-7 ἄλλ’ - πάντες *Od.* 1.76.
- <sup>874</sup> 27-8 οὐ γάρ - οἶος Cf. *Od.* 1.78-9.
- <sup>875</sup> 29 ἄλλ’ ἄγετε *Od.* 1.76.
- <sup>876</sup> 29-31 ἐν δὲ - ἔχει Cf. sch. **B** *ad Od.* 2.178 (εἰ δ’ ἄγε] τὸ εἶα καὶ ἄγε καὶ φέρε ἐπιρρήματα παρακελευσματικά...), Eust. *ad Il.* I.78.28-30 (ἄλλ’ ἄγε δὴ), 167.15ff., 176.4 (on the use of ἄγε as an exhortative word), IV.296.19-20 (εἰ δ’ ἄγε νῦν), *ad Od.* I.57.32f., 91.1, II.231.32; cf. also Hdn. *Il. Pros.* III.2.26.31ff., *EM* 186.37ff., Hsch. α 406, Su. α 180, sch. Dion. Thrax 101.8-12.
- <sup>877</sup> 42.1 νόστον - ἔλθῃσιν *Od.* 1.77.
- <sup>878</sup> 2 νόστος - δηλαδὴ Sch. **H M<sup>a</sup> P T V** *ad Od.* 1.53 (νόστον: τὴν ἐπάνοδον) (cf. also sch. **S** *ad Od.* 1.413.6); cf. Phot. ν 303.7 (νόστος: ἡ οἴκαδε ἐπάνοδος...), Hsch. ν 669 (νόστος· ἡ εἰς οἶκον ἀνακομιδὴ ἢ ἐπάνοδος), *EM* 607.7, *EGen.* 410.41, *Su.* 500 (νόστος λέγεται καὶ ἡ εἰς τὸν οἶκον ἀνακομιδὴ καὶ ἀναστροφή).
- <sup>879</sup> 3 μεθήσει τὸν χόλον Eust. writes τὸν instead of δὲν (cf. *Od.* 1.78).
- <sup>880</sup> 3-4 ὅτι τὸ - προθέσεως Cf. sch. **D E<sup>2</sup> H M<sup>a</sup> P Q V** *ad Od.* 1.77 (μεθήσει: ἐάσει).
- <sup>881</sup> 4 μεθήσειν - ἀμελήσειν *Su.* μ 424 (μεθήσειν: ἀμελήσειν); cf. Hsch. μ 545 (μεθήσει. ἀμελήσει. ἐάσει).
- <sup>882</sup> 4-5 ὅθεν - μέθη Cf. *Il.* 2.241, sch. **T** *ad Il.* 2.241 *b* (sch. ex.); cf. also Ap. S. 110.15, Hsch. μ 543, *Su.* μ 423, *EGud.* 383.33ff., Eust. *ad Il.* I.323.9-10, II.382.3, IV.759.22.
- <sup>883</sup> 5 μέθυ Cf. Aristot. *fr. varia* 16.102.19, Ath. 8.64.38, (=Ath. *Epit.* 2.1.174.3), *EM* 575.35f., *EGud.* 383.46f., Hsch. μ 571, *Su.* μ 437, Eust. *ad Il.* II.382.4, 506.1-3, 507.19-21, 763.18-9,

IV.759.22.

<sup>884</sup> 6 ὄνδε δόμονδε *Od.* 1.83.

<sup>885</sup> 8 ἐπέκτασις On the word ἐπέκτασις cf. Eust. *ad Il.* I.72.1-14, II.470.2-3.

<sup>886</sup> 8 παραπλήρωσις On the word παραπλήρωσις cf. Van der Valk (1971-87), vol. II. p. XXXII.

<sup>887</sup> 8-10 οὐδείς - προθέσεως On ὄνδε δόμονδε cf. West (1988), vol. I, p. 85, Heubeck-Hoekstra: (1989), vol. II, p. 223.

<sup>888</sup> 11 Ἑρμείαν - ὀτρύνομεν *Od.* 1.84-5.

<sup>889</sup> 12 νόστον - νέηται *Od.* 1.87.

<sup>890</sup> 12-3 προέκθεσις - ταῦτα On the word προέκθεσις cf. Hermog *Meth.* p. 427.11ff., Greg. Cor. VII.2.1218.10, Eust. *ad Il.* I.12.23-5; cf. also Eust. *ad Il.* II. p. CXVIII.

<sup>891</sup> 14-5 διάκτορος - εξαγγελλόμενα Cf. sch. **M**<sup>1</sup> *ad Od.* 1.84.

<sup>892</sup> 16 ὁ “φυλακὸς” Cf. sch. **A T** *ad Il.* 24.566 d, Hdn. *καθ.* III.1.150.3, 196.31-2, *κυρ. ἐπιθ.* III.2.5.37, *Il. Pros.* III.2.128.12, *παρων.* III.2.854.11.

<sup>893</sup> 16-7 Τρῶς - δμῶς Hdn. *ὀρθ.* III.2.420.16 (...ὅτι ἐστὶ Τρῶς Τρωὸς καὶ δμῶς δμῶς χωρὶς τοῦ ι καὶ μετὰ γεται ἡ γενικὴ εἰς εὐθεΐαν καὶ γίνεται Τρωὸς καὶ δμῶς χωρὶς τοῦ ι.), *An. Ox.* I.407.12ff., *EM* 770.33-5; cf. also Eust. *ad Il.* I.177.26ff. (with note), *ad Od.* I.70.39 (Eust. quotes Hdn. by name: λέγει δὲ Ἡρωδιανὸς ὅτι ὥς δμῶς δμῶς Τρῶς Τρωὸς...); on Τρῶς Τρωὸς cf. *καθ.* III.1.302.2, *κλ. ὄν.* III.2.662.31, 673.34, 712.35, 720.31, *ῥημ.* 803.36-7.

<sup>894</sup> 17-9 οὕτω - ἄγγελον Sch. **E** *ad Od.* 5.43 (διάκτορος ἐκ τοῦ διάκτωρ διάκτορος. καὶ μετὰ γεται ἡ γενικὴ εἰς εὐθεΐαν. ἡ παρὰ τὸ διάτορος ὁ μεγάλως φωνῶν, πλεονασμῷ τοῦ κ.); cf. also sch. **D** *ad Il.* 2.103, **D E J** *in Od.* 1.38, *EM* 268.10-4, sch. Hes. *Op.* 68.1ff., *EGud.* 357.9 (Stef.), Eust. *ad Il.* I.279.8-13; on the word διάκτωρ cf. West (1988), p. 85.

<sup>895</sup> 19 περὶ - ἀλλαχοῦ Eust. *ad Il.* I.279.24ff., 280.28ff., IV.545.20; cf. also sch. **B T** (sch. ex.), **D** *ad Il.* 2.103, **D E J** *ad Od.* 1.38, *Ap.S.* 42.10f., *An. Ox.* I.84.19, *EM* 136.47ff., *EGud.* 186.14f. (Stef.), Hsch. α 7022.

<sup>896</sup> 19-20 Ὠγυγία - νήσου *Od.* 7.254-5, 12.448-9, sch. **H V** *ad Od.* 1.85 (Ὠγυγίην: ἡ Καλυψοῦς νήσος); cf. also sch. **H**<sup>1</sup> **M**<sup>1</sup> **P Q** *ad Od.* 1.58.

<sup>897</sup> 20 ὠγύγια On ὠγύγια cf. sch. **D E**<sup>2</sup> *ad Od.* 1.85, sch. Eur. *Ph.* 1113.

<sup>898</sup> 21 ἀρχαῖα <τείχη> I think here we must add the word τεῖχη because I believe that Eust. copies Hsch. ω 26 (ὠγύγ[υ]ια ἀρχαῖα τεῖχη).

<sup>899</sup> 21-2 ἀπὸ - Θηβῶν *Su.* ω 12 (Ὠγύγια κακά: ἐπὶ τῶν ὀχληρῶν· ἐπεὶ συνέβη Κάδμον τὸν Ὠγύγου διὰ τὰς θυγατέρας κακοῖς περιπεσεῖν. ἄμεινον δὲ λέγειν Ὠγύγια κακά, τὰ παλαιὰ· τοῦτο γὰρ ἡ λέξις δηλοῖ).

<sup>900</sup> 22 νύμφης εὐπλοκάμου *Od.* 1.86.

<sup>901</sup> 24 πλοχμοὶ - ἐσφῆκωντο *Il.* 17.52; cf. Eust. *ad Il.* III.218.1, IV.12.7, 203.2-3 in which Eust. only refers to this Homeric verse.

<sup>902</sup> 24 πλόκαμοι - γυναικῶν Eust. *ad Il.* IV.13.3-4, in n. 1094,52 Van der Valk suggests that the observation about πλοχμός is Eust.'s own opinion. However, in sch. **b T** *ad Il.* 19.126 (sch. ex.) we read: “οὐδέποτε πλοκάμους ἐπὶ ἀνδρὸς εἶπε”.

<sup>903</sup> 24-5 καὶ ὄρα - παραγόμενα Cf. Eust. *ad Il.* IV.13.3-7.

<sup>904</sup> 26 ἡῦκομος - γυναικῶν Eust.'s own comment (cf. also Eust. *ad Il.* I.602.20-7, III.217.19); for the use of the word in Homer cf. *Il.* 1.36, 19.413, 24.602; *Od.* 11.318.

<sup>905</sup> 26 κερηκομώντες - ἀνδρῶν Eust.'s point of view (cf. also Eust. *ad Il.* I.255.12ff, I.602.20-7); for the use of the word in Homer cf. *Il.* 3.43; cf. also *LSJ* s.v.

<sup>906</sup> 27 νόστον - νέηται *Od.* 1.87.

<sup>907</sup> 27-8 ἀπὸ - γίνεται Cf. *EM* 607.12-3 (παρὰ τὸ νέω... καὶ νόστος), *An. Ox.* I 297.7, cf.

*EGud.* 410.44f., Eust. *ad Il.* I.51.19 (with note), 322.16-8, 338.14, II.472.7-8; I agree with Van der Valk's opinion that the parallel νόστος - Νότος is Eust.'s idea since this kind of connection is not found in the sources (cf. Van der Valk n. 684,9).

<sup>908</sup> 29-30 παλάμη - ἔγχος *Od.* I.104.

<sup>909</sup> 30 ἀπὸ - γίνεται Hdn. *παθ.* III.2.283.29 (ἔγχος: ὄνομα ῥηματικὸν παρὰ τὸ ἔχω ἔχος καὶ ἔγχος πλεονασμῷ τοῦ γ...), *EM* 313.1 (ἔγχος: τὸ δόρυ. παρὰ τὸ ἔχω ἔχος καὶ ἔγχος...), *EGud.* 398.4 (Stef.) (ἔγχος: ...παρὰ τὸ ἔχω ἔχος καὶ ἔγχος); cf. Eust. *ad Il.* II.321.2-7, 625.20-1.

<sup>910</sup> 30 ταλασίφρων *Od.* I.87; on the word ταλασίφρων cf. Eust. *ad Il.* I.778.3-5, III.563.1-2 (I agree with Van der Valk that the etymology of ταλασίφρων from ταλάσω should be attributed to Eust.); cf. also Eust. *ad Od.* I.162.41-2.

<sup>911</sup> 32 δηλοῖ - πολύτλαν Cf. Eust. *ad Il.* III.235.13-4 (cf. n. 857,2 where Van der Valk rightly remarks that in the commentary *ad Il.* III.52.22-3 and 235.13-4 Eust. gives to the words ταλασίφρων and τλήμων the meaning "audacious", whilst here he gives them the meaning of "someone who tolerates everything").

<sup>912</sup> 33-4 γίνεται - ταλάσω On ταλῶ ταλάσω cf. Hdn. *Schem. Hom.* 106.1, Eust. *ad Il.* I.778.3-5, IV.33.11f.

<sup>913</sup> 34 βλάψω βλαψίφρων Eust.'s own example.

<sup>914</sup> 42.33-43.1 τοῦ δὲ - 'Ιλιάδι *Il.* 13.829, 15.164.

<sup>915</sup> 2 ταλασία Cf. Plat. *Leg.* 805e, Xen. *Mem.* 3.9.11, *Oec.* 7.41, Plu. *Rom.* 15 etc.

<sup>916</sup> 2 ταλάσιον Cf. Xen. *Oec.* 7.6 (ταλάσια ἔργα).

<sup>917</sup> 2 ταλασιεργία Cf. Ath. 5.17.5 (=Ath. *Etym.* 2.1.67.30).

<sup>918</sup> 1-3 ὅθεν - ῥηθήσεται Eust. *ad Od.* I.67.6-8 ('Ηλακότη δὲ λέγεται, τὸ ἐριουργὸν ἐργαλεῖον παρὰ τὸ "ἡλάσκω" τὸ ἐν πλάνῃ εἰλοῦμαι, περὶ ἣν τὸ ἐριον ἡλάσκει. ὁ ἐρμηνεύει τὴν ταλασίαν καὶ τὸ ταλάσιον. κατὰ τὸν εἰπόντα Πανσανίαν, ὅτι ταλάσια τὰ ἐριουργικά. καὶ ταλασία ἡ ἐριουργία); Paus. Att. τ 6 (ταλασία: ἐριουργία. ταλάσιον: ἐριουργικόν. ταλασιουργία: ἡ τῶν ἐρίων ἐργασία); cf. also Phot. τ 567.10, Hsch. τ 70, *Su.* τ 43.1.

<sup>919</sup> 3 δαΐφρονα *Od.* I.48.

<sup>920</sup> 4 πολύφρονα *Od.* I.83.

<sup>921</sup> 4-5 ὄφρα - θείω Cf. *Od.* I.88-9.

<sup>922</sup> 7-8 μένος - θάρσος Cf. *Od.* I.320-1.

<sup>923</sup> 8-9 καὶ νῦν - πατρὸς Cf. *Od.* I.321-2.

<sup>924</sup> 9 καὶ ὁψέ - ἠρέθισε Cf. *Od.* I.227-9, 269-70, 294-7.

<sup>925</sup> 9-10 καὶ εἰς - ἔστειλεν Cf. *Od.* I.280-5.

<sup>926</sup> 10-1 ὁσσόμενον - μνηστήρας Cf. *Od.* I.253-66.

<sup>927</sup> 13 κλέος ἐσθλὸν *Od.* I.95.

<sup>928</sup> 13-4 ἤδη - ἐχούσης Cf. *Od.* I.296-7.

<sup>929</sup> 16 πλατυσμὸν Significant for Eust.'s literary views; on the word πλατυσμὸς cf. Lampe 1090, s.v. I "extension, expansion", *LSJ* s.v. I "dilatation", Van der Valk (1971-87), vol. II, p. XXXIV, Eust. *ad Il.* I.334.9 (with note), 450.1, III.462.1, 796.27 (cf. also n. 1042,11f.), IV.29.6, 74.19-20, 921.6, *ad Od.* I.2.4 (=2.22 Makr.), 6.2ff. (=10.4ff. Makr.), 187.9, II.38.33, 102.18, 312.23.

<sup>930</sup> 17 διασκευὴν On the rhetorical schema διασκευὴ cf. Hermog. *Inv.* p. 166.19ff.; cf. also Van der Valk (1971-87), vol. II, p. LIII; for Eust.'s opinion on διασκευὴ cf. Eust. *ad Il.* I.200.11-26; for some examples of Eust.'s use of διασκευὴ cf. Eust. *ad Il.* I.655.3, 656.16, II.488.55, 535.16-7, III.7.12, 157.10, 242.9, 327.1, 429.24, 814.16, 912.3, 932.24, IV.214.12, 547.4, 679.23, 748.15, *ad Od.* I.2.6 (=2.25 Makr.), 23.18 (=43.17 Makr.), 80.40,

II.9.46, 26.35 etc.

<sup>931</sup> 17 διατριβὴν Cf. *LSJ* s.v. III. “occasion for dwelling on a subject”; cf. also Eust. *ad Il.* II.721.2ff.

<sup>932</sup> 18 ὥς - φανήσεται Possibly Eust. means that in books 3-4, Homer introduces the story telling.

<sup>933</sup> 18 ποιητικὴν πιθανότητα On some uses of the word πιθανότης in Eust. cf. *ad Il.* I.96.14 (ἐν τοῖς πλάσμασιν Ὀμηρικὴν πιθανότητα), II.49.8 (πιθανότητα πλάσεως), III.181.24 (πιθανότητα ἱστορικὴν), *ad Od.* I.17.2 (=31.9 Makr.), 164.2, 177.24, 212.14, 233.17 etc.; on the schema of πιθανότης cf. Van der Valk (1971-87), vol. II, p. LVI n. 5 and 6.

<sup>934</sup> 19-20 νησιώτης - Ὀδυσσεύς Astute remark by Eust.

<sup>935</sup> 21 καὶ ὅτι - πόλεμον Cf. *Od.* 3.120-2, 4.240-291.

<sup>936</sup> 21-3 καὶ οὕτως - αὐτόν Cf. *Od.* 16.225-265.

<sup>937</sup> 24 πιθανολογίας Cf. Eust. *ad Od.* I.23.23f. (=43.24 Makr.), II.128.9, 207.12, Eust. *ad Il.* III.599.17 (πιθανολογικόν), IV.546.2, *ad Od.* I.169.11, II.283.40 (πιθανολογικῶς); cf. also Keizer (1995), p. 423.

<sup>938</sup> 25 σκοπιμώτατον τέλος On σκοπιμώτατον τέλος cf. Eust. *ad Il.* II.747.31 (with note).

<sup>939</sup> 26 τοῦ βιβλίου τούτου Eust. means the *Odyssey*; cf. also Eust. *ad Il.* I.10.10f.

<sup>940</sup> 26 ἀνδρώδης Cf. Eust. *ad Il.* I.7.5 where Eust. usually uses the adjective ἀνδρώδης for the *Iliad* and the adjective ἥθικη for the *Odyssey*; cf. also Eust. *ad Od.* II.269.30.

<sup>941</sup> 26 ἥρωϊκόν On the different meanings of the word ἥρωϊκός cf. Eust. *ad Il.* II.642 (with note) (here the word means “heroic” and this is why it is combined with ἀνδρώδης); cf. also Eust. *ad Il.* III.488.20-1 where Eust. uses the word ἥρωϊκόν for the *Iliad* (ἡ δὲ Ἰλιάς πολὺ ἔχει τὸ ἥρωϊκόν καὶ σεμνόν...); in the same way he has used the word ἀνδρώδης for the *Iliad* (see note 805 on ἀνδρώδης); for the same use of the word ἥρωϊκόν cf. Eust. *ad Od.* I.374.44.

<sup>942</sup> 28 συγκαταπαύει Cf. *LSJ* s.v. “bring at the same time to an end”; for the Passive form cf. Olymp. in *Mete.* 34.6, 61.7, 94.18, in *Alc.* 227.9.

<sup>943</sup> 28 τὸ βιβλίον i.e. the *Odyssey*; Eust. speaks loosely here because the poem does not end immediately after the killing of the suitors.

<sup>944</sup> 31-3 ὥστε - μνηστῆρας Cf. *Od.* 16.235-9; cf. also 2.122.27-31.

<sup>945</sup> 33 ὀλίγον - ἑκατόν Cf. *Od.* 16.245-53.

<sup>946</sup> 33-4 εἶγε - ἱστορηθήσεται Cf. *Od.* 13.390-1; cf. also Eust. *ad Od.* II.53.11-29.

<sup>947</sup> 44.1-2 εἶεν - ἐρεῖ Cf. *Od.* 1.261-2.

<sup>948</sup> 5 προασφαλιζόμενος Cf. Eust. *ad Il.* I.85.3.

<sup>949</sup> 4-5 οὕτως- συντείνοντα Eust.’s own comment.

<sup>950</sup> 8-9 καὶ οὕτως - ὑποπτεύουσιν Cf. *Od.* 2.326-30.

<sup>951</sup> 9-10 οἶγε - ἀδικίαν Eust.’s own comment.

<sup>952</sup> 11 τερατωδέστερον On the word τερατωδέστερον cf. also Eust. *ad Il.* I.15.22, 31.5, II.199.16, 281.10, 326.23, III.147.16, 256.5, 260.13, IV.92.20, 158.28 etc., *ad Od.* I.122.37, 197.25, 249.36, 257.4, 315.42, 401.19, II.39.2, 282.5-6, 288.32; on the words τερατωδέστερον, τερατεία and τερατολογία cf. Van der Valk (1971-87), vol. II, p. XXXV-XXXVI.

<sup>953</sup> 11 δυσεξέργαστον Word used only by Eust. only here; cf. *LSJ* s.v. “hard to work out”.

<sup>954</sup> 12 εὐμεθόδως Cf. Eust. *ad Il.* I.11.31, 24.21, 101.31, 240.16, II.45.13, 47.22, 115.19-20, 122.15, III.98.22, 149.1, 239.16, 243.6, IV.147.16, 284.14, 421.16, 466.4, 500.7 etc.; *ad Od.* I.23.17 (=43.16 Makr.), 23.41 (=44.12 Makr.), 132.16, 373.19, II.45.42, 58.46, 68.38, 73.18, 82.29, 97.37, etc.; on the word εὐμεθόδως cf. Van der Valk (1971-87), vol. II, p. XXVII,

p.LXVIII.

<sup>955</sup> 13-4 Ὀμηρικὴν δεινότητα Cf. Eust. *ad Il.* II.388.8, III.127.6-7 (with note), 799.1-2, *ad Od.* II.194.14; on the word δεινότητα cf. Hermog. *Id.* p. 368.22ff. and *Meth.* pp. 414.1ff., Ernest (1962), pp. 68-70 s.v., Tz. Ar. *Nub.* 6, Tz. *Hist.* 6.438-40, Eust. *ad Il.* I.798.11ff. (with note), II.478.12, 727.24, 767.16; cf. also Van der Valk (1971-87), vol. II, p. XXVIII, LXIII (with note).

<sup>956</sup> 14 μέθοδος Cf. Van der Valk (1971-87), p. LXVIII.

<sup>957</sup> 16-7 καὶ ἀκούσασα - αὐτῆς Cf. *Od.* 1.64.

<sup>958</sup> 19 καὶ ὅτι - προεκθέσεως On the word προέκθεσις cf. Hermog. *Meth.* 427.11ff, Greg. Cor. VII.2.1218.10, Van der Valk (1971-87), vol. II, p. LXVI; cf. also Eust. *ad Il.* I.12.24f., 29.26, II.169.14, 177.24, 231.18, 338.4, III.12.16, 156.14, 536.23, 539.5, 597.26, IV.550.23, 722.16, 877.9 etc.; *ad Od.* I.6.2ff., (=10.3 Makr.), 48.3, 124.17, 196.27, 399.6, 402.2f., 405.35, II.30.44, 173.19, 224.28, 310.23; cf. also Eust. *ad Od.* I.22.35 (προέκθεσις ἐστὶν ἀναφωνητικὴ) (=42.12f. Makr.), 24.1 (ὅτι σχῆμα καὶ ἐνταῦθα προεκθέσεως ἢ προαναφωνήσεως) (=44.19f. Makr.), 50.27 (προαναφώνησις ἐστὶν ἥτοι προέκθεσις ῥητορικὴ), 196.19 (προαναφωνήσεως ἥτοι προεκθέσεως).

<sup>959</sup> 19-20 ἢ προαναφωνήσεως On the word προαναφωνήσις cf. Van der Valk (1971-87), vol. II, p. LXVI; cf. also Eust. *ad Il.* I.148.4, 7, 21, 194.26, 260.28-9, 371.24, 573.4-5, II.118.5, 319.21, 330.6, 473.4, III.23.16, 44.17, 85.1, 120.25, 204.7, 343.21, 362.6, 393.23, 410.11, IV.37.19, 85.15, 140.7, 192.17, 304.11, 351.4, 381.15 etc.; *ad Od.* I.50.27, 104.30, 130.30, 196.19, 218.10-11, 252.36, 272.45, 361.36, 427.33, II.45.38, 150.26, 180.7, 234.12, 244.19.

<sup>960</sup> 20-1 ἀπελεύσομαι - τὰ καὶ τὰ Eust. writes ἀπελεύσομαι instead of ἐσελεύσομαι because he paraphrases and simplifies *Od.* 1.88-95; ; on *Od.* 1.88 cf. Van der Valk (1949), p.45.

<sup>961</sup> 24 παρέκβασιν I suggest this should be corrected to παρέκβασιν (*LSJ*: “digression”) because Eust. uses the verb παρεκβῆναι before and the word παρέκβασις is used as critical term in ancient scholia (cf. sch. A *ad Il.* 1.234-40a (Nic.), D E<sup>3</sup> *ad Od.* 1.284, P Q V *ad Od.* 19.hyp.4).

<sup>962</sup> 24 προεκτίθεται Cf. *ad Od.* I.6.4 (τὸν τρόπον προεκτίθεται...) in which Eust. uses the same verb; cf. also notes 133 and 822.

<sup>963</sup> 24 τεχνικῶς Cf. Van der Valk (1971-87), vol. II, p. XXVII, LXIX ; cf. also Eust. *ad Il.* II.96.2 (with note), 378.22 (with note), 521.8 (with note), 815.15 (with note), III.261.19 (with note), IV.576.14 (with note), *ad Od.* I.107.7, 211.20, 237.31, 310.23, 2.17.33, 91.37, 127.30, 136.14, 183.26, 37, 191.36, 240.23, 252.42, 254.33, 316.26.

<sup>964</sup> 26 σαφήνειαν Cf. Eust. *ad Il.* II.825.5-6 (with note).

<sup>965</sup> 27-8 πέμψω - Πύλον *Od.* 1.93.

<sup>966</sup> 29-30 πρῶτα - ἐλθέ *Od.* 1.284.

<sup>967</sup> 29 ἐκεῖθεν - Σπάρτην Cf. *Od.* 1.285.

<sup>968</sup> 30 σχῆμα - πρωθύστερον Cf. Van der Valk (1971-87), vol. II, p. LVI; cf. also Choer. *II. τρ. ποιητ.* 244.9f, 255.13-5, Eust. *ad Il.* I.153.16, my introduction p. CXIX, n. 399.

<sup>969</sup> 44.31-45.1 Ἑρμείαν ὀτρύνομεν Cf. *Od.* 1.84-5.

<sup>970</sup> 1 αὐτὰρ - ἐλεύσομαι Eust. puts ἐλεύσομαι instead of ἐσελεύσομαι (cf. *Od.* 1.88).

<sup>971</sup> 7-11 σημειῶσαι - ἦν Ath. *Epit.* 2.2.22.36 (ὅτι ἡ παροιμία ἢ λέγουσα Τηλεμάχου χύτρα τοιαύτη τίς ἐστίν· Ἀχαρνεὺς ἦν τῶν δῆμων ὁ Τηλέμαχος, ὃς κυάμων χύτρας ἀεὶ σιτούμενος ἦν); =Ath. 9.73.4ff. (χύτρα ποθοῦντα μαθεῖν πολλάκις τίς ἢ Τηλεμάχου καλουμένη χύτρα καὶ τίς ὁ Τηλέμαχος [...] ὅτι δὲ καὶ τῶν δῆμων Ἀχαρνεὺς ὁ Τηλέμαχος...); a digression which fits Eust.’s compositional technique.

<sup>972</sup> 11 ὅτι τὸ - ἀπειπεῖν Cf. Eust. *ad Il.* II.487.5ff.



- <sup>973</sup> 12 πᾶσι μνηστῆρσιν ἀπειπέμεν *Od.* 1.91.
- <sup>974</sup> 14-5 ἐν - φησὶν *Il.* 9.109; cf. Eust. *ad Il.* II.668.6ff.
- <sup>975</sup> 15 μῆλ' ἀδινὰ σφάζουσιν *Od.* 1.92.
- <sup>976</sup> 16 ὥς - Μελάνθιος *Od.* 17.212ff., 20.172ff., 21.265ff.
- <sup>977</sup> 16-7 καὶ σύας - φανήσεται *Od.* 14.41f., 107f.
- <sup>978</sup> 18 περὶ - ψηλαφήσαι Phot. μ 386 = Hsch. μ 1184 (μηλαφήσαι: ψηλαφήσαι).
- <sup>979</sup> 18-9 μή ποτε - ἀφάσαι Eust.'s own comment.
- <sup>980</sup> 19-20 ἡ ἀπὸ - ἔρια Phot. μ 395 (μήλωθρα: τὰ βεβαμμένα ἔρια: καὶ τὸ βάψαι, μηλῶσαι); cf. also *EM* 583.49, Hsch. μ 803, 1203, *Su.* μ 939.
- <sup>981</sup> 20 ἀδινὰ - ἄδην Cf. sch. A<sup>im</sup> *ad Il.* 2.87 c<sup>1</sup> (=Hdn. *Il. Pros.* III.2.31.18) (ἀδινάων: δασυντέον τὸ ἀδινάων· ἀπὸ γὰρ τοῦ ἄδην καὶ ἀδινός ἡ κίνησις), b T 2.87 c<sup>2</sup> (sch. ex.) (ἀδινάων: παρὰ τὸ ἄδην: διὸ δασύνεται), 16.481f. f (sch. ex.) (ἀδινὸν κῆρ: πυκνόν, παρὰ τὸ ἄδην...), 18.316 a (sch. ex.) (οἱ δὲ δαψιλοῦς, παρὰ τὸ ἄδην), T (ἄδδην δὲ εἰς κόρον), D *ad Il.* 5.203 (ἄδδην: δαψιλῶς...), E Q V *ad Od.* 1.92.1-2 (ἀδινὰ ἦτοι λεπτὰ πρὸς σύγκρισιν τῶν βοῶν, ἡ ἀντὶ τοῦ ἀδινῶς, ἵνα ἡ πυκνῶς καὶ συνεχῶς), B (ἀδινὸν τὸ μάλα οἰκτρόν. γίνεται δὲ ἐκ τοῦ ἄδην, ὃ σημαίνει τὸ δαψιλῶς. καὶ ἀδινὸν τὸ συχνὸν καὶ πυκνόν); in n. 178,26-9 on Eust. *ad Il.* I.273.20ff., Van der Valk remarks that he does not know Eust.'s sources on the word ἀδινός; Eust. here paraphrases the Hom. sch. (at least the etymology from the adverb ἄδην and the meanings of πυκνός καὶ δαψιλῆς); cf. also *EGen.* α 73.1ff., 76.1ff., *EM* 17.28, Eust *ad Il.* I.392.16, III.887.9).
- <sup>982</sup> 21 ἡ ἀπὸ - κόρος Ap. S. 9.8 (ἄδος κόρος καὶ πλησμονή: "ἄδος τέ μιν ἵκετο θυμόν."); cf. also sch. D *ad Il.* 11.88, Hsch. α 1173, *EM* 420.26, Eust. *ad Il.* II.56.5-6, 770.4, III.26.11, 159.10, 357.13-4, *ad Od.* I.33.28, II.24.20.
- <sup>983</sup> 21-2 ἄδος - θυμόν *Il.* 11.88.
- <sup>984</sup> 22-3 ὅτι δὲ - δηλοῖ Eust. *ad Il.* II.56.2-4 (τὸ δὲ ἄδην ἀντὶ τοῦ δαψιλῶς, περὶ οὗ καὶ προγέγραπται, Νικίας μὲν ψιλοῖ, διπλασιάζων τὸ δ' διὰ τὸ μέτρον, ὁμοίως τῷ "κύον ἄδδεές", 'Αρίσταρχος δὲ δι' ἐνός δ' καὶ βραχέως καὶ δασέως.) probably citing sch. A b T *ad Il.* 5.203 a (= Hdn. *Il. Pros.* III.2.49.10ff., ὁρθ. III.2.467.13ff.) (ἄδδην: Νικίας διὰ δύο δδ γράφει διὰ τὸ μέτρον, ὁμοίως τῷ "κύον ἄδδεές", καὶ ψιλοῖ. 'Αρίσταρχος δὲ δι' ἐνός δ' καὶ βραχέως καὶ δασέως...); cf. also sch. A<sup>int</sup> *ad Il.* 5.203 a<sup>2</sup>, Eust. *ad Il.* I.273.22f. (...ὥς τοῦ ἄδην δασυνομένου παρὰ τοῖς Ἀττικοῖς. ἐνθα καὶ σημείωσαι τὴν διὰ ἐνός δ' γραφὴν τοῦ ἄδην καὶ τὴν τοῦ ᾱ συστολήν), III. 477.18-9 (...ὅτι καὶ ἐν ταῦθα κεῖται τὸ ἄδην ἀντὶ τοῦ δαψιλῶς δι' ἐνός δ' καὶ συστολῆς τοῦ ᾱ), IV.353.5-7 (καὶ σημείωσαι ὅτι καὶ ὧδε ὁ ποιητὴς τὸ ἄδην, ὃ ἐστι δαψιλῶς, δι' ἐνός γράφει δ' συστέλλων τὸ δίχρονον).
- <sup>985</sup> 23-4 ἐν δὲ - ταῦτα Eust. means Ael. Dion. whom he quotes.
- <sup>986</sup> 24 ἄδην - δαψιλῶς Ael. Dion. α 35 (ἄδην. ἄλις εἰς κόρον, ἱκανῶς, δαψιλῶς...).
- <sup>987</sup> 25 ἀδηφάγοι - τέλειοι Ael. Dion. α 36 (citing Aristoph. fr. 758 and Pherec. fr. 212) (ἀδηφάγοι ἵπποι: οἱ τέλειοι πρὸς τὴν τῶν πῶλων διάκρισιν...); cf. also Phot. α 345, Hsch. α 1110, Poll. 1.181.4.
- <sup>988</sup> 25 ἀδηφάγον ἄρμα Ael. Dion. α 36 (ἀδηφάγον ἄρμα: τὸ τέλειον καὶ μέγα); cf. also Phot. α 341.
- <sup>989</sup> 27 ἀδαῖον - ἔργον Ael. Dion. α 33 (citing Sophr. fr. 130) (ἀδαῖον: τὸ εἰς κόρον ἄγον <ἢ τὸ ἀηδές: οὕτω> Σώφρων).
- <sup>990</sup> 28 ἀδηφάγοι ἵπποι Repetition; cf. Eust. *ad Od.* I.24.30 (=45.25 Makr.).
- <sup>991</sup> 28-9 τοῖς γὰρ - πλῆθος Unknown source; maybe Eust.'s changes Ael. Dion. α 36 (πρὸς τὴν τῶν πῶλων διάκρισιν) and adds his own comment.

<sup>992</sup> 29-30 Λυσίας - εντελη Ael Dion. (citing Lys. fr. 103) α 36.5-6 (ἀλλὰ καὶ ἄδηφάγον" εἶπε Λυσίας τὴν τέλειον μισθὸν λαμβάνουσαν τριτῇρη); cf. also Harp. p. 10.2, Su. α 469, Phot. α 345, Hsch. α 1110.

<sup>993</sup> 30 λύχνους - πότας Ael. Dion. α 36.6-7 (citing Alc. Com. fr. 21) (Ἄλκαϊος δὲ ὁ κωμικὸς καὶ τοὺς πότας λεγομένους λύχνους ἄδηφάγους" ἔφη χαριεντισάμενος); cf. also Harp. p. 10.6-7, Su. α 469, Phot. α 345, Hsch. α 1110.

<sup>994</sup> 30-1 ὁποῖος - Ἀριστοφάνει Ar. *Nub.* 57; Eust. changes Ael. Dion.'s example and replaces it with his own from Aristophanes.

<sup>995</sup> 31 ἐλιξόκερος - παλαιοῖς Hsch. ε 2101 (ἐλιξόκερος: στρεβλόκερος).

<sup>996</sup> 32 βόες εἰλίποδες Cf. *Od.* 1.92; cf. also Eust. *ad Il.* II.763.5.

<sup>997</sup> 32 βόες - ἐλίσσοντες Sch. Gen. *ad Il.* 6.424 (εἰλίποδας ἐπιθετικῶς λέγει τοὺς βοῦς, ὅτι ἐλίσσουσι τοὺς πόδας ἐν ταῖς πορείαις), (=sch. D *ad Il.* 6.424 with some changes), *EGud.* 418.7f. (Stef.) (εἰλίποδας τὰς βοῦς, ὅτι ἐλίσσουσι τοὺς πόδας κατὰ τὴν πορείαν), *EM* 299.25 (εἰλίπους: ἐπίθετον τῶν βοῶν, ὅτι ἐλίσσουσι τοὺς πόδας κατὰ τὴν πορείαν.), Hsch. ε 899 (εἰλίποδας βοῦς: ἐπιθετικῶς τὰς βοῦς διὰ τὸ ἐλίσσειν τοὺς πόδας κατὰ τὴν πορείαν); cf. also sch. H M<sup>a</sup> P Q T *ad Od.* 1.92.

<sup>998</sup> 33 Πausanίας - μῆρων Paus. Att. γ 14 (γυναῖκας εἰλίποδες. διὰ τὴν εἰλησιν τῶν μῆρων); on εἰλίποδας cf. West (1988), p. 86.

<sup>999</sup> 45.33-46.1 ἑλικες - ἀλλαχοῦ Eust. *ad Il.* IV.202.24 (γναμπταὶ δὲ ἑλικες ἐνώτια ἢ ψέλλια παρὰ τὸ εἰς κύκλον ἐλίσσεσθαι.), cf. also Hsch. ε 2071 (ἑλικες: τῆς ἀμπέλου τὰ κληματώδη. ἢ ἐνώτια. ἢ ψέλλια); on the meaning of ἑλικες as μέλανας cf. Eust. *ad Il.* III.393.24-5.

<sup>1000</sup> 1-2 πέμψω - ἡμαθόεντα *Od.* 1.93.

<sup>1001</sup> 2-3 πέμψω - Πύλον Sch. M<sup>a</sup> *ad Od.* 1.93. (πέμψω δ' ἐς Σπάρτην τε: τινὲς "πέμψω δ' ἐς Κρήτην τε." καὶ ἡ Ἀθηναῖα ἀλλαχοῦ "πρῶτα μὲν ἐς Πύλον ἐλθέ..., κείθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἀνακτα· ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων."), M<sup>a</sup> T 93.14-5 (οὐκ εἰσὶν ἐν ἑτέροις βιβλίοις οἱ στίχοι "κείθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἀνακτα· ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων."); the reference for τινὲς implies Zenodotus as we can understand from sch. H M Q R *ad Od.* 3.313; cf. also West (1988), pp. 86-7.

<sup>1002</sup> 4-5 ὅτι - Πύλοι Cf. Str. 8.3.7.6-11.

<sup>1003</sup> 5-6 καὶ ὅτι - γέγραπται Eust. *ad Il.* I.153.24-6 (referring to Str.) (τὴν δὲ Πύλον παρὰ μὲν Ὀμήρῳ οὐκ ἔστιν ἀναντιρρήτως εὐρεῖν λεγομένην κατὰ γένος ἀρσενικόν· ὁ μὲντοι Γεωγράφος καὶ ἄλλοι τὸν Πύλον φασίν. ὅτι δὲ τρεῖς Πύλοι καὶ ὅτι οἱ μὲν τῆσδε τῆς Πύλου, οἱ δὲ ἐκείνης φασίν ἀρχειν τὸν Νέστορα, οἱ δὲ καὶ τῶν τριῶν, γραφήσεται καὶ ἐν τοῖς ἐξῆς), 268.6-8 (ὅτι τὸ "Πύλου ἡμαθόεντος" ἀντὶ τοῦ ἡμαθοέσεως, εἰ μὴ ἄρα τις ἀρσενικῶς ὀνομάσει τὸν Πύλον - ὅπερ, εἰ καὶ παρὰ ἄλλοις ἔστιν, ὡς προεῖρηται, ἀλλὰ παρὰ τῷ ποιητῇ οὐ φαίνεται...), 458.2-5 (referring to Steph. Byz. and Str.) (Πύλοι δὲ τρεῖς κατὰ τὸν τὰ Ἐθνικὰ γράψαντα, Μεσσηνίας, Τριφυλίας, Ἀρκαδίας. ὁ δὲ Γεωγράφος, παρ' ᾧ καὶ ἀρσενικῶς ὁ Πύλος λέγεται...): on Eust.'s false reference to Steph. Byz. cf. also Van der Valk (n. 296, 26f.); on the location of Nestor's Pylos cf. West (1988), p. 159.

<sup>1004</sup> 7-8 ἔστι - ἄλλη Str. 8.3.7.8f.; cf. also Eust. *ad Il.* I.458.6.

<sup>1005</sup> 9-10 σπεύδουσι - Νέστορι Str. 8.3.7.11ff.

<sup>1006</sup> 10-1 εἰ καὶ - Πύλῳ Eust. means Str.; cf. Str. 8.3.17.20ff., Eust. *ad Il.* I.458.3ff.

<sup>1007</sup> 11 ἀλλ' Ὀμηρος - φράζειν Cf. Eust. *ad Od.* I.458.2-20.

<sup>1008</sup> 12 Πύλον ἡμαθόεντα *Od.* 1.93, 2.214, 359.

<sup>1009</sup> 13 ὑλήεντι Ζακύνθῳ *Od.* 1.246, 16.123, 19.131; cf. also Eust. *ad Il.* I.286.6-9.

- <sup>1010</sup> 13-4 τί δέ - γέγραπται Eust. *ad Il.* I.268.12-18, 458.7-12, III.763.26-764.1.
- <sup>1011</sup> 17 ἱκανῶς - γέγραπται Eust. *ad Il.* I.454.17- 455.2.
- <sup>1012</sup> 17-8 ἴστέον - Ὅρνησι Ar. *Av.* 815-6; cf. Eust. *ad Il.* I.293.27-294.1, 455.2-3.
- <sup>1013</sup> 19 καὶ - λέλυνται *Il.* 2.135.
- <sup>1014</sup> 19-20 σχῆμα ἀμφιβολίας On this σχῆμα ἀμφιβολίας cf. Van der Valk (1971-87), vol. II, p. LXV; cf. also Eust. *ad Il.* I.253.17, 333.4, 630.15, 658.19, 757.27 (with note), II.43.15 (with note), 717.3, III.35.16, 350.9, 696.17, 699.21, IV. 466.15; cf. also II.337.21, 706.21-2, III.385.3-4 (ἀμφιβόλως ἔχει); II.420.23, III.50.5, 171.4, 175.11, 212.20, 266.1 (ἀμφιβολία); II. 560.2, III.223.24 (ἀμφίβολος ἐννοία); II.706.18 (δύο περιώνυμοι ἀμφιβολίαι); III.405.2 (τόπος ἀμφίβολου); IV.183.20, 723.22 (τρόπος ἀμφιβολίας); IV.183.20 (ἀμφιβολον).
- <sup>1015</sup> 20 ἡδ' ἵνα - ἔχησι *Od.* 1.95; Eust. writes ἔχησι instead of ἔχησιν (cf. *Od.* 1.95).
- <sup>1016</sup> 22-3 κλέος - ἐσθλή Eust.'s own explanation; cf. Lampe (1961-8), 566 s.v.
- <sup>1017</sup> 23 τὸ μέντοι - ἐστίν Cf. Eust. *ad Il.* IV.3.23-4.1 (with note).
- <sup>1018</sup> 24 οὕτω - κλέος Cf. Eust. *ad Il.* II.329.8-9 (with note).
- <sup>1019</sup> 25-6 ἐνταῦθα - ἀμφιρρεπές Cf. Eust. *ad Il.* I.305.21, III.176.21 (with note), 249.29, Lampe (1961-8), 93 s.v.
- <sup>1020</sup> 26 ἦν που - Τηλέμαχος Cf. *Od.* 1.94.
- <sup>1021</sup> 27 ἡ τῆς - Ἀθηνᾶ Note the allegorical explanation; on allegorical Athena cf. Eust. *ad Il.* I.65.23-5 (with note), 128.29, 132.13-5 (with note), 134.7-9, 24-6, 137.9-10, 189.32-5, 385.10-2, II.184.12-3, 388.4-6, IV.159.7-10, 530.10f.
- <sup>1022</sup> 28 ὅτι - Ἰλιάδι Maybe Eust. refers to *Il.* 14.186 and he confuses Hera with Athena.
- <sup>1023</sup> 29-30 εἰπούσα - ἐδήσατο Eust. writes εἰπούσα ὑπὸ ποσὶν instead of εἰπούσ' ὑπὸ ποσσὶν (cf. *Od.* 1.96).
- <sup>1024</sup> 46.30-47.1 ποσὶν - πέδιλα Eust. writes ποσὶν ἐδήσατο πέδιλα instead of ποσσὶν ἐδήσατο, καλὰ πέδιλα (cf. *Od.* 1.96).
- <sup>1025</sup> 1-4 ἐκ γὰρ - διάδημα On ὑποδεῖσθαι and ἀναδεῖσθαι cf. Eust. *ad Il.* I.262.21-2 (with note); the word διαδεῖσθαι is found in Eust. only here; on ὑπόδημα cf. Eust. *ad Il.* op. cit. (*EM* 782.13, *EGud.* v 544); the word ἀνάδημα is found in Eust. only here (cf. *EM* 96.15); on ἀναδέσμη cf. Hsch. α 4262, Phot. α 1445; the word διάδημα is also found in Eust. *ad Il.* IV.657.5, 11-2, *ad Od.* I.31.27, Eust. *D. P.* 912.47 but this explanation of the word is only found here.
- <sup>1026</sup> 5 καλὰ *Od.* 1.96.
- <sup>1027</sup> 5 ἀμβρόσια, χρύσεια *Od.* 1.97.
- <sup>1028</sup> 5-6 αὐτὰ - ἀνέμου Eust. changes *Od.* 1.97-8.
- <sup>1029</sup> 7-8 δηλοῖ - φρονήσεως Allegorical explanation.
- <sup>1030</sup> 8 τὸ θεῖον - ἀμβρόσια Cf. sch. **D H M<sup>1</sup> P V Y** *ad Od.* 1.97 (ἀμβρόσια: θεία).
- <sup>1031</sup> 8-9 θεῖον - ἐφάνη Eust. *ad Il.* I.247.22-3 (τὸ δὲ νέκταρ καὶ ἡ ἀμβροσία πέπλασται τῇ ποιήσει· καὶ εἰσιν ὀνόματα τροφῆς θείας), II.86.4-5 (οἱ θεοὶ ἀμβροσίαν καὶ νέκταρ προσφέρονται, οὐ μὴν σῖτον καὶ οἶνον. τὰ δὲ νέκταρι καὶ ἀμβροσίᾳ χρώμενα ἀθάνατά εἰσιν. οἱ θεοὶ ἄρα ἀθάνατοι), III.607.26-7 (εἴη δὲ ἄν καίριον ἐν τοῖς τοιούτοις ἀμβρόσιον εἰπεῖν μὴ μόνον τὸ θεῖον συνήθως, ἀλλὰ καὶ τὸ ἀνθηρόν).
- <sup>1032</sup> 9 διὰ δέ - τὸ λαμπρόν Cf. Eust. *ad Il.* IV.914.17.
- <sup>1033</sup> 9 τὸ δὲ ὀξύκνητον Cf. also Eust. *ad Il.* I.134.9.
- <sup>1034</sup> 8-10 τὸ θεῖον - φορᾶς Note how systematic the allegorical explanation is.
- <sup>1035</sup> 11 ὑποδεδεσθαι *Od.* 1.96.
- <sup>1036</sup> 11 τὸ τῆς φρονήσεως On the correspondance between Athena and φρόνησις cf. Eust. *ad Il.* I.65.24-5 (with note), 132.13-4, 802.16, II.2.3, 3.3-4, 70.15, 72.30, 116.22, 137.11,

191.14, 198.13-4, 214.6, 391.7, 430.19, 595.20, 598.10, III.55.16-7, 121.8, 147.20, 783.1, IV.163.13, 179.10, 341.25-6.

<sup>1037</sup> 11 εὐδοκον On the word εὐδοκος cf. Van der Valk (1971-87), vol. II, p. XXII, (n. 2, 3) ; cf. also Eust. *ad Il.* I.167.24, II.188.23, 829.16, III.934.5, IV.709.12.

<sup>1038</sup> 11 ἀπρόσκοπον Only here in Eust; cf. *LSJ* s.v. "unseeing".

<sup>1039</sup> 13 τερατολογία On the word τερατολογία cf. Van der Valk (1971-87), vol. II, p. XXXV, n. 7, 8, p. XXXVI, n. 1; cf. Eust. *ad Il.* III.711.13, 858.19, IV.369.2-3, *ad Od.* I.1.21 (=1.25 Makr.), 1.23f. (=1.29 Makr.), 25.25 (=47.13 Makr.), 308.33, 316.3, 326.14; cf. also Eust. *ad Il.* I.223.22, III.434.12, *ad Od.* I.258.21 (τερατολογεῖν); Eust. *ad Il.* I.280.22, III.434.3, *ad Od.* II.39.20 (τερατολογῶν); Eust. *ad Il.* I.440.28 (τερατολογεῖ); Eust. *ad Od.* II.119.4 (τερατολογηθῆναι).

<sup>1040</sup> 14-5 οὕτω - φορούμενα Cf. *Il.* 19.386; cf. also sch. A *ad Il.* 19.386 a (Did.), Eust. *ad Il.* IV.346.2-6.

<sup>1041</sup> 16 ἐφ' ὑγρὴν *Od.* 1.97.

<sup>1042</sup> 16 τοὺς μεθ' Ὅμηρον Cf. Xen. *Oec.* 19.6ff.

<sup>1043</sup> 18 ᾧ δάμνησι Eust. writes ᾧ instead of τῷ (cf. *Od.* 1.100).

<sup>1044</sup> 19 τοῖσι Eust. writes τοῖσι instead of τοῖσιν (cf. *Od.* 1.101).

<sup>1045</sup> 19 τὸ δὲ - ὀβριμοπάτρη Cf. *Od.* 1.99-101.

<sup>1046</sup> 19-20 τὸ ἐνεργόν On the word τὸ ἐνεργόν cf. also Eust. *ad Il.* I.299.34, 609.14, II.247.13, III.89.26, 173.6, 560.21, IV.279.18.

<sup>1047</sup> 20 ἀνδρῶδες On the word ἀνδρῶδες cf. Eust. *ad Od.* I.23.25 (=43.26 Makr.) (καὶ τὸ τῶν πράξεων τοῦ βιβλίου τούτου ἀνδρῶδες καὶ ἡρωϊκόν...), II.269.30 (τὸ τῆς Ὀδυσσεΐας ἀνδρῶδες ἐν τῇ ῥαψωδίᾳ ταύτῃ κεῖται); cf. also Eust. *ad Il.* I.7.5 (ἀνδρῶδης μὲν ἢ Ἰλιάς) where Eust. attributes the adjectif ἀνδρῶδης to the *Iliad* and not to the *Odyssey*.

<sup>1048</sup> 20 δραστήριον Cf. Eust. *ad Il.* I. 132.19, 230.17, III.306.5-6, 449.23, IV.440.1-2, 539.62; on the word δραστήριος cf. Eust. *ad Il.* I.17.3, II.443.24, III.38.11, 54.22, 197.27, 474.17, 652.14; on the word δραστηριότης cf. Eust. *ad Il.* I.641.1, III.177.3, IV.417.18, 549.58.

<sup>1049</sup> 20-2 ἔστι - ἀλκιμοποιόν Cf. Eust. *ad Il.* III.2.13 (with note), III.148.2, *ad Od.* II.248.15, 282.46.

<sup>1050</sup> 22 νωθρός - κερηβαρικός Cf. Hippocr. *Aph.* 3.5, *De hum.* 14, Sext. Emp. *M.* 6.49.4-5 (νότοι βαρυήκοοι, ἀγλυώδεις, κερηβαρικοί, νωθοί, διαλυτικοί...); cf. also Eust. *ad Od.* I.399.1.

<sup>1051</sup> 22-3 δέος - χλωροποιόν Sch. D *ad Il.* 6.132 (...ὥς τὸ "χλωρὸν δέος" τὸ χλωροποιόν), sch. Hes. *Theog.* 138.4, sch. Pind. *P.* 4.144, Sext. Emp. *M.* 6.49.3-4, Ap. S. 168.10, Hsch. χ 552, *EM* 813.5; cf. also Eust. *ad Il.* I.239.27, *ad Od.* I.398.46, 442.9, II.85.17.

<sup>1052</sup> 23 ἀκαχμένον ὀξεῖ χαλκῷ *Od.* 1.99.

<sup>1053</sup> 24-5 τὸ λυποῦν - νοεῖται Eust. changes the words from sch. b T *ad Il.* 14.12 (sch. ex.) (ἀκαχμένον δέ: ἀκὴν ἔχον, ἡκονημένον, μὴ εἶκον, σκληρόν, ἀντίτυπον), sch. D *ad Il.* 14.12 (ἀκαχμένον: ἔστομωμένον, ὠξυμμένον), sch. D E<sup>2</sup> H K M<sup>1</sup> P Q V *ad Od.* 1.99 (ἀκαχμένον: ἔστομωμένον), Hsch. α 2306 (ἀκαχεῖν: συσχεῖν. λυπῆσαι. ἀκαχήμενος: λυπούμενος. ἀκαχμένον ἔγχος: ἡκονημένον δόρυ, ἔστομωμένον); cf. also sch. T<sup>II</sup> *ad Il.* 15.482 (sch. ex.).

<sup>1054</sup> 25-6 τὸ δὲ - στιβαρόν Cf. *Od.* 1.100.

<sup>1055</sup> 26 θείου ἔγχους σεμνότητα Religious comment; on the word σεμνότητα cf. Eust. *ad Il.* I.31.5, 50.1, 62.30, 64.25, 136.11, II.333.4-7 (with note), 513.4, 522.23, 626.5, 821.3 (with note), III.162.23, 173.15, 314.20, IV.49.16, 205.1, 314.22, 467.20, 488.27, 490.7, 523.6,

574.17, 576.4, 689.1, 897.15, 971.5 etc., *ad Od.* I.5.19 (=8.30 Makr.), 6.36-7, 96.28, 104.14, 119.30, 125.15-6, 142.28, 198.44, 252.11, 321.11, 371.36, 426.43-4, II.184.5-6, 229.40, *D. P.* 1166.8; cf. also Van der Valk (1971-87), vol. II, pp. LXIII-LXIV.

<sup>1056</sup> 27 τούτων - στερεόν Cf. *EM* 727.42ff., *EGud.* 511.55ff.; cf. also Eust. *ad Il.* II.107.6-7 (with note): I agree with Van der Valk's opinion that Eust. takes the etymology given by the sources (στιβαρός is derived from στείβω) but he replaces what they call "τὸ πεπιλημένον καὶ συνημμένον" with "τὸ πυκνόν". The explanation "μετενεχθὲν ἀπὸ τῆς καταπεπατημένης γῆς καὶ διατοῦτο πεπυκνωμένης" is given by Eust. in order to join in a logical way the etymology of στιβαρόν (from στείβω) with the explanation (τὸ πυκνόν).

<sup>1057</sup> 28-9 στείβω - καταπατῶ Sch. **D** *ad Il.* 11.534 (στείβοντες: πατοῦντες, βαροῦντες. ὁθεν καὶ ἡ πεπιλημένη ὁδὸς στίβος εἴρηται); cf. *Ap. S.* 144.28 (<στείβον> ἐπάτουν, ἀφ' οὗ καὶ <στιβεύς>: "στείβον δ' ἐν βόθροισι."); cf. also Eust. *ad Il.* III.247.26ff., 420.8.

<sup>1058</sup> 29 στείβον δ' ἐν βόθροισι *Od.* 6.92.

<sup>1059</sup> 30 ἡ στιβάς - στρωμνὴ Cf. sch. *Ar. Plut.* 663.6ff. (στιβάς ἡ ἐκ χόρτων στρωμνὴ, ἡ τοιοῦτό τι. καὶ γίνεται παρὰ τὸ στείβειν, ὃ ἐστὶ τὸ περιπατεῖν. στιβάς γὰρ κυρίως ἡ πεπιλημένη καὶ οἶον καταπεπατημένη); on the etymology of the word στιβάς cf. Eust. *ad Il.* I.682.22-3 (in n. 434,12 Van der Valk underlines that he does not know the source of Eust.'s etymology for στιβάς), II.107.7 (in n. 563,36 Van der Valk repeats that the source is unknown but he adds that possibly it could be his own etymology), 820.1-3, III.247.26-8, 420.8, *ad Od.* I.240.37-8, 279.41-2; on the meaning of the word cf. *Hsch.* σ 1843, *Su.* σ 1096, 1097.

<sup>1060</sup> 31 στίχας *Od.* 1.100.

<sup>1061</sup> 32 τί δὲ - κεῖται Eust. *ad Il.* I.501.2, 742.11-7; cf. also sch. **b T** (sch. ex.), **D** *ad Il.* 3.196, **B Q** *ad Od.* 4.277, *EGud.* 512.15, 512.29f., *EM* 728.8-9, *Su.* σ 1115.

<sup>1062</sup> 32 ἡρώων *Od.* 1.101.

<sup>1063</sup> 33 τὸ ἀνδρεῖον Cf. *LSJ* s.v. ἀνδρεῖος, neut., τὸ ἀνδρεῖον=ἀνδρεία.

<sup>1064</sup> 47.34-48.1 οὐ γὰρ - περιφρονοῦσα Eust.'s own comment.

<sup>1065</sup> 1-2 καθὰ καὶ - ἀλώπεκας *Them. Or.* 154a8; cf. also Eust. *ad Il.* I.319.23-5 where Eust. cites the source by name.

<sup>1066</sup> 2 οἷς κοτέσσεται Eust. writes οἷς κοτέσσεται instead of τοῖσιν τε κοτέσσεται (*Od.* 1.101).

<sup>1067</sup> 2 τὸ κριτικόν Cf. *LSJ* s.v. κριτικός, neut. "the power of discerning".

<sup>1068</sup> 3-4 οὐ γὰρ - κοτέσεσθαι Eust.'s own comment.

<sup>1069</sup> 4-5 δῆλον - τὸ ἀπλοῦν Cf. *EGud.* 472.3 (Stef.), *Choer. Epim. Ps.* 149.34.

<sup>1070</sup> 5 ὀβριμοπάτρη *Od.* 1.101.

<sup>1071</sup> 5-6 μυθικῶς - ἐξαίρετον Cf. Eust. *ad Il.* I.185.25ff., 320.10ff.

<sup>1072</sup> 6-7 ὅτι - λεχθείη Eust.'s own comment.

<sup>1073</sup> 7-9 ἀλληγορικῶς - φρόνησις Note the allegorical explanation

<sup>1074</sup> 8 ὀβριμοπάτρη Ἀθηνᾶ *Od.* 1.101.

<sup>1075</sup> 7-9 ἀλληγορικῶς - φρόνησις Sch. **D E<sup>2</sup> J** *ad Od.* 1.101 ("ὀβριμοπάτρη" λέγεται ἡ Ἀθηνᾶ, διότι τῆς φρονήσεως πατὴρ ὁ νοῦς ἐστὶ. πάντων δὲ κρεῖττον καὶ ἰσχυρότερον ὁ νοῦς); on allegorical Athena cf. Eust. *ad Od.* I.25.12 (=46.27 Makr. with note).

<sup>1076</sup> 9 ὀβριμος - δηλοῦσι Eust. *ad Il.* I.788.1-2 (with note).

<sup>1077</sup> 10-1 καὶ - ὀβριμος *Et. Or.* 118.3 (ὀβριμος. βρῑ ἐπιτατικόν. ἐστὶ μόριον, καὶ πλεονασμῷ τοῦ ὀ, ὀβριμος), *Zonar.* ο 1422.16ff. (ὀβριμον. ἰσχυρόν, γενναῖον. παρὰ τὸ βρῑ ἐπιτατικόν μόριον γέγονε παράγωγον βριμόν, καὶ πλεονασμῷ τοῦ ὀ ὀβριμον),

sch. Opp. *H.* 1.360 (ὄβριμον παρὰ τὸ βρι, ἐπιτατικὸν μόριον κατὰ πλεονασμὸν τοῦ ο καὶ παραγωγὴν, ὄβριμος ὁ πάνυ ἰσχυρός); cf. also *EM* 126.57, 613.25.

<sup>1078</sup> 11 ὄβριμοεργός Cf. *Il.* 5.403, 22.418; on the word ὄβριμοεργός cf. *Hdn. Part.* 97.1, *Ap. S.* 118.19, *Zonar.* ο 1421.21, *Hsch.* ο 25, *EGud.* 417.53, *EM* 613.26, *Su.* ο 12.

<sup>1079</sup> 12 ὄβρικάλα παρὰ Αἰσχύλῳ *Aesch. Ag.* 143.

<sup>1080</sup> 11-2 ἐκεῖθεν - σκυμνία Cf. sch. *Aesch. Ag.* 143a; cf. also *Eust. ad Il.* I.602.5, *ad Od.* I.337.12-3.

<sup>1081</sup> 13 ἕτεροι - σκυμνία *Phot.* ο 314.22 (ὄβρια καὶ ὄβρικάλα: τὰ τῶν λεόντων καὶ λύκων σκύμνια); cf. also *Ael. Dion.* ο 2.

<sup>1082</sup> 13-4 καὶ ὅτι - μορμολύκεια *On μορμολύκειον* cf. *Eust. ad Il.* IV.203.20 (with note), 494.3, *LSJ* s.v. 2 "comic mask".

<sup>1083</sup> 15-6 βρίκελα - βαρβάρους *Paus. Att.* β 20 (βρίκελος: ...ἔστι δὲ βαρβαρικὸν τὸ ὄνομα, τίθεται δὲ [καὶ] ἐπὶ προσώπων τραγικῶν καὶ εἰρηται οἷονεῖ βροτῶ [εἵ]κελος ἢ Βριξὶν [εἵ]κελος. Βρίγες γὰρ ἔθνος βαρβαρικόν).

<sup>1084</sup> 16-7 ὁ δ' αὐτός - ἐκφοβεῖν *Paus. Att.* β 21 (βριμοῦσθαι: τὸ μετὰ τινος ἀπειλῆς ἐκφοβεῖν).

<sup>1085</sup> 17 καὶ Αἴλιος - ἀπειλεῖ *Ael. Dion.* β 18 (βριμοῦται: ἀπειλεῖ).

<sup>1086</sup> 17-8 ἄλλοι - περισπωμένων Cf. *Hdn. Part.* 6.13 (βριμῶμαι, ῥῆμα, τὸ ἐπιπλήττω); cf. also *EGud.* 344.52, *EM* 536.46.

<sup>1087</sup> 18-9 ταῦτα - παράγονται Repetition; cf. *Eust. ad Od.* I.26.2 (=48.19 *Makr.*).

<sup>1088</sup> 19-20 ὅθεν - φοβερὸν His own explanation of the the personal name Βριμῶ (note that he avoids the name of Persephone that the etymological lexica give and he replaces it with δαιμόνιον); the name is found only here in *Eust.*; on Βριμῶ cf. *EGen.* β 261, *EM* 213.49ff., *Et. Sym.* II.502.21ff., sch. *Opp. H.* 1.360.4.

<sup>1089</sup> 20 ὅτι - γεωγράφος *Str.* 7.3.2.6 (καὶ αὐτοὶ δ' οἱ Φρύγες Βρίγες εἰσὶ, Θράκιόν τι ἔθνος); note that *Eust.* drifts here.

<sup>1090</sup> 20-1 ὥς - γέγραπται *Paus. Att.* β 20.4 (Βρίγες γὰρ ἔθνος βαρβαρικόν); *Eust.* here confuses *Paus. Perieg.* with *Paus. Att.*

<sup>1091</sup> 21 γεγονότες - βρι *Eust.*'s own explanation.

<sup>1092</sup> 21-2 ὅθεν - τετρασυλλάβως *On Βριάρεως* cf. *Hdn. Part.* 6.12, *EGen.* β 253, 254, *EM* 213.14, *Etym.Sym.* 1.498.24ff., 500.16-7.

<sup>1093</sup> 22 Ὀβριάρεως Cf. *Hes. Th.* 734, *EM* 346.41.

<sup>1094</sup> 22-3 ὁ δ' αὐτός - τοῦ ο Cf. *Hdn. παθ.* III.2.173.15; cf. also *Eust. ad Il.* I.192.21-22, II.345.17-8, 332.25-6.

<sup>1095</sup> 23 καὶ τὸ - παρήκται scil. βρίθω from Βριάρεως and βρίθος from βρίθω, cf. *Zonar.* β 408.9ff., *EGen.* β 253.3, *EM* 213.15ff., (also 214.13), *Et. Sym.* II.498.25.

<sup>1096</sup> 24 καὶ ὁ βριθὺς Cf. *EGen.* β 253.5, *EM* 213.17, 398.4, *Et. Sym.* II.498.27.

<sup>1097</sup> 24-5 τραχὺς ἄτραχυσ It is doubtful whether it is his own example, cf. *Eust. ad Il.* I.531.30 (with note); the word ἄτραχυσ is rare in *Eust.* cf. *Eust. ad Il.* III.161.1 (with note); on ἄτραχυσ cf. *Thesaur.* I<sup>2</sup> 2400 s.v.

<sup>1098</sup> 25 ὀξὺς κάτοξυς *Eust. ad Il.* III.161.1 (with note); cf. *Thesaur.* IV 1359.

<sup>1099</sup> 25 ἐμβριθῆς Cf. *Hdn. καθ.* III. 1.82.16, *παρων.* III. 2.852.3ff., *EM* 341.14.

<sup>1100</sup> 26 ἡδὺς ἀηδῆς *On this example* cf. sch. *A ad Il.* 2.764 (= *Hdn. Il. Pros.* III.2.37.5-8), *Hdn. καθ.* III.1.82.16-7, *Eust.* I.531.31 (with note).

<sup>1101</sup> 26-7 γλυκὺς ἀγλευκῆς *Eust.*'s own example; also note the similarity in meaning between ἡδὺς - γλυκὺς and ἀηδῆς - ἀγλευκῆς.

<sup>1102</sup> 27 διὰ τὸ γλεῦκος *EM* 11.36 (παρὰ τὸ γλεῦκος ἀγλευκῆς); cf. also *Et. Sym.* I.40.23.

- <sup>1103</sup> 27 βαρὺς ἀβαρὴς On this example cf. sch. A *ad Il.* 2.764 (= Hdn. *Il. Pros.* III.2.37.5-8), Hdn. *καθ.* III.1.82.17, *παρων.* III. 2.854.4, Eust. *ad Il.* I.531.31.
- <sup>1104</sup> 28 δόρυ βριθὺ Cf. *Od.* 1.99-100; Eust. replaces ἐγχος with δόρυ.
- <sup>1105</sup> 28 ἐφερμηνευτικά - εἰσὶν Eust.'s own comment.
- <sup>1106</sup> 48.29-49.1 ὅτι - βασιλεία Sch. **M<sup>a</sup>** *ad Od.* 1.103 (ὄχλω); sch. **H T** *ad Od.* 1.103 (δήμω: τόπω. ὄνομα τόπου, παρὰ τὸ συναθροίζεσθαι ἐν αὐτῷ τοῖς ἐν τῇ πόλει καὶ βουλευέσθαι); sch. **D E<sup>2</sup> H M<sup>a</sup> P Q V** *ad Od.* 1.103 (δήμω: τόπω ἐν Ἰθάκῃ, ὅπου ἦν τὸ Ὀδυσσέως βασιλείον); Arion *Philol.* 74, 230.18-20 (δῆμος γ. τὸ πολιτικὸν σύστημα, ὁ ὄχλος. καὶ τὸν ἐκ τοῦ πληθους ἄνδρα. καὶ ὀξυτόνως τόπος Ἰθάκης).
- <sup>1107</sup> 1 ἔστη Eust. replaces στῆ with ἔστη; sch. **H M<sup>a</sup>** *ad Od.* 1.103 (στῆ] ἔστη).
- <sup>1108</sup> 1-2 ἔστη - Ὀδυσῆος Cf. *Od.* 1.103.
- <sup>1109</sup> 2 Ἰθάκης ἐν δήμῳ Cf. *Od.* 1.103.
- <sup>1110</sup> 3 ἀντὶ - Ἰθακησίοις Eust.'s own explanation.
- <sup>1111</sup> 3-4 Τρώων ἐνὶ δήμῳ *Od.* 1.237.
- <sup>1112</sup> 4 ἦγουν - Τρωσὶ Eust.'s own explanation.
- <sup>1113</sup> 4-5 βῆ - προθύροιο *Od.* 1.119.
- <sup>1114</sup> 5 οὐδὸν αὖλειον *Od.* 1.103-4.
- <sup>1115</sup> 6-7 φησὶ - πρόθυρον *Od.* 18.101-2; on *Od.* 1.103 cf. Van der Valk (1949), p. 129.
- <sup>1116</sup> 7-8 ὅτι - Ἀχελῶφ Sch. **D E<sup>2</sup> H<sup>1</sup> H K M<sup>1</sup> Q T V** *ad Od.* 1.105 (Ταφίων: Τάφος νῆσος τῶν Ἐχινάδων, ἣν κατέκουν Τηλεβόαι); cf. also sch. **H** *ad Od.* 181.4 (Τάφος ἐστὶ νῆσος τῶν Ἐχινάδων); on Ἐχίναι or Ἐχινάδαι cf. Str. 8.3.26.25-7, 10.2.14.12, Apoll. *Bibl.* 2.50.6ff., sch. Ap. Rh. 1.747-51a, Diod. Sic. 8.17.1, Hdn. *καθ.* III.1.333.33ff., Steph. Byz. 292.11; cf. also Eust. *ad Od.* I.55.14, II.73.11.
- <sup>1117</sup> 8 ἐν τῇ Βοιωτίᾳ *Il.* 2.625ff.; the term ἐν τῇ Βοιωτίᾳ is used by Eust. for the catalogue of ships (cf. also Van der Valk (1971-87), vol. I, p. XVII).
- <sup>1118</sup> 9 περὶ - περιγηγητὴν Eust. means Eust. *D. P.* 431.5ff.; cf. sch. *D. P.* 431; cf. also Eust. *ad Il.* I.475.2-3.
- <sup>1119</sup> 9 ληστὰι - παλαιούς Ap. Rh. 1.750; cf. also *Od.* 15.427, 16.426, *EM* 748.40ff.; on the Taphians cf. West (1988), pp. 88-9.
- <sup>1120</sup> 10 ἐλέγοντο - Τηλεβόαι On Τηλεβόαι cf. Ap. Rh. 1.748, Str. 10.2.20.1ff.; Hsch. τ 277, 759, *EM* 748.40, Eust. *ad Il.* I.478.2-7, *ad Od.* I.26.34ff. (=49.20 Makr.).
- <sup>1121</sup> 10 ἡ διότι - ἀπῆγον Sch. Ap. Rh. 1.747-51b (citing Herodorus fr. 15) (Τηλεβόαι οὖν οἱ Τάφιοι, ἦτοι ὅτι τῆλε οἰκοῦντες ἀπὸ Ἀργους τὰς βοῦς ἀπῆλασαν...).
- <sup>1122</sup> 11-3 ἡ ὅτι - ἐξισχύοντες Eust.'s own explanation.
- <sup>1123</sup> 13-17 εἰς - Κεφαλλήν Hdn. *καθ.* III.1.16.9-13 (= *ὁρθ.* III.2.533.5-7) (Κεφαλλήν: ἔθνος ἀπὸ Κεφάλου τοῦ Δηϊονέως κληθέν, κεῖται δὲ παρὰ Σοφοκλεῖ ἐν τῷ “ὦ ξεῖνε Κεφαλλήν”. γίνεται δὲ παρὰ τῷ Κέφαλος Κεφαλήν [...] ἡ δὲ παλαιὰ χρήσις ἅπασα ἔχει τοὺς Κεφαλλήνας καὶ τὴν Κεφαλληνίαν ἐν δυσὶ λλ); cf. also Paus. 1.37.6.3-6, sch. **b** *ad Il.* 2.631 (sch. ex.), sch. Lycophr. 932; cf. also Apoll. *Bibl.* 2.59.2-4, Zonar. κ 1191.2ff., *EM* 507.29, Eust. *ad Il.* I.475.21-4, 478.1ff., 757.20-1, *ad Od.* II.234.35, Eust. *D. P.* 431.19-21.
- <sup>1124</sup> 16-7 ἵνα - κεφαλήν Eust.'s own comment.
- <sup>1125</sup> 17-8 κεῖται - Κεφαλλήν Soph. *Phil.* 791; Eust. writes ξεῖνε instead of ξένε.
- <sup>1126</sup> 18-9 ἦρχε - φανήσεται Eust. *ad Od.* II.234.36-7; cf. also *Il.* 2.631, Eust. *ad Il.* I.19-20.
- <sup>1127</sup> 19-20 διὸ - λέγεται Soph. *Phil.* 264, Eur. *Cycl.* 103.
- <sup>1128</sup> 20-1 Ὅμηρος - ἐξῆς *Od.* 1.181, 419, 5.386, 8.96, 386, 535, 11.349, 13.36; cf. sch. **H M<sup>a</sup> P Q T V** *ad Od.* 1.181 (φιληρέτμοισιν: ναυτικοῖς).

<sup>1129</sup> 23-4 ὅπερ - δηλοῖ Eust.'s own comment.

<sup>1130</sup> 21-5 ἵστεόν - κληθῆναι Eust. paraphrases Str. 10.2.14.2-7 (...οἱ δὲ τῇ Τάφῳ, καὶ Ταφίους τοὺς Κεφαλληνίους, τοὺς δ' αὐτοὺς καὶ Τηλεβόας, καὶ τὸν Ἀμφιτρύωνα δεῦρο στρατεῦσαι μετὰ Κεφάλου τοῦ Διονέως ἐξ Ἀθηνῶν φυγάδος παραληφθέντος, κατὰσχοντα δὲ τὴν νῆσον παραδοῦναι τῷ Κεφάλῳ, καὶ ταύτην μὲν ἐπώνυμον ἐκείνου γενέσθαι...) and Str. 10.2.20.1 (αἱ δὲ τῶν Ταφίων νῆσοι, πρότερον δὲ Τηλεβόων, ὧν ἦν καὶ ἡ Τάφος νῦν δὲ Ταφιάς καλουμένη, [...] ἀλλὰ ὑφ' ἑτέροις ἡγεμόσι ταττόμεναι, Ταφίοις καὶ Τηλεβόαις. πρότερον μὲν οὖν Ἀμφιτρύων ἐπιστρατεύσας αὐτοῖς μετὰ Κεφάλου τοῦ Διονέως ἐξ Ἀθηνῶν φυγάδος, ἐκείνῳ τὴν ἀρχὴν παρέδωκεν αὐτῶν. ὁ δὲ ποιητὴς ὑπὸ Μέντῃ τετάχθαι φησὶ ληστὰς καλῶν αὐτοὺς, καθάπερ καὶ τοὺς Τηλεβόας ἀπαντὰς φασι).

<sup>1131</sup> 27 Μέντης Ἀγχιάλοιο πᾶϊς Eust. changes *Od.* 1.180-1, 418-9 (Μέντης Ἀγχιάλοιο...υἱός...).

<sup>1132</sup> 27-9 ὅτι - γενέσεως Eust. paraphrases *Vit. Hom. Herod.* 361-5 (μέμνηται δὲ καὶ τοῦ ναυκλήρου μεθ' οὗ ἐκπεριέπλευσε καὶ εἶδε πόλιάς τε πολλὰς καὶ χώρας, ᾧ ὄνομα ἦν Μέντης, ἐν τοῖς ἔπεσι τοῖσδε "Μέντης Ἀγχιάλοιο δαΐφρονος εὐχομαι εἶναι υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω."); a different opinion about Μέντης is expressed in *Heraclit. All.* 61.4; cf. also West (1988), p. 89.

<sup>1133</sup> 30 ἀποσεμνύνων The word is also used in *Heraclit. All.* 67.2.

<sup>1134</sup> 29-30 καὶ τὴν - ἡδύνατο Eust.'s own comment.

<sup>1135</sup> 50.1 οὐκ ἀπιθάνως *On ἀπιθάνως* cf. Keizer (1995), p.317.

<sup>1136</sup> 3-5 κωλύει - ποιῆσαι Eust.'s own comment.

<sup>1137</sup> 5 ὁ δὲ - Εὐρύαλος Sch. A *ad Il.* 15.705 (=Hdn. *Il. Pros.* III.2.97.27-9, *Od. Pros.* III.2.133.9-12, *παρων.* III. 2.854.18-20) (...ἡ δὲ ἄλός γενικὴ ἐν τῇ συνθέσει ἐπὶ μὲν κυρίων ψιλὸν ἀποφέρεται τὸ πνεῦμα, "Εὐρύαλος", "Ἀμφίαλος", "Ἀστύαλος"...); cf. also T *ad Il.* 5.609 (...τὸ δὲ Ἀγχιάλον ψιλωτέον· κύριον γάρ).

<sup>1138</sup> 6 ὁ - Φαίαξιν *Od.* 8.115, 127, 140, 158, 396, 400.

<sup>1139</sup> 7-8 ὁ δὲ - παλαιούς Sch. A *ad Il.* 15.705 (=Hdn. *Il. Pros.* III.2.97.29-30, *Od. Pros.* III.2.133.11f., *παρων.* III.2.854.20f.) (...ἐπὶ δὲ ἐπιθετικῶν τὸ ἴδιον τηρεῖ πνεῦμα "πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ", "ἀγχιάλον τ' Ἀντρῶνα"...), H *ad Od.* 8.114 (...τινὲς ψιλοῦσι τὸ ἀμφίαλος: δύναται μέντοι καὶ δασύνεσθαι); cf. also Hdn. *Od. Pros.* 147.11f.

<sup>1140</sup> 8-10 οὕτω - μάχην *Ath.* 8.7.8-9 (=Ath. *Epit.* 2.1.158.7-8) (=Posid. fr. 101) (ᾧδεον κατὰ τὸ πλησιάλλον νικήσαντες τὴν μάχην).

<sup>1141</sup> 10-1 περὶ - γέγραπται Eust. *ad Il.* II.26.4-27ff.

<sup>1142</sup> 13 ἀγχιαλὸς - ὀξύνεται Unknown source.

<sup>1143</sup> 13-4 τὸ δὲ - αὐτὸ Eust.'s own comment.

<sup>1144</sup> 13-5 τὸ δὲ - ἐδήλωσε Cf. Eust. *ad Il.* I.21.15ff., 150.24f., 217.12ff.

<sup>1145</sup> 15 Μίδας Μίδου Cf. *EM* 465.14, *Su.* μ 1036.13.

<sup>1146</sup> 15-6 καὶ - Δωρικῶς Eust.'s own comment.

<sup>1147</sup> 16-8 οὕτω - καλοῖο Hdn. κλ. ὄν. III.665.15ff. (... ὅτι τὸ Αἰνείας Αἰνείου Αἰνεία λέγουσιν οἱ Δωριεῖς διὰ μακροῦ τοῦ α, οἱ δὲ Βοιωτοὶ Αἰνείαιο προστιθέντες τὸ ο, οἱ δὲ Ἴωνες Αἰνείεο, τὸ α εἰς ε τρέποντες καὶ το ο εἰς ω), *παργ.* III. 229.27ff, Choer. *Th.* I.143.6ff.; cf. also *EM* 35.37-41, *Et.Sym.* 1.150.12ff., Eust. *ad Il.* I.21.10.

<sup>1148</sup> 18-9 ὅτι τὸν Ὀδυσσεά - μεταλαμβάνουσι Cf. Eust. *ad Od.* I.17.39ff. (=32.25ff.).

<sup>1149</sup> 20 τὸ ταπεινὸν Religious word to imply Odysseus' desire for Penelope; on the word ταπεινὸν cf. Van der Valk (1971-87), vol. II, p. XL.

<sup>1150</sup> 22 καὶ - διωκόμενον The words τὸ διώκον, τὸ διωκόμενον are rhetorical terms used here for Odysseus and Penelope.



- <sup>1151</sup> 26 τὸ ἐπαγωγὸν On the word ἐπαγωγὸς cf. also *LSJ* s.v. II “attractive, alluring”; Eust. gives the words ἡδύ, ἐφελκτικόν, ἐφορκόν as synonyms (cf. Eust. *ad Il.* III.170.12, IV.92.23 (with note), *ad Od.* I.112.19, II.74.18-9, 79.12-3).
- <sup>1152</sup> 30-1 τῷ Ὀδυσσεὶ - φιλοσόφῳ On Odysseus the philosopher cf. Eust. *ad Od.* I.17.19 (=31.30f. Makr.), 319.8, 332.31, 379.1.
- <sup>1153</sup> 51.4 ἐναδολεσχεῖν On the word ἐναδολεσχεῖν cf. also Eust. *ad Il.* II.285.24 (with note), *ad Od.* II.114.32.
- <sup>1154</sup> 3-5 ὅτι τὸ “ἀγῆνωρ” - εὖρηται On the word ἀγῆνωρ = θρασύς, ὑβριστής (“presumptuous, insolent”) cf. *Il.* 2.276; on ἀγῆνωρ = ἀνδρείος (“brave”) cf. *Il.* 9.398, 20.406; on the meanings of the word cf. also Apion *Philol.* 74, 211.19-20, Ap. S. 7.16 ff.
- <sup>1155</sup> 4-7 τὸ ἀγῆνωρ - ἀνδρία Cf. sch. **D** *ad Il.* 2.276, 9.398, 699, 10.220, **A** *ad Il.* 9.699 *b* (= Ariston. 9.699), *ad Od.* 2.103, *EM* 9.43-9, *Su.* α 223, *Et. Sym.* I.34.2, Ariston. 2.103, Zonar. α 14.12, Phot. α 166, *EGud.* 11.21f. (Stef.), *EGen.* α 40, Eust. *ad Il.* I.136.21 (with note), 335.1 (with note), III.56.3, 136.24-6, *ad Od.* I.335.39-40.
- <sup>1156</sup> 8 διὸ - ἄγαν On the proverb cf. Eust. *ad Il.* II.371.4-7 (with note), III.57.2-7 (with note), 471.8, 553.31-2, IV.329.4-5, 505.2-3, *ad Od.* I.194.17, II.91.40-1.
- <sup>1157</sup> 11 ὑπερλίαν Cf. *N.T.* 2 Cor. 11.5, 12.11; cf. also Eust. *ad Il.* II.332.7 (with note), III.213.27, IV.329.4 (with note).
- <sup>1158</sup> 12-3 καὶ ἄλλως - ἀνδρῶν Eust.’s own etymology; cf. also Eust. *ad Il.* III.747.4, IV.654.20-1 (with note), IV.697.17.
- <sup>1159</sup> 15 οἶον - Ἡροδότῳ Hdt. 3.39.13 (ἔφερε δὲ καὶ ἦγε πάντας...).
- <sup>1160</sup> 15-6 ἐν δὲ - Ἀγῆνωρ *Il.* 4.467, 12.93, 13.598, 14.425, 15.340, 21.579.
- <sup>1161</sup> 16-7 ἐν ᾗ - ἱστορήται *Il.* 17.73.
- <sup>1162</sup> 17-8 δῆλον - ψεκτὴν Cf. Eust. *ad Il.* IV.6.16-7.
- <sup>1163</sup> 22 πεσσοῖς - τέρπειν Cf. *Od.* 1.107.
- <sup>1164</sup> 22-3 ἐν τυκτῷ - ἐρεῖ Cf. *Od.* 4.627, 17.169.
- <sup>1165</sup> 23-4 πεττεύουσι - δειλίαν The reference comes from Demosthenes Thrax’s *Paraphrase of the Odyssey* and should be added to the collection of his fragments; on Demosthenes Thrax cf. *Su.* δ 457, my introduction p. XCVI.
- <sup>1166</sup> 25-6 ὁ δὲ “πεσσός” - ἐτυμολογεῖται Sch. **D E<sup>2</sup> H<sup>1</sup> H M<sup>a</sup> Q V** *ad Od.* (πεσσοῖσι: βολίοις. [παρὰ] τὸ πεσεῖν).
- <sup>1167</sup> 27 συμπεσεῖν Cf. Eust. *ad Il.* II.456.18, *ad Od.* I.220.12ff.
- <sup>1168</sup> 26-7 πεσεῖν - τι Eust.’s own comment (?).
- <sup>1169</sup> 27-8 ἐξ οὗ - σύμβαμα Eust.’s own explanation; cf. also Phot. π 420, Hsch. π 1811, *Su.* π 1242, Steph. *In Rh.* 284.7ff., Eust. *ad Od.* I.52.12f.
- <sup>1170</sup> 28 ἄθυρμα On the word ἄθυρμα cf. Ael. Dion. α 47, *EM* 26.10, *EGen.* α 147, *EGud.* 33.15, 34.8, Phot. α 492, 493, *Su.* 767, Hsch. α 1636, *Et. Sym.* I.108.10.
- <sup>1171</sup> 52.1-2 κύβοι - βάλλεσθαι Eust.’s own explanation (?).
- <sup>1172</sup> 2-3 ἐξ ὧν - σχῆμα Cf. Pl. *Tim.* 55c.
- <sup>1173</sup> 3-6 Ἡρόδοτος - πεσσῶν Hdt. 1.94.12-5.
- <sup>1174</sup> 6-7 ἱστέον - πεδιᾶς Eust.’s own comment.
- <sup>1175</sup> 9 καὶ πεσσὰ πεντάγραμμα Soph. fr. 429; cf. also Hsch. 2020, Poll. 9.97.5-7, *Et. Or.* 126.31-127.1, Eust. *ad Il.* III.88.1-2 (with note).
- <sup>1176</sup> 10-1 καὶ ὅτι ἐπὶ - ἐκαλείτο Cf. Poll. 9.98.1-2, Ael. Dion. τ 21, Paus. Att. α 176.
- <sup>1177</sup> 11-2 καὶ ὅτι διὰ - οὔσα On πεττεία - πεντεία cf. also *Et. Or.* 127.1-2.
- <sup>1178</sup> 12 καὶ ὅτι - λέγεται Cf. Eust. *ad Il.* I.346.17ff (with note), *EM* 666.20f., *Et. Or.* 127.2f., Hsch. τ 1118, *Su.* τ 758.

- <sup>1179</sup> 12-3 οὐ - ἄβάκιον *EM* 666.21f.
- <sup>1180</sup> 13-5 καὶ ὅτι βόλια - παίζειν Eust. changes the order of *EM* 666.17-28: on πεσσοὶ cf. *EM* 666.17 (πεσσοί: βόλια κυβιστῶν); cf. also Phot. π 426 =Hsch. π 2074 =*Su.* π 1397 (πεττοί: βόλια ἐν οἷς ταυλίζουσι).
- <sup>1181</sup> 15-7 καὶ ὅτι - εἶρε Ath. 1.33.18f. (citing Hdt. 1.94.12ff.).
- <sup>1182</sup> 19-20 ἀστραγαλίζουσιν - σφαιρίζουσι Ath. 1.33.16ff.
- <sup>1183</sup> 20-2 καὶ ὅτι - Ἀπίωνος Apion *Philol.* 74, 255.5-7 (ἀστράγαλος γ. τὸ ἐν τῷ σφυρῷ. καὶ τὸν σφόνδυλον ἀπλῶς. καὶ τὸν παιστικὸν βῶλον), *SGLG* Apion fr. 23; cf. Ap. S. 44.34ff., *EM* 159.47, *Su.* α 4250.
- <sup>1184</sup> 22 καὶ ὅτι - ἔχων *Su.* κ 2602.
- <sup>1185</sup> 23 ὅθεν - ῥωμαϊστί Eust. means the Latin word cubitum; cf. also Ruf. *De corp.* 79, Poll. 2.141.4ff.
- <sup>1186</sup> 23-4 καὶ κυβιστῶν - πίπτειν *Su.* κ 2594; cf. also *EM* 543.21 (=EGud. κ 351.32-3).
- <sup>1187</sup> 23-6 τῆς δὲ - γράφεται Unknown fragment by Archigenes.
- <sup>1188</sup> 26-7 ὁ δὲ τὰ περὶ - οὐκ ἐᾷ λέγειν The passage in Eust. *ad Od.* I.28.16-29.10 (=52.26 - 54.17 Makr.) is taken from Suet. *Π. παιδ.* 1.1-96; Eust. changes some words and adds his own comments where necessary.
- <sup>1189</sup> 29-30 ἐκείνος - ἄκος Eust. changes Soph. fr. 479 (ἐφηῦρε φλοῖσβου μετὰ κόπον καθημένοις, πεσσοὺς κύβους τε, τερπνὸν ἀργίας ἄκος;).
- <sup>1190</sup> 30 καὶ - ναυπλιάδαο Euph. fr. 61.
- <sup>1191</sup> 30-1 λέγει - Ἀχαιοί Cf. Suet. *Π. παιδ.* 1.12, (citing Polem. Hist. fr. 32, p. 64 (Preller)); cf. also Eust. *ad Il.* I.346.17ff.
- <sup>1192</sup> 52.32-53.1 καὶ ὅτι - Φαίδρῳ Plat. *Phdr.* 274c5ff.; cf. also Stob. 2.4.18.14ff.
- <sup>1193</sup> 3-5 καὶ ὅτι - πεττευτηρίου Unknown source.
- <sup>1194</sup> 8-9 ὅθεν - κύβους *CPG* Zenob. IV.23, sch. Plat. *Lg.* XII p. 968e (p. 379 Greene) = Pherecr. fr. 129; cf. also Eust. *ad Il.* III.922.2ff.
- <sup>1195</sup> 9-11 ἀπὸ - μονάδας Plat. *Lg.* 968e.9.
- <sup>1196</sup> 12 ἀεὶ - κύβοι Soph. fr. 895 (from Suet.).
- <sup>1197</sup> 14 βέβληκ' - τέτταρα Ar. *Ran.* 1400; cf. also sch. Ar. *Ran.* 1400).
- <sup>1198</sup> 15-6 ἔκειτο - εἰσήγαγε Eur. fr. 888 (from Suet.).
- <sup>1199</sup> 19 τρηματίκται Eust. writes τρηματίται (cf. Eust. *ad Il.* III.922.10ff., with note), instead of τρηματίκται (cf. Suet. *Π. παιδ.* 1.38); on τρηματίκται cf. *LSJ* s.v. τρηματίκτας "dice-player", Poll. 9.96.6, Hsch. τ 1316.
- <sup>1200</sup> 19-20 δειπνήσας - τρηματιζόντεσσι Sophr. fr. 129.
- <sup>1201</sup> 21-2 καὶ μάλιστα - σκίρῳ Eust. *ad Il.* IV.742.12ff., Eust. *D. P.* 506, 507.42-3, sch. Ar. *Vesp.* 926a; on Σκιράς Ἀθηνα cf. Hsch. σ 866, ω 469, Phot. σ 521.17-8, 522.14, Poll. 9.97.1, *Su.* σ 619, 623, 626.
- <sup>1202</sup> 22-3 ἀφ' οὐ - ὠνομάζετο cf. Phot. σ 521.5ff., Poll. 7.203.5f., 9.48.10, 96.7f., *Su.* σ 620.
- <sup>1203</sup> 24-5 Ἰππώναξ - ἀτιτάλλεις Hippon. fr. 129a.
- <sup>1204</sup> 28 Σοφοκλῆς - βολαὶ Soph. fr. 429.
- <sup>1205</sup> 29-30 ὥς - δηλοῦται Eust. *ad Od.* I.28.3ff. (=52.10ff. Makr.).
- <sup>1206</sup> 53.30-54.2 ὅθεν - δεομένων On the proverb cf. Ael. Dion. τ 21, Paus. Att. α 176, Phot. α 3354, τ 594.20, *Su.* α 4613, κ 1642, Poll. 7.206.3f., Eust. *ad Il.* II.277.16ff.; cf. also Hsch. α 8674, τ 1118.
- <sup>1207</sup> 2 Σώφρων - ἱερᾶς Sophr. fr. 122 (κινησῶ δ' ἤδη καὶ τὸν ἀφ' ἱαρᾶς).
- <sup>1208</sup> 2-3 Ἀλκαῖος - λίθον Alc. fr. 351 (from Suet.).
- <sup>1209</sup> 4 τοιοῦτον - λίθον Theocr. *Id.* 6.18 (from Suet.).

- <sup>1210</sup> 4-6 Διοδώρου - χορείας Suet. *Π. παιδ.* 1.62f.
- <sup>1211</sup> 6 Κλέαρχος - ἀναλογεῖν Clearch. fr. 12 (from Suet.).
- <sup>1212</sup> 6-24 λέγει - προδεδήλωται Cf. Eust. *ad Il.* IV.690.12ff.
- <sup>1213</sup> 7 ἄστριες Eust. omits Suet.'s example (cf. Suet. *Π. παιδ.* 1.77f.) from Call. fr. 676 (ζορκός τοι, φίλε κοῦρε, Λιβυστίδος αὐτίκα δώσω πέντε νεόσμικτους ἄστριας); the example is found in Eust. IV.690.14; in Eust. IV.690.13 (with note), Eust. mentions both words ἄστριας (from ἄστρις) and ἀστρίας from (ἀστρίας) whilst here he mentions only ἄστριες (from ἄστρις); cf. also Call. *Hec.* fr. 276 (=EGud. α 1312, EM 159.28f.), Poll. 9.99.6ff.; cf. sch. Plat. Lys. 206e; sch. Plat. mention only ἀστρίας, cf. also Thesaur. I<sup>2</sup> 2265 s.v.
- <sup>1214</sup> 7 ἄστριχοι Cf. Ael. Dion. α 190, Poll. 9.99.9, Eust. *ad Il.* IV.690.8.
- <sup>1215</sup> 12-3 λέγεται - Στησίχορος Stesich. TA 38; cf. also Eust. *ad Il.* IV.691, Suet. *Π. παιδ.* 1.88f., sch. Plat. Lys. 206E.
- <sup>1216</sup> 12-3 λέγεται - Εὐριπίδης Eust. omits Suet. *Π. παιδ.* 1.89-91 (Στησίχορος μὲν ὁ σημαίνων τὴν ὀκτάδα, ἐπεὶ, ὁ ἐν Ἰμέρῳ <τῇ Σικελικῇ> τοῦ μελοποιοῦ ὁ τάφος ἐξ ὀκτὼ γωνιῶν συνέκειτο, Εὐριπίδης, δὲ τὸν μ. εἰς γὰρ Εὐριπίδης τῶν τεσσαράκοντα Ἀθήνησι προστατῶν τῶν μετὰ τὴν τῶν λ τυράννων κατάλυσιν κατασταθέντων); however, Eust. includes the passage in Eust. *ad Il.* IV.691.2-7; cf. also Poll. 9.100.4ff.
- <sup>1217</sup> 13-5 ἔτι - κύων Suet. *Π. παιδ.* 1.92-6; cf. Eust. *ad Il.* IV.691.7ff.
- <sup>1218</sup> 14-5 καὶ ὅτι - "κύων" Cf. Poll. 9.100.2ff., *Epigr. Gr.* 1038.
- <sup>1219</sup> 16 ὅθεν - ἔασω Cf. Eust. *ad Il.* IV.691.9-10, CPG vol. II, XVIII.26a.
- <sup>1220</sup> 16-7 ἥς μέμνηται - λέγειν Stratt. fr. 24; cf. Eust. *ad Il.* IV.691.9-10.
- <sup>1221</sup> 17-8 ἐνθα - Κεῖος Ar. *Ran.* 970 (Eust.'s own addition); cf. Eust. *ad Il.* IV.691.10-1 (with note).
- <sup>1222</sup> 18-9 καὶ νοητέον - κωμικοῦ Eust.'s own comment.
- <sup>1223</sup> 19-23 περὶ - κύνες Suet. *Π. παιδ.* 1.65-8. (the only difference πεττευτικῶν κειμένων).
- <sup>1224</sup> 23 διὰ - ἀναιδές Eust.'s own comment.
- <sup>1225</sup> 23-4 ὅτι δὲ - προδεδήλωται Eust. *ad Od.* I.29.9 (=54.15 Makr.)
- <sup>1226</sup> 24-7 ἔτι - βάλλοντες Eust. changes Ath. 10.63.19ff. (Ath. *Epit.* 2.2.42.38ff.).
- <sup>1227</sup> 27-8 ἐπιφανέστατα - ἀξιῶν Eust. changes Ath. 10.63.28 (Ath. *Epit.* 2.2.43.5f.).
- <sup>1228</sup> 28-30 εἰς - δὲ On ἀβάκιον cf. Paus. Att. α 1 = Phot. α 25, Poll. 10.105.7; on ἄβαξ cf. EM 2.2 = Et. Sym. I.4.31f. = Et. Or. 18.17f., EGud. α 2.13; cf. also Eust. *ad Od.* I.163.42, II.282.23f.
- <sup>1229</sup> 54.30-55.1 ἡ καὶ - σῆθιν Ar. *Vesp.* 147, *Plut.* 1037.
- <sup>1230</sup> 2-3 καθὰ - Ἀθήναιος Ath. 10.46.26-8 (Ath. *Epit.* 2.2.36.28-30).
- <sup>1231</sup> 3-4 ἐτυμολογίαν - ἐτυμολογικῶ EM 2.2ff. (ἄβαξ: κυρίως ὁ μὴ ἔχων βάσιν καταχρηστικῶς δὲ καὶ ἐπὶ οἰουδήποτε σανιδίου. οὕτως Ὠρίων. γίνεται δὲ παρὰ τὸ βῶ τὸ βαίνω), EGud. α 2.13f.; the expression ἐν τῷ μεγάλῳ ἐτυμολογικῶ probably implies EM which has both the explanation and the etymology of the word ἄβαξ and not EGud. which gives only the explanation.
- <sup>1232</sup> 6 τῶν βύρσων Cf. sch. D E<sup>2</sup> H<sup>1</sup> M<sup>1</sup> Q V *ad Od.* 1.108 (ρίνοῖσι: βύρσαις).
- <sup>1233</sup> 4-6 ὅτι - ὑπηρέταις Cf. sch. D E<sup>2</sup> H<sup>1</sup> H M<sup>a</sup> Q V *ad Od.* 1.108 (ἡμενοὶ ἐν ρίνοῖσι: διὰ τούτου τὸ βίαιον ἐμφαίνει τῶν μνηστήρων, τοῦ καὶ τὰς βύρσας ὑποστρωννύειν τοῖς θρόνοις).
- <sup>1234</sup> 6-7 ἐπέττευνον - αὐτοὶ Eust. changes *Od.* 1.107-8.
- <sup>1235</sup> 7-10 σημειῶσαι - αὐτοὶ Eust.'s own comment.
- <sup>1236</sup> 10 ὅτι - κήρυκες Eust.'s own comment.
- <sup>1237</sup> 11 βασιλικοὶ - κήρυκες Sch. A D *ad Il.* 1.334 (Διὸς ἄγγελοι: ἄσυλον γὰρ καὶ θεῖον

τὸ γένος τῶν κηρύκων· Ἑρμῆς γὰρ μιγείς Πανδρόσῳ τῇ Κέκροπος θυγατρὶ ἔσχεν παῖδα ὀνόματι Κήρυκα, ἀφ’ οὗ τὸ τῶν Κηρύκων, ὡς ἱστορεῖ Πτολεμαῖος ἢ ὅτι τὰς ἑορτὰς αὐτοῦ ἀγγέλουσιν, ἢ ὅτι ἀπὸ Ἑρμοῦ εἰσιν, ὃς ἄγγελος Διός), Paus. 1.38.3.11f., Poll. 8.103.5ff., *An. Gr. Matr.* 422.14ff., Eust. I.171.27ff.; cf. also Eust. *ad Il.* I.175.13, IV.60.20-1.

<sup>1238</sup> 11-2 οἱ δὲ - φίλοι *LSJ* s.v. θεράπων II “servant”, Hdt. 1.30, 5.105, Ar. *Pl.* 3.5 etc.

<sup>1239</sup> 12 οὐ μὴν - δούλους Cf. sch. **M**<sup>a</sup> *ad Il.* 109 (θεράποντες οἱ δούλοι...); cf. also Eust. *D. P.* 533.56ff. (at Chios θεράπων = slave).

<sup>1240</sup> 12-3 οἱ μέντοι - καλεῖν Sch. **T** *ad Il.* 13.600 *a* (=Paus. Att. θ) (θεράπων. δούλος ὀπλοφόρος κατὰ Κρήτας), Eust. *ad Il.* I.171.20ff., III.752.19ff., 943.15ff., IV.301.18ff., Eust. *D. P.* 533.66ff.; cf. also Ath. 6.93.16ff., Latte, *Philol.* 80 (1925), p. 145.

<sup>1241</sup> 14 θεράποντα - ὀτρυνόν *Il.* 1.321, *Od.* 1.109, 4.23, 38, 217

<sup>1242</sup> 15 παρὰ - δειλιῶ *An. Ox.* I.304.19, *An. Par.* III.348.13, *EM* 637.17, Eust. *ad Il.* I.171.14f. (with note).

<sup>1243</sup> 15 παρὰ - ὀτρύνω *EM* 637.14ff., *An. Par.* III.348.11, Eust. *ad Il.* I.171.14 (with note).

<sup>1244</sup> 15-6 ὅτι - φησὶ Unknown source.

<sup>1245</sup> 16-8 κήρυκες - δατεῦντο Eust. changes *Od.* 1.109-112.

<sup>1246</sup> 18 ἐμέριζον Sch. **H K M**<sup>a</sup> **Q T V** *ad Od.* 1.112 (δατεῦντο: ἐμέριζον).

<sup>1247</sup> 19 ἀφ’ οὗ ὁ δαιτρός *EM* 250.44f., 252.1ff., *EGud.* δ 330.8, 24, 349.23, Eust. *ad Il.* III.304.23, *ad Od.* I.35.44f., II.80.9ff., 94.40ff., 149.18ff.; cf. also Ath. 1.15.17, 21.24, 5.20.35, 37, 6.13.10, Plut. *Mor.* 644A, Hsch. δ 114, 118, Phot. δ 23, 24, Eust. *ad Od.* I.34.4, 35.44f., 36.24 etc.

<sup>1248</sup> 22 οἷς - ὀπωσοῦν *EM.* 51.57, 536.28ff., *EGud.* α 73.15f., 346.14ff., *Et. Sym.* I.236.23f., Eust. *ad Il.* I.357.1f., 743.25f., *ad Od.* I.37.33f., 132.46f., 271.37f.

<sup>1249</sup> 24 ζωρότερον - κέραιε *Il.* 9.203.

<sup>1250</sup> 23-5 ὅθεν - Ἀθήναιος Ath. 1.17.23ff. (οὐκ ἂν γὰρ Ἀχιλλεὺς τὸ ζωρότερον κεραίρειν διέστειλε, μὴ οὔσης τινὸς καθημερινῆς κράσεως).

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	16.39, 40	30.28, 30
	17.5	31.12
	18.16, 43	33.24, 34.27
	20.22, 24, 26, 27, 39, 44	37.26, 29, 38.2, 3, 18, 24
	21.2	38.29
	28.29	53.12
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Ζεῦν	14.7	25.20
Ζήν	14.5	25.17
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	9.40	17.12
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	26.40	49.28
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	28.7	52.16
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	18.27	34.7
	21.5	39.17
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	21.30	40.7
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	22.42	42.22
Θηβαϊκός	7.27	13.1
Θηβαῖος	20.12	37.14
Θήβη	6.31	11.10
Θουκυδίδης	18.8	35.11
Θόωσα	22.3, 6, 9, 12, 13	41.3, 8, 11, 15, 16
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Θρᾷξ	8.34	15.9
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	23.40	44.10
	26.21	49.3
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	7.17, 30	12.21, 13.5
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	11.3	19.25
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	5.2, 9, 11, 17, 20, 22, 23, 25,	8.9, 18, 20, 28, 32, 9.1, 3, 9.6,
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	6.4, 41	10.7, 11.24
	7.33, 39, 41, 44	13.10, 18, 20, 15.22
	9.2, 3, 4, 5	15.25, 27, 29, 30
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Plate I. Codex Marcianus Graecus 460 fol. 1<sup>r</sup>.  
(Biblioteca Marciana, Venice)



Plate II. Codex Parisinus Graecus 2702 fol. 1<sup>r</sup>.  
(Bibliothèque Nationale de Paris)

Plate III. Codex Marcianus Graecus 460 fol. 1<sup>v</sup>.  
(Biblioteca Nazionale Marciana, Venice)

Plate IV. Codex Parisinus Graecus 2702 fol. 8<sup>v</sup>.  
(Bibliothèque Nationale de Paris)

V.1. Codex Parisinus Graecus 2702 fol. 1<sup>r</sup>.

V.2. Codex Marcianus Graecus 460 fol. 1<sup>r</sup>.

V.3. Codex Parisinus Graecus 2702 fol. 240<sup>r</sup>.  
(Bibliothèque Nationale de Paris)

Plate V. The title of the work in both codices (V.1, V.2) and the inscription mentioning Κάμιλλος Τελλερίδης (V.3).



VI.1. Eust. *ad Od.* I.28.5ff. in Codex Marcianus Graecus fol. 8<sup>v</sup>



VI.2. Eust. *ad Od.* I.28.5ff. in Codex Parisinus Graecus fol. 1<sup>v</sup>

Plate VI. Eust. *ad Od.* I.28.5ff. in Codex  
Marcianus (VI.1) and Codex Parisinus (VI.2).

